

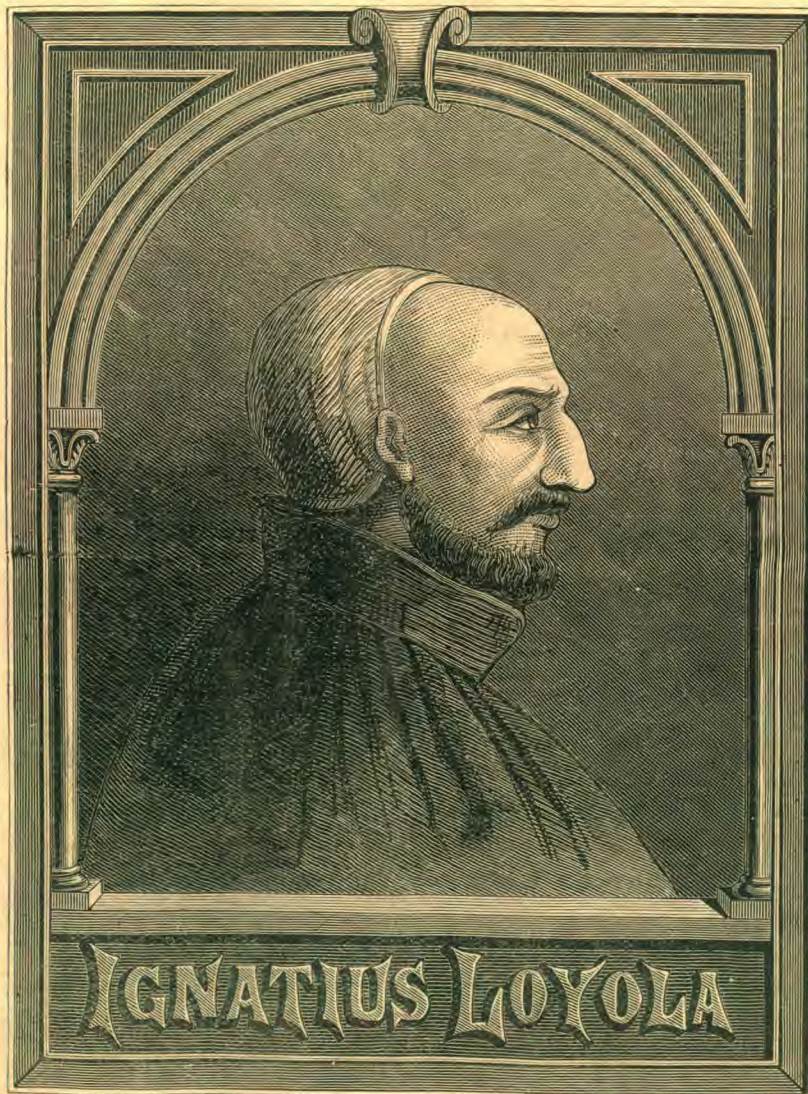
PRESENT TRUTH

"Sanctify them through Thy truth: Thy Word is truth" &

VOL. 22.

LONDON, THURSDAY, SEPTEMBER 20, 1906.

NO. 38.



THE FIRST GENERAL OF THE JESUITS.

[SEE NEXT PAGE.]

The Song of My Life.

O JESUS, Lord, Thou precious Lamb of God
Who died for me;
Who through His love set Satan's power at naught,
And made me free,
Thine am I now; Thou art henceforth my choice.
I love to follow Thy sweet Spirit's voice.

When I was in the servitude of sin,
Estranged from Thee,
My lot was anguish, fear, and doubt within;
I could not see.
Thy ransom, Lord, has granted me release;
My soul is filled with gladness, joy, and peace.
My tongue shall sound Thy praises to the world,
Without dismay,
For all Thy mercies, Lord, to me unfurled
From day to day.
If mankind could but comprehend Thy grace,
They would repent, kneel down, and seek Thy face!
Exalted Prince, how could Thy child forbear
To speak Thy worth?
Or to admire Thy universal care
In heaven and earth?
Why should I not re-echo, shout, and sing
When vast creation's host adore their King?

—F. A. Lorens.

The Jesuits.

CONSIDERABLE attention has lately been directed toward the gathering of the Jesuit Fathers in Rome for the election of a new General. Such a display of public interest in the organisation should serve to impress anew upon us the sinister fact of its existence and the objects for which it stands.

Few movements ever earned so well the execration they received as the Order of Jesuits. None was more completely mis-named. "The Company of Jesus," as Ignatius Loyola styled the Society he founded, has been a living blasphemy of the pure and holy name it so presumptuously assumed. Of all the great words that have been spoken against the Most High by the Romish apostasy (Dan. vii. 25), none was greater than this.

The Jesuit Order was founded for the purpose of counteracting the Protestant Reformation. Ignatius Loyola, a Spanish grandee by birth, and a soldier by profession, having been crippled by wounds received in war, turned his thoughts from one field of ambition to another. Through reading the lives of the saints he was fired with a zeal to emulate their exploits, and he immediately began to prepare for the priesthood. With amazing perseverance he mastered the difficulties that confronted him.

The church of Rome had been much weakened by the Reformation, and there grew up in the mind of Loyola an ambition to restore the fortunes of the papacy. He decided to establish a new religious Order, which should operate on new principles in the service of the Pope's interests, and which, he hoped, should win back all that had been lost by the Reformation.

Loyola possessed a remarkable knowledge of the weaknesses of human nature. The writings he

left behind him prove this. He used his knowledge to the full in the constitution he devised for his Order and in the methods he planned for its working. Able men rather than good ones were sought, but none were retained unless they were disposed to efface themselves and become entirely subservient to the will of their superior. Unquestioning obedience was the first essential in a good Jesuit. The ideal set before the novice was that he should become as passive as a corpse. The direction of the Order was vested solely in the hands of the General. To him all owed unquestioning obedience, and by an elaborate system of reports, every detail connected with the Order and its working was placed under his control.

It is easy to see that such an Order would be a powerful instrument. It gave to one supreme will thousands of obedient agents. Whatever the General commanded the Jesuit was trained to obey. Loyola, by his own knowledge of human nature, had succeeded in getting influence over multitudes of people of high rank, and the Society always endeavoured to win its way among the aristocracy and those who were placed in positions of responsibility. It made a speciality of the work of education. The schools of the Jesuits ranked high for centuries, but the educational work was made subservient to the designs of the Society. Those members of the Order who showed themselves ill-adapted for intrigue and espionage were sent across the sea to labour in foreign missions.

So successful was the Order in acquiring influence over rulers and statesmen that it did almost as it willed for two hundred years. A counter-Reformation was set up, and countries where the light of Bible truth had begun to burn brightly were once more plunged into darkness. The beginning of the Thirty Years' War is attributed to Jesuit influence, and the same malign agency can be traced in the Gunpowder Plot, the Massacre of St. Bartholomew, and the Revocation of the Edict of Nantes.

It was not easy for Ignatius Loyola to win the papal decree for the establishment of his Society, but when the Pope's consent was once given, the new Order was found so useful to Rome that its powers were soon greatly enlarged. It rapidly became evident, however, that while the Society was a powerful agency on the side of the Pope, it was too strong to be controlled when it was against him. The path of transgressors is hard, and among the trials that have embittered the lot of the papacy, not the least has been the arrogance of the "Society of Jesus." Many popes have attempted to curtail its privileges, but in nearly every instance, resolute action has been followed by the speedy death of the pope. It has always been suspected that he died of poison, administered

by Jesuit agents, but the crime was too skilfully carried out to admit of its being brought home to the guilty.

When in 1743, Pope Clement xiv., on the demand of the nations of Europe, decreed the dissolution of the Jesuit Society, he said: "I have signed my death warrant." He was soon taken ill, and after suffering greatly, died about eighteen months later. It was generally believed that he fell a victim to Jesuit malice.

One reason why the Jesuits were credited with the deaths of the popes who antagonised them was that they predicted these deaths, and sometimes the very month. On one such occasion the impious claim was made that the Spirit of prophecy had graciously been given to the Jesuit who announced beforehand the death of the pope.

In 1814 the Jesuits were restored, and later edicts have given back all their original powers. At the present election in Rome, according to the press of September 1st,—

"the Vicar-General, Father Ruggiero Freddi, rose with great solemnity, and amidst breathless silence read the bull from Pope Pius x. confirming and extending the ancient privileges of the Jesuits, and granting to them new faculties and greater power.

"His Holiness urged that the time has now come when the Church should use all the arms at its disposal in fighting those enemies who assail her from both within and without."

Rome does not change. She will use the weapons of the past in her struggle for dominion. The Jesuits are now actively at work in Protestant countries; and have shown themselves skilful in winning the good opinions of the people. Few believe that they are anything but harmless members of an ancient religion, or that there is any particular meaning in the fact that their hold on England is stronger now than it has been since the Reformation. Men think that the ancient cruelties of Rome have passed away for ever with the dawn of a more enlightened age. But one principle of the Jesuits is that the end justifies the means. Nothing would be a crime in their eyes that brought about the return of England to the fold of the Romish Church.

The Scripture has not erred in its prediction that the deadly wound of the papal beast would be healed. Rev. xiii. 3. We are drawing near to the hour of Rome's triumph, and our eyes need to be opened by the heavenly anointing, that we may discern the issues before us, for all nations have drunk of the wine-cup that Great Babylon, the Mother of Harlots, has held out to them, and are under its intoxicating influence. Soon the power of darkness will be hailed as an angel of light. Now, more than ever, God's servants must have on the heavenly armour and learn the use of the sword of the Spirit, "which is the Word of God," that they may stand in the evil day.

Why Pray?

THE question is often asked, what good can praying do? If God is love and cares for His children, He will give them what they need without their asking. And if it be not for their good, He will wisely deny their prayer. Why then pray at all? Why not leave the matter wholly to God's love and wisdom?

Such questions show a misconception of prayer. They only consider one aspect of it, and overlook another, equally important. Here is a statement of what prayer is. "In nothing be anxious; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. iv. 6.

No one ever asks, what good does thanksgiving do. Ordinary courtesy calls for it. And that is why we should pray. We are to let our requests be made known unto God, and at the same time let our grateful thanks be made known unto Him.

When we combine the request with thanksgiving, it brings very forcibly home to our hearts the question whether we are really praying in faith. The very thanksgiving tests our faith, and shows us whether it is genuine. And the very fact that God calls upon us to combine thanksgiving with our request shows how seriously He takes the prayer. He wants us to know that it is not a vain thing to call upon Him, that no prayer goes unanswered, that everything which touches us appeals to Him.

Therefore let us send our petitions to the throne of grace, and send the thanksgiving along with the prayer, remembering the words of the Lord Jesus: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Mark. xi. 24.

He Waits for Us.

THE whole thought that lies imbedded in the idea of grace is that of God putting himself within reach of men. He waits to serve men. The most precious knowledge that we have concerning the Infinite is this that shines out like the light from a tower through the mists of the sea, that He bends that immeasurable life of His to the service of men.

God is ready at every man's hand to be used for the upbuilding of life. The infinite riches of His nature are ever being expended for men. In earthly estimation service belongs to the lowest position. Its essence is duty, that which the weak owe the strong. But in Christian teaching service is the privilege of the highest nature. He that serves is greatest. God is the supreme minister. Service is His delight. It springs out of grace. His is not a service due us, but undeserved by us.

In the life of Jesus was given a human demonstration of the spirit of the divine life. His cross is a token from God that He offers His life to the world. Christ called it a consecration, but a consecration for the sake of men.

"The good shepherd giveth His life for the sheep." Christ gave His in His services, in His teachings, in His death, in all that part of His life that men could see, that they might know that in all that part of it that they could not see He is still giving His life for the life of the world. The cross is the proof that the offering of His life is without reserve, it is unto the utmost. So perfectly ready does God stand by human lives to enrich them with all grace and spiritual power. There is not a man who may not claim His strength to overcome the evil and achieve the good.—*Christian Intelligencer*.

The Flesh and the Spirit.*

Gal. v. 15-26; vi. 7, 8.



PAUL, in this passage, draws a strong contrast between the flesh and the Spirit. He tells us that the two are diametrically opposed, and that each strives against the other. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other."

We hear a good deal about the lusts of the flesh and their power over the life. But the Spirit lusts too. Why not give the lusts of the Spirit a chance to influence our lives? A passion for helping other people, a red-hot enthusiasm to be faithful, would leave their mark on the life at least as plainly as the lusts of uncleanness and anger. It is in this direction that the apostle points those who are desirous of a victory over the flesh." He says: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh."

The wise physician does not content himself with merely removing the outward symptoms of disease. He alleviates the pain connected with these, but his principal care is to get to the root of the illness and deal with it there. Illness means a lack of vitality. When the stock of vital energy is renewed, the disease quickly disappears. So it is with the disease of sin. Men are guilty of "fornication, uncleanness, lasciviousness," because they have not the true "love." Their affections are not pure and wholesome, but morbid and diseased, and have become means to death rather than life. They indulge in "drunkenness, revellings, and such like," because they have the craving for happiness, but do not know true "joy." "Idolatry and sorcery" can only enter the soul

that is destitute of "faithfulness." "Enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings" are the miserable result of human attempts to supply the place of "peace, longsuffering, kindness, goodness, meekness, temperance." The cure for the "works of the flesh" is the "fruit of the Spirit." One is disease and death: the other is health and life.

So when a man is troubled with the disease he must spend as little time as possible on that, but seek at once to open every door whereby health may enter. It will do him no good to struggle with his uncleanness, his wraths and envyings. Let him turn from these and welcome temperance, kindness and love. In a word, let him walk in the Spirit instead of in the flesh.

To walk in the Spirit, means to be steeped in the Spirit. It means to rise in the morning for a day of service under the Spirit's direction, and, first of all, to talk with God in prayer and to listen to His Word. It means to keep the mind Godward in all duties, to eat and drink to His glory, to work with all the strength and wisdom He gives, to take every opportunity of helping others and to carry out promptly every command that He sends. It means to do all this in the glad assurance of His unchanging love, and in hearty dependence upon His exceeding great and precious promises.

But can a sinner turn from his own ways into such a life? He can. Millions have done it. The Spirit lusts strongly as well as the flesh, and when a penitent sinner walks in the Spirit, he does not do the things that he otherwise would.

It must be remembered, however, that the flesh is always present with the Christian, just as the Spirit is always striving with the sinner. It is for the man himself to say which shall rule. In the Peninsular War the French and the English were at war in Spanish territory. Spain could not do anything of itself, but when it cast in its lot with England the two united drove France out of the country. We cannot conquer the flesh ourselves but if we invite the Spirit in and make the conditions as favourable for the Spirit as possible, and at the same time harass the flesh by cutting off its supplies, there will be a victory for the Spirit which we shall share. "For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

It is worthy of note that in this passage Paul four times calls attention to the law as a perfect standard. Verses 14, 18, 23, and chap. vi. 2. It is not by the flesh that the law can be obeyed, of course, but if we walk in the Spirit our lives will be according to God's law. This agrees with Rom. viii. 4: "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

*International Sunday-school Lesson for Sept. 30, 1906.

The Crucified.

CLING to the Crucified.

His death is life to thee—

Life for eternity.

His pains thy pardon seal;

His stripes thy bruises heal;

His cross proclaims thy peace,

Bids every sorrow cease.

His blood is all to thee,

It purges thee from sin;

It sets thy spirit free,

It keeps thy conscience clean.

Cling to the Crucified.

Cling to the Crucified.

His is a heart of love,

Full as the hearts above;

Its depths of sympathy

Are all awake for thee:

His countenance is light,

E'en to the darkest night.

That love shall never change—

That light shall ne'er grow dim;

Charge thou thy faithless heart

To find its all in Him.

Cling to the Crucified.

—*Horatius Bonar.*

**The Mammon of Unrighteousness.**

"What is the meaning of Luke xvi. 9: 'And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations'?"

THESE words contain the lesson which Christ enforced by the parable of the unjust steward. A time came when the unjust steward was in sore need of friends. He was about to lose his stewardship; he had no strength to dig; and his mind revolted from the idea of begging. So he determined to employ the little opportunity yet left him in making such a use of his stewardship as to secure friends who would be under obligation to him. He called each of his master's debtors to an interview, and after devoting some thought to each case and considering what he might expect from each in the future, he treated them accordingly. He gave them all back their written obligations, and received in exchange a bond for a part of the amount. Where he judged it expedient he cancelled a full half of the indebtedness.

The parable does not set in a very favourable light the business principles of the time. Even the defrauded master admired the shrewdness of his dishonest steward. Christ did not speak of the incident with commendation. Although "the sons of this world are for their own generation wiser than the sons of light," it does not follow that their practices are to be copied. So far as their worldly wisdom goes, they do often make a fuller and more intelligent use of their opportuni-

ties than do the sons of God; and Jesus shames His own followers by the contrast. He applies the lesson in these words: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles."

The trading of this world is badly tainted with sin. It is practically impossible to buy or sell in the world's markets without sustaining a scheme of commerce that works hardship to many: so the currency of the world stands for unrighteousness. How then shall the children of God stand related to worldly wealth? Shall they seek it and love it, seeing that this world's wealth is the mammon of unrighteousness? Even the unjust steward found a better use for it than to hoard it for himself. He bestowed it where it would be more useful, in securing friends for the coming hour of need.

The best use to which the unrighteous mammon can be put is to purchase friends with it. This is the course which the Saviour advises. Although the time will come when money will cease to be of value, when the unrighteous mammon will fail, it is possible so to invest it that it will never be lost but will grow in value.

Who are the friends that will care for us when this world's commerce and wealth passes away? They are friends who can receive us into "eternal tabernacles." They must be heavenly beings. Can we buy their love with money? The Saviour says we can. Who then would be so foolish as to use wealth in purchasing fleeting pleasures when he might gain eternal joys at the same price? "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke xii. 32-34.

Many a Christian laments that it seems so hard to be a bright and useful disciple. The heart is so much concerned with earthly things. Here is the remedy: "Where your treasure is, there will your heart be also."

But, you may say, surely the blessing of God cannot be bought with money.

That is true, but you may shut out the blessing of God from your life by keeping your money, contrary to His counsel. Your obedience in such a matter will determine whether you are God's child or not. For the Saviour adds to His parable these words: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much."

The use you make of your temporal blessings settles whether or not you shall be entrusted with spiritual wealth. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

In the Way.

"And they were in the way going up to Jerusalem; and Jesus went before them."

YEA, they were "in the way."
Not following afar in paths self-made,
Not wandering astray:
And yet "they were amazed," and yet "afraid."

But "Jesus went before,"
And lo! the fears within each stricken breast
Were hushed—and each one wore
The heavenly quiet of a heart at rest.

So thou, poor trembling one,
Follow thou on, though dark 'tis "in the way";
Before the glorious Sun
Of Righteousness all shadows flee away.

—Nellie Bill.

The Hope of Eternal Life.

"PAUL, a servant of God, and an apostle of Jesus Christ, . . . in hope of eternal life which God, that cannot lie, promised before the world began." Titus i. 1.

The popular conception of eternal life is that it was bestowed upon man unconditionally at his creation: and that it was still possessed by him when he came forth from the temptation with the guilt of sin upon him. In other words, that man, wicked and fallen though he be, has a soul which is immortal, and that this soul will live for ever, either in paradise or in hades.

This theory, however, makes our possession of eternal life independent of the atoning work of Christ's death, with the result that His sacrifice decides no more than where we shall spend eternity—"in heaven or in hell." The question was not this, but whether we should live or die. God had told Adam that death would result from eating the fruit of the forbidden tree. Adam ate of the tree, and if God's word was true (and our text says that God cannot lie), death was enthroned in the world, a tyrant whose victims are taken from among the living. In death they are in an unconscious condition. They are not. They cease to exist. Job says, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He answers his own question, "As the waters fall from the sea, and the flood decayeth and dryeth up: so man lieth down, and riseth not." Chap. xiv. 10-12.

It is not true therefore, that man's soul is immortal, and that at death it escapes to paradise to live for ever under other conditions. He falls as the floods of the sea shall waste away in the last great day when there shall be no more sea.

But man may live again, and that in more than a mere temporary resurrection to receive punishment for the evil which he has done in the flesh. For in Christ is life, and that life is the light of men (John i. 44), and "in Him we live, and move, and have our being." Acts xvii. 28. And it was

upon his faith in Christ as the source of life that Paul based his hope of eternal life and that we may base our confidence.

Our individual acceptance or rejection of Christ's vicarious death, does not decide merely, therefore, where we shall live our eternal life, but whether we shall possess eternal life at all. The other follows. If we accept Christ as our Saviour, His death in our behalf, and His life for our life, we shall as a consequence spend an unending life with Him in the city preparing for us above, that city which hath foundations, whose builder and whose designer is God. But the wicked man who dies in his sins, Job tells us, "is reserved to the day of destruction." He fails to walk in the only way open to fallen humanity, and is visited with utter annihilation.

Let us notice, now, the giving of that promise which God made before He rejected the world. John must have had in mind the giving of the promise when he spoke of Christ as "the Lamb slain from the foundation of the world." Rev. xiii. 8. In investing the Son with the creatorship of the world, God foresaw the sin and resulting death that would enter. It was not His purpose that man should die, but that he should live for ever in the possession of immortality. Otherwise creation would be in vain. Christ accepted with the creatorial agency the responsibility for man's life, and offered Himself a ransom. Thus was God able from the very foundation of the world to promise us immortality and incorruptibility.

God's purpose that man should have eternal life is clearly brought out in 2 Tim. i. 9, 10, where we are told that God hath "called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The everlasting purpose of God, then, was made clear in the appearing of our Saviour, that death should be abolished, and that life and immortality should be brought to light.

The time is not far distant when this purpose will be finally accomplished in our own lives. Christ triumphed over death at the resurrection, and made possible our triumph at His second coming: "We shall not all sleep [die the natural death], but we shall all be changed, . . . the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. Both the resurrected dead and the living will give up corruptibility for incorruptibility, and mortality for immortality. Then will be heard the glad shout of triumph over death, "O death, where is thy sting? O grave, where is thy victory?"

It was Paul's hope to have a part in this final

triumph. But it was only a hope. The fulfilment was future. As yet he was mortal, subject to death, and we know did die, put to death by a Roman emperor. But not far in the future Paul's hope will be realised; with all the millions who have died in hope and faith in Christ, he will come forth clothed with immortality. The same hope is for us, with this besides. Paul never expected to be standing upon the earth when the Saviour appeared the second time; whereas we believe that many who are living to-day will behold Christ when He comes. We hope to be among those who shall be "changed" without seeing death.

T. C. O.

NOTES & COMMENTS

ROME is not without hope of winning the United States, and thinks that it sees several things to encourage this dream. A missionary conference was recently held at Washington, and, according to the reports, resolved on some important changes in its policy so as to facilitate the work of winning over the Protestants of New England.

THESE are good days for reforms. Now that the meat-packers have done their best for vegetarianism, the German brewers are labouring for total abstinence. An increased Excise duty is being levied on beer, and the brewers refuse to bear the increase as they say their profits are already too narrow. "The publicans say they cannot pay an increased price, as they would then be obliged to raise the price to the consumer; and the consumer says that rather than pay he will drink water."

The boycott of beer now occupies a larger place in the mind of the average German citizen than any political question. Meanwhile the sale of non-alcoholic drinks has enormously increased.

A TRAVELLER in the Soudan, writing in the *Missionary Review*, thus describes the present situation there so far as Sunday observance is concerned:

"Since the reopening of the Soudan a large number of Kopts have come from Egypt to act as government clerks, translators, telegraph operators, etc. It is well known that all of these are compelled to work on Sunday, except as every government employee has two hours in which he is allowed to attend the religious services of his own selection. The Mohammedan day is observed in the Soudan, as in Egypt, and all offices are closed on Friday, so that it is also a holiday for Christians. The Moslem keeps sacred a special hour about noon of that day, before and after which he may follow his usual vocation."

THE religious troubles in France will doubtless have the effect of leading some Catholics to consider afresh the claims of the papacy to their allegiance. One Catholic writer in the *Matin* criticises very scathingly a recent service in the Cathedral of Tournay, presided over by the Papal Legate. The *Daily News* quotes him as follows:

"Not a sign of the three virtues of faith, charity, humility, was discernible in the gorgeous ceremonial: nothing but worship of the Pope in the person of his Legate Cardinal Vanutelli, nothing but incessant genuflections and changes of robes. No fraternity and equality was there between those gorgeously arrayed Bishops and the assembled multitude of lay people shut off from them by iron barriers. No equality, but caste; no humility, but hierarchical pride. The whole thing was a parody of true religion. It is Roman Fetishism, not the Catholic religion."

"The article winds up by inviting the Catholics of France to take their religious administration into their own hands, 'to separate the wheat from the chaff,' to free 'the Christian idea from the Roman fetishism and Caesarism which obscure it,' to 'return to the pure tradition of the Apostolic Church.'"

THE Council of French Bishops was unable to solve the problem before it. The Pope's Encyclical and the law were entirely opposed, and no other course could be found. So the bishops are expected to await developments. It seems certain that important developments will take place in France before the question can be settled, and it is generally expected that the Pope's hold on the French nation will be weakened.

The Roman Catholic laity do not appear to be very much disposed to sacrifice for the maintenance of the church. One journalist, who obtained his information from the parish priest of a very wealthy church in Paris, declares that he was astounded "not only by the relatively small number of Catholics in this wealthy quarter who undertook to subscribe regularly to the cost of religious worship, but by the smallness of their subscriptions."

DISGRACEFUL scenes have taken place in connection with the strikes in South Wales. The strikers were greatly exasperated against the non-unionist miners, and a number of these were violently assaulted until they consented to join the union. Later, there was a disposition to repudiate these excesses, but they seem to be inspired by a spirit which very frequently accompanies unionism, and is not an encouraging omen for the future. The object of the unions is to protect the workers against the tyranny of employers, but if the workmen themselves employ the methods of tyranny and coercion toward those who are not in entire harmony with them, then the unions may make matters worse instead of better. Such outbreaks are only another evidence that it is not better organisation which can help social evils, but only individual conversion. If a man decides, for the best of reasons, not to belong to a union, he often gets as little mercy from his fellows as the papacy showed to those who dissented from it in the Dark Ages. The persecuting spirit is in the human heart and it quickly comes to light. "One man the demonstrators marched up and down Maesteg, until he was so exhausted that some of the onlookers tried to induce the strikers to let him go. A constable also sought to persuade the crowd to let the man depart. On the 'blackleg' promising that he would join the federation he was therefore allowed to go."

A LONDON minister of the Gospel writes to his church paper calling attention to what he believes to be a great danger in modern church life, the habit of writing laudatory notices of Christian workers. He believes that this practice is injurious to the worker himself, unfair to more obscure labourers, and that it robs Christ of the glory due to Him alone. He writes:

"Publicity has its own perils, and those Christian workers who enjoy it most would probably be the first to tell us that a man must live very near to Christ if he is to remain quite untouched by the subtle spell of popular applause. When self-interest has been subdued in every other guise it will sometimes make its last assault upon a Christian worker in a desire for some degree of prominence."

"In assigning the credit there is sometimes a tendency to pay too much attention to the size of the work being done. As a matter of fact, big missions and crowded churches have no monopoly either of ability or of energy. Even where the visible success is striking, there is sometimes a tendency to ascribe the credit too exclusively to the one or two most prominent leaders. In reality, the big mission and the crowded church generally owe their success, humanly speaking, to scores, and sometimes to hundreds, of workers, and only those who are 'behind the scenes' have any conception of the extent to which this is true."

AT a Bible school in Quebec, the Rev. J. A. Macfarlane gave some impressive statistics to show the results of home training:

"The records of two notable families and their descendants were contrasted to show what results followed the rearing of children under favourable and unfavourable conditions—the one, bred in a Christian home, with educational advantages; the other, reared in an atmosphere of wickedness and neglect. Regarding one of these families, that of Jonathan Edwards, the following facts were quoted by Mr. Macfarlane from an article by Dr. A. E. Winship, editor of *The Journal of Education* (Boston): 'The father of Jonathan Edwards was a minister, and his mother was

the daughter of a clergyman. Among the more than three hundred college graduates of the Edwards family there were fourteen presidents of colleges, more than one hundred college professors, more than one hundred lawyers, thirty judges, sixty physicians, more than a hundred clergymen, missionaries, and theological professors, and about sixty authors, who have produced 135 books and edited journals and periodicals. 'There is,' writes Dr. Winship, 'scarcely any great American industry that has not had one of his family among its chief promoters.' These eloquent figures may be said to represent the pro-

duct of a Christian family, reared under the most favourable conditions. The contrast is presented in the story of the 'Jukes family,' a family which could not be made to study and 'would not work.' Their entire record is one of pauperism and crime, insanity and imbecility. Among the descendants 310 were professional paupers, 400 were physically wrecked by their own wickedness, sixty were habitual thieves, 130 were convicted criminals, only twenty out of 1,200 descendants learned a trade (and ten of those learned it in the State prison), and, worse than all, this notorious family produced seven murderers."



What the Flower Learnt.

A LITTLE flower woke up one day,
And cried, "What use am I, I say?
I am so weak, and frail and small,
I fear I am no use at all!"

A tiny girl came by that way,
Her hair was like a sunbeam's ray;
And when she saw the floweret white
Her face grew radiant with delight.

"I'll take it home to Dad!" cried she
In accents full of childish glee.
And so she picked the blossom sweet,
And laid it at her father's feet.

The father thanked his little daughter,
And bade her put it in some water.
Now, when they both had gone to bed,
The tiny blossom softly said:

"I'm happy now, because, you see,
I've found that someone wanted me:
And though I'm very weak and small,
I find I'm useful after all!"

—Selected.

Bert's Birthday.

BERT was nine years old, and his mother had given him leave to visit his grandma, two miles away. She also gave him two bright coppers, and a little basket of cakes and apples to eat on the way. As he walked along the road he picked up a piece of paper, on which were printed the words, "Don't neglect a golden opportunity."

Bert could not read very well, so he spelled the words: "D-o-n't n-e-g-l-e-c-t a g-o-l-d-e-n o-p-p-o-r-t-u-n-i-t-y." After trying to make it out, he said out aloud:—

"I wonder what that means. It must be made of gold. If I should find one, I am sure I would not neglect to pick it up. I wonder what it looks like. I wonder how much it is worth."

Just then an old man caught up with the little boy, and heard his last words. Speaking to him cheerily, he said:—

"Well, my little man, what is it you so much want to know?"

"I want to know," replied Bert, "what this long word is, and what it means. Have you ever seen one?"

"I have had a great many of them, but I am sorry to say I have lost them nearly all," replied the man sadly; "but keep your eyes open and your heart warm, and you will find them."

"Well, that is strange," said Bert. "I will keep my eyes open. But how am I to know when I find it? Will it shine?"

"Your heart will tell you," said the man, "but I am in a hurry; so good-bye."

As Bert walked along the road he kept thinking: "What is it like? Is it like a piece of gold or a yellow butterfly?"

Just then a little girl came out of a lane, crying, and Bert called out:—

"What is the matter? What are you crying about?"

"I went over to that house to buy some milk for my sick sister Bessie, and I fell down and spilled it."

"Well, why don't you get some more?" asked Bert.

"I have no more money," sobbed the girl, "and poor Bessie can't have any breakfast."

Bert's heart was moved, and he gave the poor girl one of his coppers, saying, "Here take this and get some more milk. And here are some cakes and an apple for yourself."

The bright, happy look of the girl fully repaid him for his gift. Then he walked on a little farther, and sat down to rest and eat his lunch. He was near a house by the roadside, and a woman came out to where he was sitting, carrying a baby.

"What are you doing here?" she asked. Are you lost or have you run away from home?"

"No, ma'am," replied Bert; "I am going to grandma's and I just sat down to rest a little."

"I am tired, too," said the woman. "I wish I could rest, but my baby cries so much that I cannot get any rest."

Bert gave the baby an apple to play with, which seemed to please it very much. Then he hurried on to grandma's.

His grandma was glad to see him, and asked him many questions. She thought he was quite a little man to come so far alone, and he told her all that happened on the way. When he had answered all of grandma's questions, he asked her to tell him what an opportunity is like.

"My dear boy," she replied, "an opportunity is a chance to do something. It may be a chance to make money, to learn something useful, or it may be a chance to do good, to make yourself and someone else happy. It seems to me you found two golden opportunities on your way, and I am glad you did not neglect them.—*Selected.*

Lapland Babies on Sabbath.

IN Lapland the mothers love to go to church, and they go regularly, even when they have little babies to care for. They wrap the wee tots up in warm clothes, often in bearskins or something just as warm, and carry them along to church. Even if they have to go ten or fifteen miles, they will take the baby. They usually go in sledges, drawn not by horses or mules, but by reindeer.

As soon as the family arrives at the little church and the reindeer is secured, the father Lapp shovels a snug little bed in the snow, and mother Lapp wraps baby in skins and lays it down there. Then the father piles the snow all around it, and the parents go into the church.

Sometimes twenty or thirty babies lie in the snow around the church, and I never heard of one that was suffocated or frozen. And as the little ones are not strong enough to knock the snow aside and get away, they just lie still there and go to sleep. Then when church is out, the father goes to where the baby is, puts his hands down into the snow and pulls it out, and shakes off the snow, and then the reindeer, trotting off a good deal faster than a horse, takes them all home again.—*Selected.*

The Young Gardener.

LITTLE Maud is quite a gardener, and sometimes she helps gardener Jenks arrange the flower-pots.

One day, Maud was in the garden with her little brothers. "Oh, what little seeds!" she said. "Can it be that plants grow up from such little things as these?"

"Of course they do," said Master Edward, as he

came along with a wheelbarrow full of rich, soft loam. "My flower-bed is full of them; and, when I have covered them up with this earth, they will begin to sprout, and at last grow up nearly as high as my head."

"Yes, Eddy," said little Hiram, "you give them



something to eat out of your wheelbarrow, and I will give them something to drink out of my watering pot; and they will grow up just as we do, Maud."

"Do you know," said the old gardener, who was transplanting some choice slips near by, "that you are sowing just such seeds all the time; and that they will grow up to be flowers, weeds, trees, and shrubs, after a while?"

"Your garden is the world. When you do all you can to make others happy, you are planting the little seeds of kindness and love. When you do any unintentional mischief at home or at school, and frankly confess it, without any wicked attempt at concealment, you are planting the precious seeds of truth. When you give your money, or a part of your food and clothing, to the poor and suffering, you are planting the seeds of generosity and mercy. When you pray to our Father in Heaven, and seek to walk in the love of Christ, and to do, for His sake, what He would have you do, you are planting the seeds of holiness. And these seeds will grow up into the most beautiful flowers and delicious fruits in after life—aye, and through-out eternity."—*The Children's Album.*



Degeneracy Resulting from Tea and Flesh Foods.

THE evils arising from the use of tea, I am convinced, are not understood or appreciated by the people. The characteristic sallow skins, pinched faces, irritable nerves, and much of the impatience so many deplore in themselves, may undoubtedly be traced largely to the use of this beverage. Women are the chief sufferers, for the reason that they partake more freely of it.

The effects of tea, coffee, and cocoa upon the nervous system are more pernicious than that of alcohol in small quantities, for the reason that alcohol is volatile, and, naturally, is easy of elimination; while theine, caffeine, and theobromine—the poisonous principles found in tea, coffee, and cocoa—tend to accumulate in the system. Having for many years been connected with medical institutions where these physical and mental wrecks are often forced to come for aid, I have seen not only the evils resulting from the use of these beverages, but have also had the privilege of witnessing the marvellous improvement that may take place when the habit is discontinued.

In regard to the use of flesh as food, the leading medical authorities and physiologists agree that flesh is not the most suitable food for man, since it fills the system with insoluble urates and other organic wastes and impurities, preparing it for germ or parasitic diseases. By the irritation produced and the extra burden thrown upon the kidneys and liver in eliminating these, they either become diseased or wear out prematurely. It is for this reason that the man with Bright's disease is always recommended by his physician to abandon the use of meat.

It is a fact that the majority ignorantly spend their money for that which stimulates, but is not bread, and their labour for that which can never truly satisfy. As long as this ignorance exists, disease and physical and moral degeneracy will continue.

W. H. KRESS, M.D.

A Few Rules for the Care of Infants and Children.

DO not deprive the infant of fresh, pure air; keep the room well ventilated, and never cover the little one's head with bedding. Allow no disagreeable odour to remain about the child. The infant's

lungs often suffer by inhaling the vitiated atmosphere caused by many breaths, or are poisoned by the emanations of the tobacco-using father. Fathers who use tobacco should never sleep in the same room with an infant.

Prepare the wardrobe of the infant with reference to health, convenience, and comfort, and not for show. The garments should not be so long as to prevent perfect freedom to the limbs. There should be no tight bands about the waist, to hinder the free action of lungs and heart. The clothing should be so loose that there will be no compression, even after a full meal.

No girths or bands are needed to keep the infant in shape—bones and muscles have been wisely supplied for this purpose.

The arms, shoulders and limbs of children should be well protected, and not exposed to the changing atmosphere. The parts about the trunk and chest need less clothing and protection than the parts more remote from the heart. Chilling of the limbs should be avoided, as this drives the blood from the extremities, and is liable to cause congestion of the lungs, brain, and digestive organs, often producing serious sickness.

The legs and feet of the girls should be clothed as warmly as those of the boys. In cold weather, flannel or cotton drawers, reaching to the ankles, and gathered neatly in at the bottoms, should be worn inside the woollen stockings. The boots should be thick-soled, loose and comfortable. It is more important for the delicate young girl to keep the feet and limbs warm than it is for the strong, robust boy.

Have stated times for the meals of infants and children, and allow nothing but pure, soft water between meals. Not a morsel of food, or even fruit should be given between meals. After reaching the age of one and one-half years, children can take their meals with the family, and require nothing between meals.

If these few rules are followed, children will sleep better and awake in the morning refreshed and good natured. They will also escape colds, sore throats, and attacks of indigestion; nor will they be so apt to suffer with enlarged tonsils or posterior nasal growths.

DR. LAURETTA KRESS.

"We all sorely complain," says Seneca, "of the shortness of time. And yet we have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as if there would be no end to them."



The Magic Glass.

ONCE, when a child, I found somewhere
A piece of clear red glass,
And when I looked through it, it brought
A miracle to pass :

The dull old earth and clouded sky
Became most wondrous bright,
And tree and flower and everything
Rejoiced in rosy light.

And through the years of later life
Some happy folk I've known
Who'd found the magic of the glass
And made it all their own ;

Some happy folk for whom the sun
Still shone on cloudy days,
For whom the flowers would always spring
Along the stony way ;

Dear folk whom it was good to know,
Who make the dull grow bright,
And shed about their way on earth
A rosy, heavenly light.

—Driftwood.

Words to Parents.

GOD calls upon parents to take heed to the warnings and counsels given in His word, and train up their children, His purchased possession, in the nurture and admonition of the Lord. He has spoken decidedly against all iniquity, and against all its supposed modifications. While parents have the power to discipline, educate, and train their children, let them exert that power for God. He requires from them pure, faultless, undeviating obedience.

But too often children are allowed to grow up without religion because their parents think they are too young to have Christian duties enjoined upon them. They may go to church, or stay at home, or wander about on the Sabbath, just as they please. Like Eli, the parents advise, but do not command. They do not exercise the control that God requires shall be exercised, and the curse for mismanagement of children falls upon them.

The question of the duty of children in regard to religious matters is to be decided absolutely and with hesitancy while they are members of the family. Children who are misruled, who are not

educated to obey and respect, link themselves with the world, and take their parents in hand, leading them where they choose. Too often, at the very time when the children should show unquestioning respect and obedience to the counsel of their parents, the parents slacken the reins of discipline. Fathers who have borne the cross of Christ, and kept the marks of the Lord Jesus on them in singleness of purpose, are led by their children in questionable and uncertain paths. Fathers and mothers give way to the inclination of godless children, and assist them with money and facilities to make an appearance in the world.

What an account such parents will have to render to God ! At the time when their influence over their children should be strongest, bearing a testimony of what true Christianity means, like Eli they bring themselves under the curse of God by dishonouring Him and disregarding His requirements, in order to gain the favour of their children.

If parents would bring their children up in the fear of the Lord, they themselves must walk in the way of the Lord. If they neglect to educate and train themselves ; if they cherish those traits of character which disqualify them for patiently training their children in right habits ; if they will not take the responsibility of reaching a high standard for themselves, failing to become sanctified through the truth and transformed in character, how can they impress upon their children the necessity of forming correct habits ? Such parents cannot elevate the souls of any within the sphere of their influence. It is the duty of those who claim to be Christians to present to the world well-ordered, well-disciplined families, families that will show the power of true Christianity.

Parents and teachers, be true to God. Let your life be free from deceitful practices. Let no guile be found in your lips. However disagreeable it may be to you at the time, let your ways, your words, and your works show uprightness in the sight of a holy God. The effect of the first lesson in deceit is terrible. Never let your children have

the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. Shall your offspring be perverted by the example of those who ought to guide them in the way of truth?

In their important work parents must ask and receive divine aid. Even if the character, habits, and practices of parents have been cast in an inferior mould, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is an uplifter. "Born again" means a transformation, a new birth in Christ Jesus.

MRS. E. G. WHITE.

An Agate Forest.

SOME wonderful specimens of agate from Arizona were lately exhibited by a well-known house in New York City. This agate is "petrified wood," but like no other petrified wood previously discovered. The colouring is brilliant and beautiful. The glowing red, the delicate blending and tinting of greys, blues and greens, with here and there a glistening quartz crystal, make a rare combination. These beautiful slabs, two or three feet across, were sawn from great stone logs. The perfect likeness of the tree is there—concentric rings, the radiating lines, the rough, gnarled bark; and even every knot has its facsimile in the stone.

Petrifications in wood have been discovered before; but they have been in neutral tints. The size and the richness of the colouring are what render this recent discovery remarkable; for previous to this, agates thirteen inches in diameter were considered large.

The finding of this agate forest, as it might properly be termed, is interesting. When the Apache chief, Geronimo, led the frontiersmen such a lively chase in Arizona, he ran better than he knew. During the pursuit of the Indians the heart of the Apache country was penetrated. It was on one of these wild chases that a cowboy named Adams found himself in the before undiscovered petrified forests of Arizona. As soon as he was able, he reported his wonderful find to the governor of Arizona: his story was laughed at. "All right," said the cowboy: "if my story isn't true, I'll bear the expenses of the journey there and back, if you will send a party to make examination."

The story was true; and there, prone in the depths of the lava desert, they saw the remains of a forest, changed into brilliant-hued, translucent agate, held in form by the petrified bark, every ridge and knot perfectly translated. For ages the water, impregnated with silica, played over and

among these forest trees, wearing the wood away, and, cell by cell, atom by atom, replacing it by the stone.

It is assumed that powerful geysers may have burst forth, and with their heated waters covered this forest, and then, perhaps, after centuries, settled away, leaving as monuments of their work these agate petrifications.

The cutting and polishing of these great agates is a work of exceeding difficulty. Thirty-five days were consumed in sawing across one of the stone logs. No steel instrument can make an impression, can even scratch the polished specimen on exhibition. Diamond dust and saws with diamond teeth alone will cut them. Of course, much of the work must be done on the spot. Hence a fortified camp has been set up in the Arizona wilderness; and here are sawn out the blocks and slabs of agate.—*The Round Table.*

To Be Alive.

"How beautiful it is to be alive!"
To wake each morn as if the Maker's grace
Did us afresh from nothingness revive,
That we might sing, "How happy is our case!
How beautiful it is to be alive!"

To read in God's great Book, until we feel
Love for the love that gave it, then, to kneel
Close up to Him whose truth our souls will thrive,
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel, though having wasted health or peace,
How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or try
To bear all, sweetly hoping still to cry,
How beautiful it is to be alive!

—Henry S. Sutton.

"Bell of Justice."

IT is a beautiful story that in one of the old cities of Italy the king caused a bell to be hung in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any who had been wronged should go and ring the bell, and so call the magistrate of the city and ask and receive justice.

And when, in course of time, the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it. One day an old starving horse, that had been abandoned by its owners and turned out to die, wandered into the tower, and in trying to eat the vine, rang the bell. The magistrate of the city coming to see who had rung the bell, found this old and starving horse. He caused the owner of the horse, in whose service he had toiled and been worn out, to be summoned before him,

and decreed that, as this poor horse had rung the "Bell of Justice," he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable.—*Selected.*

Who Kills the Birds?

WHO kills the birds?
"I," said the woman,
"Although 'tis inhuman,
I must have dead birds."

Who sees them die?
"I," said the man,
"Wherever I can;
For my sport they must die."

Who tolls the bell?
"I," said the boy,
"I love to destroy,
I toll the bell."

Who digs their graves?
"I," said the girl,
"For a feather's neat curl
I'd dig all their graves."

So the men and the boys by the woodland and streams,
And the women and girls, with their hats like (bad) dreams,
Are robbing the earth of its bird life and song,
With never a thought of their rights, and our wrong.
But isn't it strange, if their hearts have no pity
For the poor little birds in the country and city,
They never remember that some summer day
Not a bird can be found that a human can slay?
Why what will become of the boys and the men
Who can't shoot at birds? for there'll be no birds then.
And as for the women and girls of that day,
With their featherless bonnets and hats in array,
'Tis dreadful to think what their sorrow will be,—
And yet it is something I'd much like to see.
For it's certainly true, and the truth must be said,
If we kill all the birds, all the birds will be dead.

—*Mary Drummond.*

THE beautiful egret, or snowy heron, was once so abundant in Florida that flocks of them alighting on the trees would suddenly change the forest from green into snow-white. Now the bird is nearly extinct. And the secret of its disappearance is that ladies like to wear its delicate feathery plumes on their hats. A man and his companion who were engaged in securing these much prized feathers, boasted that they maimed or killed *one hundred and fifty-five thousand egrets in one season.* It is during the brooding season that the bird is captured, then, however badly frightened, the mother bird will not leave her young ones, so she is killed by the nest, and the feathers then hastily plucked from her warm body.—*Selected.*

"INSTEAD of complaining that they do not get what they deserve, most men should be rejoicing because of it."

ANY life to be worth anything must be a struggle. It is our own fault if our greatest trials do not turn out to be our greatest advantages.—*Dean Stanley.*

Our Mission Fields.

Breslau, Germany.

IT is indeed remarkable how the Lord is blessing His work in every part of this great harvest field—the world. After an effort of two and one-half months, it was our privilege to baptize twenty souls and add twenty-seven new members to this church. Besides this baptismal service in Breslau, I was permitted to baptize a number of souls in Schlesien, so that during the last quarter I have baptized in all, forty-one souls.

Notwithstanding the fact that the Lord is working here in a marvellous way to advance His work, Satan is also working to his utmost to withstand and hinder its progress. It is an impressive fact that the same spirit of intolerance which ruled the world during the dark ages of Catholicism, is manifesting itself, not only in Protestant Saxony and other cities and provinces of the German empire, but also in the free evangelical Prussia. The most remarkable of all is that the very ones who years ago were themselves severely persecuted, are to-day the greatest persecutors of God's people, and the most bigoted and arrogant adversaries of His truth.

During the reign of Frederick the Great, of Prussia, the followers of Huss, who, for a few hundred years previously had been severely persecuted in Bohemia, were driven out of Bohemia by the Austrians, and were taken into protection by Frederick, who gave for the purpose of colonisation a part of the province of Schlesiens, which the great warrior had just acquired from Maria Theresa, the great queen of Austria.

These people, who have lived in peace and have become rich under the protection of the government of Schlesiens, are our greatest persecutors. They have forgotten their past experience, and are now encouraging what they then opposed. Huss, who accepted the Bible, and the Bible only, as his rule of faith, could not be their leader to-day. They laugh at the idea of the Bible's being the only rule of faith. If the laws of the State would permit, they would do with us as a people as the Catholic Church did with their forefathers hundreds of years ago.

The first baptism administered among these people a year ago had to be performed at midnight, in order to prevent a disturbance. The second baptism I was obliged to perform out in the country, between eleven and twelve o'clock at night. The dragon is indeed wroth with the woman, and makes war with the remnant of her seed which keep the commandments of God and the faith of Jesus.

Nevertheless, all that Satan can do against the truth will simply work for the truth. If God be for us, who can be against us? Even if the adversary often tries to destroy the influence and spirit of our services by encouraging men to throw stones, sand, etc., at the windows, and pound at the doors, and threaten the minister with a clubbing, the Spirit of God is brought into the service with greater power, and the Lord's humble servants are caused to seek the Lord more earnestly. We can say to our friends that the truth is becoming more positive every day.

A few weeks ago I visited the extreme southern portion of my field, and if ever my love for the truth was increased, it was then when I witnessed the idolatry practised there in the midst of ignorance and Catholic superstition. The greater part of the population of this section is Polish, hence the worship of the Virgin Mary, in which the people of Poland are especially zealous, is everywhere manifest. Here is a place where the Virgin Mary is supposed to have appeared in a visible form, and hence it hence it is called Mt. Pirka. To this place as many as 8,000 people in one train, make their pilgrimage to worship the Virgin. When I saw this, I asked myself the question, "How long will this ignorant superstition reign?" I thank the Lord for the truth, and for the privilege of preaching it among these benighted people.

Martha Str. 13.

J. H. SCHILLING.

Miscellaneous.

A Man for a Text.

As he entered the little study at the church just before evening service, the minister found one of his men awaiting him.

"Pastor," broke out the man, in an agitated voice, "pastor, my brother-in-law is in there, full of liquor. I'm afraid he's going to make trouble. Hadn't we better get a policeman to come and clear him out?"

"Why no, George," said the minister. "I shouldn't quite like to do that. You know he might hear something that would do him good. Don't worry. It won't kill us if he does interrupt. We've been interrupted before now."

It was a good congregation that the preacher looked down upon that night—a company of honest, self-respecting, well-dressed working people, a large portion of them young folks. But there in the forefront of the audience sat the objectionable brother-in-law. Bolt upright he sat, with flushed face, and glared at the minister. "He certainly is about the toughest looking customer I ever

undertook to preach to," said the young man to himself.

The first part of the service went very well. The drunkard made a little noise, muttering something in a maudlin way during the prayer, but did not disturb the folks greatly.

"I believe he is not going to bother us much, after all," thought the minister.

But when it came to the preaching, the minister had no sooner begun than the man rose to his feet and commenced speaking. What he said, or tried to say, no one knew, himself least of all. It was some mumbled, incoherent talk. But the young people, after their fashion, straightway began to giggle.

"Don't laugh, good friends," said the minister, earnestly. "Don't laugh! This is a sight fit to make us weep."

A great solemn hush fell upon the audience. The drunkard ceased to speak and remained standing, the picture of a fool.

"Look at him!" said the minister. "You know him well enough, most of you. There stands the ruin of one of the ablest mechanics that was ever known in these parts! There stands the profligate son of a good mother! There stands the faithless husband who has broken the heart of a pure and lovely woman. There stands a father whose disgraced children are blushing with shame for him! He might have been a happy and prosperous man. See what drink has made of him! Give it but half a chance, and it will do as much for you. Tell me, could I, or could the most eloquent minister in the land, ever preach you such a temperance sermon as that? Isn't that sight enough to make you all temperance men for life?"

And then, looking earnestly and steadfastly in the drunkard's face the minister charged him in the name of the living God to repent of his great wickedness and pleaded with him that he should forsake his cups and all his evil ways, and on condition of sincere penitence, promised him, in the name of a divine Saviour, the help of the Almighty. When the preacher had made an end of speaking, the drunkard staggered out into the night. There was in the audience that evening another man, Stephen Black, whom the minister had endeavoured to save from his drink, but in vain. As he passed out the door he said to a companion, "I'm going to see the parson." He went that night. They prayed together. The minister with his arm around the man prayed for him, the man in broken accents prayed for himself.

"Where's Stephen Black," asked the pastor a few weeks later. "I haven't seen him for some time."

"No," said one of the men, "and you never will see him again. Monday he was taken sick. They

carried him off to the hospital. He died within twenty four hours. But," said the man, "he never drank another drop, and he died a Christian man."
—Selected.

Evil-Speaking.

WHEN Henry III. of France inquired of those about him, what it was that the Duke of Guise did to charm and allure everyone's heart, the reply was: "Sire, the Duke of Guise does good to all the world without exception, either directly by himself or indirectly by his recommendations. He is civil, courteous, liberal; has always some good to say of everybody, but never speaks ill of anyone; and this is the reason he reigns in men's hearts as absolutely as Your Majesty does in your kingdom."
—Selected.

Right Shall Rule.

SHORT is the triumph of evil,
Long is the reign of right,
The men who win by the aid of sin,
The nation that rules by might,
The party that lives by corruption,
The trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.

Sneer, if you will, at honour;
Make virtue a theme for jest;
Reflect on the man who strives as he can
To seek and to do the best;
Make goodness a butt for slander,
And offer excuse for vice;
Proclaim the old lie, the corruptionist's cry,
That every man has his price.

Yet know that the truth shall triumph,
That evil shall find its doom;
That the cause of right, though subdued by might,
Shall break from the strongest tomb;
That wrong, though it seems to triumph,
Lasts only for a day,
While the cause of truth has eternal youth,
And shall rule o'er the world for aye.

—Edgerton.

"IN the darkest hour, let faith pierce the cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honour is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise."

"If you would know the truth, you must have the love of the truth. It is the condition of the heart rather than of the mind, that counts. Hardness of heart invariably leads to blindness of mind. Those who love not the truth will finally be given over to error, to 'believe a lie.' 2 Thess. ii. 11, 12. But to know the truth is much more than to know a system of doctrine, for it is to know Him who said, 'I am . . . the truth.' Without this we cannot be 'wise unto salvation.'"

The Publishers' Column.

From Books and Tracts to Pamphlets.

WE have described to our readers a number of our bound books, and called their attention to our tract lists; but we have never, we think, given more than a passing notice to our pamphlets. So this week we shall devote our column to our pamphlet price list, recommending heartily each one mentioned:—

ON THE COMING OF CHRIST.

His Glorious Appearing. An exposition of Matt. xxiv. 114 pages, 9d.

Great Nations of To-Day. By A. T. Jones. Clearly foretells the destiny of the now existing nations. 1/-

Inheritance of the Saints, or the Home of the Saved in the Earth Renewed. By J. N. Loughborough. 82 pp., 5d.

The Judgment. Its events and their order. 183 pages, 7½d.

Last Day Tokens. The extent and the signs of the second advent. 130 pages, 1/-

ON THE SABBATH.

History of the Sabbath. By J. N. Andrews. Every passage of Scripture bearing on the Sabbath is examined. 2/-

Truth Found. By J. H. Waggoner. The Nature and Obligation of the Sabbath of the Fourth Commandment. 108 pages, 6d.

Sunday. The Origin of Its Observance in the Christian Church. Only Protestant writers and historians are quoted. 96 pages, 6d.

Law and the Gospel. A treatise on the relation existing between the two dispensations. 3d.

Lord's Day the Test of the Ages, The. This pamphlet is a brief yet comprehensive treatise on the Sabbath question. Illustrated by diagrams. 128 pages, 7½d.

Change of the Sabbath. By G. I. Butler. This pamphlet tells fully how the change from the seventh to the first day of the week was brought about, and on what authority it rests. 218 pages, paper, 1/-

ON THE NATURE OF MAN AND SPIRITUALISM.

Modern Spiritualism. By Uriah Smith. In this work Spiritualism is treated from the standpoint of the Scriptures, which have pointed out its character, and warned us against its presence and teachings.

Christ Our Righteousness. By E. J. Waggoner. Holding up Christ as the only source of righteousness, and showing why it is to be found alone in Him. 122 pages, 6d.

ON PROPHECY.

Seven Seals, or Seven Churches. A study of the second and third chapters of Revelation. Price, 5d.

Sure Word of Prophecy. A concise study of the Book of Daniel. Fully illustrated. 96 pages, 5d.

Prophetic Gift in the Gospel Church. A study of the manifestations of the Spirit of prophecy in ancient and apostolic times; and a consideration of the promises of the same manifestation in the church in the last days. 7½d.

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The Present Truth,

PUBLISHED WEEKLY FOR

THE SEVENTH-DAY ADVENTISTS,

BY

THE INTERNATIONAL TRACT SOCIETY, LIMITED,

451 Holloway Road, London, N.

Annual Subscription by post, 6s. 6d. Make all orders and cheques payable to The International Tract Society, Ltd., 451 Holloway Road, N.

WE acknowledge with thanks a contribution of 5/6 for missionary work, received from "A Friend at Sparkhill."

THE new General of the Society of Jesuits is a German, Father Wernz. "He is known to be imbued with progressive ideas, and it is expected that his election will introduce new life into the society." The interest taken in the election by many of the great men of Europe shows that they recognise the importance of the position, and the power wielded by the General.

FATHER BERNARD VAUGHAN, the celebrated Jesuit preacher, preaching about the pope and the situation in France, said:

"The Times seemed to think that the Roman Catholic Church was about to expire of mental atrophy; but when, perhaps, both France and England might be found no more on the map of Europe, Rome would still be in the vigour, the freshness and the beauty of her perennial youth."

Rome has certainly enjoyed a long and marvellous career, but her race is well-nigh run, and this boasting spirit presages her early fall. It is when "she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow," that her sentence is pronounced: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. xviii. 7, 8.

UNDER the heading "Growing Unrest," the *Daily News* thus sums up the situation in the world on September 10.

"The Russian social Vesuvius continues violently active, and the quaking in other parts of Europe is becoming more marked. The Emperor of Austria has had to cancel his intended visit to the manoeuvres, the reports from Turkey continue unpleasant, and in Crete the Chamber is held by soldiery. There is even a Franco-Italian rupture to record."

"In Africa, Mogador has been seized by a rebel Kaid, and there is dissatisfaction in the British colonies in the south; in Asia there are disquieting signs in India and Persia; and away across the Atlantic the revolution in Cuba shows signs of growing into determined civil war."

The natural convulsions of which the prophets spoke as marking the last days are present in increasing abundance, and the "distress of nations, with perplexity" is confessedly growing also. It

will continue to grow, for the world is hastening onward to the day of which Zephaniah wrote:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers."

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung."

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 14-18.

An Old Missionary Hymn.

THINK on our brethren, Lord,
Who preach the Gospel word,
In spirit free and bold,
In hunger, heat, and cold;
Thou art their strength and shield,
Help them to win the field.

Give them an open door,
With wisdom, love and power
To tell what Thou hast done
For all men to atone,
And thus in every place
They will show forth Thy grace.

O Lord, before them go;
To every sinner show
What need He hath of thee,
And then most mightily
Impress upon his heart
That Thou his Saviour art.

Thou Workman great and wise!
Who shall Thy work despise?
Our weakness well Thou know'st;
Of nothing can we boast,
But that we trust Thy Word,
And know Thou art our Lord.

—Selected.

"ILLOGICAL GEOLOGY," by George McCready Price. The theory of evolution is largely founded upon the so-called science of geology. In this book Professor Price points out not only great gaps in the theory, but also gross inconsistencies in its application. The book should be read by all who take any interest in evolution, or who would like to have some facts at command with which to meet the attacks of modern science on Bible teaching.

"Illogical Geology" does more than treat the subject negatively. It finds in the facts observed and in the admissions of scientists, a solid basis for concluding that the deluge recorded in Genesis was a world-wide catastrophe, and the only scientific explanation of geological phenomena. Published by the Modern Heretic Co., 257 S. Hill St., Los Angeles, Cal., U.S.A. Ninety-three pages, paper covers, twenty-five cents. A Money Order should be sent for the amount as Postal Orders are not accepted in the States.