

THE Present Truth

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

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The Present Truth.

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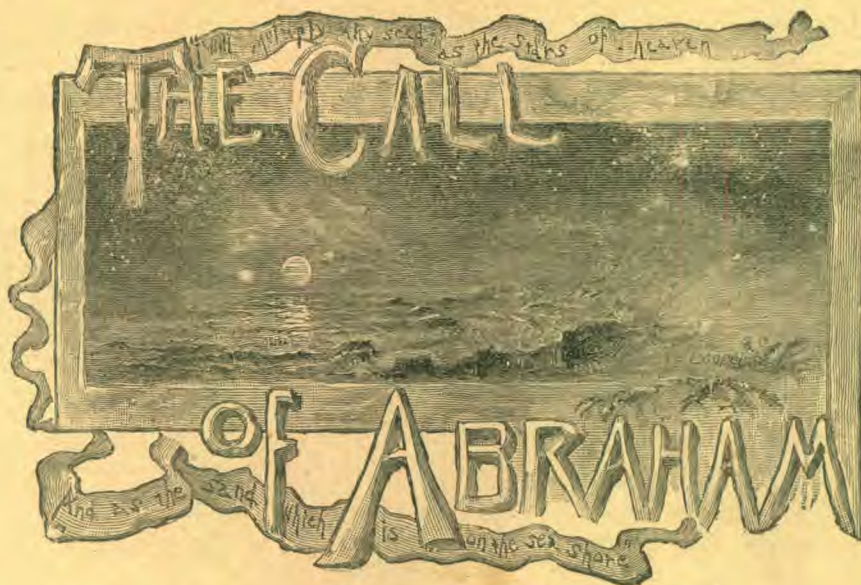
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"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

A Long Sermon.—When Cain killed Abel because his own works and worship were evil and his brother's according to the direction of the Lord, he doubtless thought he had silenced Abel's testimony for truth. But Abel "yet speaketh." For six thousand years Abel has been testifying to the world that it is good to follow the Lord.

The Work of Faith.—The life of righteousness and the work of faith and the labour of love never cease to bear fruit so long as the world stands and there are sinners who can be saved, and souls to be encouraged. Every life not lived to itself starts a circle of influence for good that continues to widen until it touches the shores of eternity. Abel's gift of the firstlings of his flock was a small one, but God still testifies to the love and the faith which prompted it.

A Successful Life—Abel was so young, and his life was so suddenly cut short that it might appear at first thought that he had accomplished little in the world, notwithstanding his faithfulness. But God, who does not measure the influence of men's lives according to the world's standards, has made Abel's simple life a blessing and encouragement and a sermon to millions.



THE PROMISE AND THE OATH.

THE sacrifice had been made; Abraham's faith had been tested and found perfect; "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply* thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of His enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Gen. xxii. 15-18.

In the Epistle to the Hebrews we learn

*"Blessing I will bless," and "multiplying I will multiply," is the literal translation of a very common Hebrew idiom. Emphasis in the Hebrew is denoted by repetition. Put into ordinary English, the text would read, "I will surely bless thee, and I will surely multiply thy seed." Similar instances may be seen in the margin of Gen. ii. 16, 17, "eating thou mayest eat," and "dying thou shalt die," for "thou mayest freely eat," and "thou shalt surely die." In Ex. iii. 7, "I have surely seen," the same idiom occurs, "Seeing I have seen." In Acts vii. 34 this emphatic repetition is preserved in "I have seen, I have seen."

the significance of the fact that God swore by Himself. The reader will at once see that the following Scripture has direct reference to that which has just been quoted:—

"When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek." Heb. vi. 13-20.

The oath was not for Abraham's sake.

His belief in God was complete without the oath to back the promise. His faith had been shown to be perfect, before the oath was given. Moreover, if it had been given for his sake, there would have been no necessity of putting it on record, since he was dead long before the record was written. But God was willing more abundantly to show unto the heirs of promise the immutability of His counsel, and so He confirmed the promise by an oath.

IN CHRIST ALONE.

AND who are heirs of the promise?—The next clause tells us. The oath was in order that "*we* might have a strong consolation." The oath was given for our sakes. This shows that the covenant with Abraham concerns us. Those who are Christ's are Abraham's seed, and heirs according to the promise; and this oath was given to be an encouragement to us when we flee for refuge to Christ.

How plainly this last reference shows us that the whole of the covenant with Abraham, with all of its included promises, is purely Gospel. The oath backs the promise; but the oath gives consolation to us when fleeing for refuge to Christ; therefore the promise has reference to that which is to be gained in Christ. This is also shown in the text which has so often been repeated, "If ye are Christ's, then are ye Abraham's seed, and heirs *according to the promise.*" The promise had nothing else in view but Christ and the blessings which are bestowed through His cross. Thus it was that the Apostle Paul, whose determination was to know nothing but "Jesus Christ and Him crucified," could also say that he stood and was judged "for the hope of the promise made of God unto the fathers." Acts xxvi. 6. The "hope of the promise made of God unto the fathers," is "the hope set before us" in Christ, and which is made "more abundantly" sure by the oath of God to Abraham.

The oath of God confirmed the covenant. The oath by which the promise was confirmed gives us strong consolation when we flee for refuge to the sanctuary where Christ is priest in our behalf, after the order of Melchizedek. Therefore that oath was the same as the oath that made Christ priest for ever after the order of Melchizedek. This is clearly set forth in the statement that Christ was made priest "with an oath by Him that said unto Him, The Lord sware, and will not repent, Thou art a priest for ever after the order of

Melchizedek" (Heb. vii. 21), and that He is able therefore to save them to the uttermost that come to God by Him.

Still further, The oath by which Christ was made priest after the order of Melchizedek was the oath by which He is made surety of a "better covenant" (verse 22), even the new covenant. But the oath by which Jesus was made priest after the order of Melchizedek was the same as the oath by which the covenant with Abraham was confirmed. Therefore the covenant with Abraham is identical in its scope with the new covenant. There is nothing in the new covenant that is not in the covenant with Abraham; and no one will ever be included in the new covenant, who is not a child of Abraham through the covenant made with him.

What wonderful consolation is lost by those who fail to see the Gospel and the Gospel only in the promise of God to Abraham. The "strong consolation" which the oath of God gives us, is in Christ's work as "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." As a priest He presents His blood, through which we have redemption, even the forgiveness of sins. As a priest He not only provides mercy for us, but "grace to help in time of need." This is assured to us "without respect of persons," by the oath of God.

"STRONG CONSOLATION."

HERE is a poor, timid, trembling soul, cast down and despondent by a sense of sins committed, and of general weakness and unworthiness. He is afraid that God will not accept him. He thinks that he is too insignificant for God to notice, and that it would make no difference to anybody, not even to God, if he were lost. To such the Lord says, "Look unto Me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and to Sarah that bare you; for I called him alone [when he was but one, R.V.], and blessed him, and increased him. For the Lord shall comfort Zion; He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 1-3.

Look to Abraham, brought up a heathen, and see what God did for him, and what He promised to him, confirming it with an

oath by Himself, for your sake. You think that it would make no difference with the Lord if you were lost, because you are so obscure and insignificant. Why, your worthiness or unworthiness has nothing whatever to do with the matter. The Lord says, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. xliii. 25. For His own sake? Yes, certainly; because of His great love where-with He loved us, He has placed Himself under bonds to do it. He swore by Himself to save all that come to Him through Jesus Christ, and "He abideth faithful; He cannot deny Himself." 2 Tim. ii. 13.

Think of it; God swore by Himself! That is, He pledged Himself, and His own existence, to our salvation in Jesus Christ. He put Himself in pawn. His life for ours, if we are lost while trusting Him. His honour is at stake. It is not a question of whether or not you are insignificant and of little or no worth. He Himself says that we are "less than nothing." Isa. xl. 17. He says that we have sold ourselves for naught (Isa. lii. 3), which shows our true value; but we are to be redeemed without money, even by the precious blood of Christ. The blood of Christ is the life of Christ; and the life of Christ bestowed upon us makes us partakers of His worth. The only question is, Can God afford to break or forget His oath? And the answer is that we have "two immutable things, in which it was impossible for God to lie."

Think of what would be involved in the breaking of that promise and that oath. The word of God, which brings the promise, is the word which created the heavens and the earth, and which upholds them. "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed away from my God?" Isa. xl. 25-27. The preceding part of this same chapter speaks of the word of God, which has created all things, and that it shall stand for ever, and the words are quoted by the Apostle Peter, with the additional statement, "And this is the word which by the Gospel is preached unto you." 1 Peter i. 25.

It is the word of God in Christ that upholds the universe, and keeps the innumerable stars in their places. "In Him all things consist." If He should fail, the universe would collapse. But God is no

more sure than His word, for His word is backed by His oath. He has pledged His own existence to the performance of His word. If His word should be broken to the humblest soul in the world, He Himself would be disgraced, dishonoured, and dethroned. The universe would go to chaos and annihilation.

Thus the entire universe is in the balance to insure the salvation of every soul that seeks it in Christ. The power manifested in it is the power pledged to the help of the weak. So long as matter exists, so long will the word of God be sure. "For ever, O Lord, Thy word is settled in heaven." Ps. cxix. 89. It would be a sad loss to you if you should fail of salvation; but it would be a far greater loss to the Lord if you should fail through any fault of His. Then let the aforetime doubting soul sing:—

"His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay."

ROMAN CATHOLIC GROWTH

ACCORDING to a recent writer in the *English Churchman*, Roman Catholic statisticians themselves vary as to the number of Roman Catholics in the world from 195,000,000 to 250,000,000,—making a small discrepancy between their own figures of 55,000,000. This fact is used to show that no reliance can be put upon their own estimates. This writer then brings forward his own figures which show that there were in 1893, throughout the world 208,000,000 of Roman Catholics. He then says, "No one save a bigoted and uninformed Roman Catholic will deny that Romanism is not making any headway."

To substantiate this he brings the statement of Mr. Gladstone in his pamphlet "The Vatican Decrees" and an article in the *Contemporary Review* for October, 1878. In this Mr. Gladstone shows, by a comparison of the marriage statistics, that the proportion of Roman Catholics to the entire population, in Great Britain, between the years 1854 and 1878, had decreased about one-half of one per cent. But no figures are given showing what the increase in the population of the country was between 1854 and 1878. The fact is that for many years previous to 1878 there was a yearly increase in population of something over one and one-third per cent. It will be seen that this will allow for a large numerical increase in the Roman Catholic denomination, and still permit the

slight decrease in proportion to the whole population which the marriage statistics show. In fact, in view of the rapid increase in population and other conditions, it would seem that these figures were very favourable for the Roman Catholic denomination. If the comparative statistics of the last twenty years were at hand, there is but little doubt but that they would be still more favourable.

But these this writer does not give. He does say, however, that the "Statesman's Year-Book" gives the number of Catholics in 1893 in England and Wales as 1,135,400. In 1851 their number, calculated upon the basis of the marriage returns, was 758,800, but at the same time the number of their places of worship, and their wealth, has increased in far greater proportion, and the number of their priests and religious orders has also multiplied greatly.

This writer then repeats certain statements made in Catholic papers in the United States in 1836 and 1874 to show that Roman Catholicism is waning in the United States. These articles are merely a collection of extravagant figures and statements as to what the Roman Catholic Church in America might have been had none of its members ever neglected their church relationship, and all their children, comprising the entire number of the natural increase, been added to the church in their turn. Such an imaginary possibility as that for the growth of a religious denomination is of course entirely Quixotic. And yet the number of Roman Catholics in the United States at present is variously estimated from six to twelve millions. However, the strength of the Roman Catholic power is not to be estimated by statistics so much as by the political evidences of its influence which are now abroad in every land, and, in this country, the present willingness, if not desire, of the Anglican Church to affiliate with Rome if it could but do so upon its own terms.

SPOKEN TO YOU

THE Bible is the language of the Spirit of God spoken through men. The Spirit of God, who knows the human heart and its needs, as well as the Divine gifts, has put language into the mouths of certain men, which may be used by all. So when we read the words of David, "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities" (Ps. ciii. 1-3), we are to appropriate that language as our own.

We may indeed believe that God spoke to and blessed David and Paul; but if we

do not make that language and blessing our own, we do not really believe the Word, for it is addressed to us. If you wish to know if you really believe the whole Bible, you may test yourselves by this text:—

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

If you read this merely as Paul's experience, then you have not learned to believe the Bible. But if in reading it you can speak that word "I" as meaning yourself, and can repeat the text intelligently as the language of your own heart, as the Spirit of God meant you should, then you really believe not that verse alone, but the whole Bible, and the joy of God's salvation is yours.

INCREASE OF ORGANISED MURDER.

THE reported discoveries in connection with a murder lately committed in Paris are startlingly suggestive of the systematic development of method in the perpetration of crimes of violence. It is said that the police have learned of the existence in Paris of a company of young men, organised for the purposes of crime. It is believed that not less than twenty-five had personal knowledge of this particular murder, in which the victim was an aged and titled woman of wealth. In this company of criminals are a number of young men belonging to respectable families of some position. All claim to be students and live in the Latin quarter, holding frequent gatherings for the purpose of planning their crimes. Murder is openly advocated in these meetings, and planned for by them as but an incident necessary to the successful prosecution of their crimes.

It is not long since a similar murder was committed in Brussels, the victim being also an old and wealthy woman. In this case it was found that the instigator of the crime was a person high in police authority, who was using his knowledge and experience, gained in long service, to carry out a series of such robberies and murders, and, by means of his official position, conceal and screen the actual perpetrators, sharing with them the proceeds.

Four murderers have just been executed in London, the story of whose deeds are familiar to the readers of the daily papers.

These are but samples of the individual deeds of cold-blooded slaughter, among those which come to the light, in what we call civilised countries. But consider the wholesale slaughter which is taking place

at the same time in Cuba, in South Africa, in Egypt, in Crete, in Armenia.

To remedy these conditions, or to do away with them, is not within the power of man. The tares will grow until the harvest, and just as long as the tares and the wheat are together the tares will strive with one another and crowd and choke the wheat. From this there is no escape until the end. The noble work of arbitration committees and peace societies will have their beneficent effect here and there, but it is not reasonable to look to them for any appreciable amelioration of the evil days which have come upon us,—for the continuance of which, until the Prince of Peace Himself shall come, we have the sure word of prophecy. But it remains for us to “follow peace with all men, and holiness, without which no man shall see the Lord.” Heb. xii. 14.

AN APOLOGY FOR SUNDAY LAWS.

THE *Christian* has recently done the Sabbath truth a distinct service by exhibiting the hopeless confusion of ideas that prevails amongst those who defend the substitution of Sunday for the Sabbath. The editor recently visited South Africa, and in letters home showed considerable concern at the growth of the work of Sabbath reform in Cape Colony. His criticism of those who, in fighting the Sabbath, resort to a denial of any Sabbath obligation whatever, brought a reply from a Baptist minister of Cape Town, printed in the *Christian* of June 18.

NO BIBLE FOR SUNDAY OBSERVANCE.

This reply is interesting, as it shows the grounds on which Baptists—who have been historically against religious legislation—are ready to base Sunday laws. He first shows how necessary it is to take the no-Sabbath position if one is not to keep the Sabbath of the Lord. He says to the editor:—

The only passage you quote of general import is, “The Sabbath was made for man; not man for the Sabbath.” That passage surely cannot contradict all the passages in the Old Testament, which distinctly state that it was given to the children of Israel as a sign to separate them from the other nations, and as a memorial of their deliverance from Egypt.

We hardly need remark, in passing to the argument for Sunday laws, that, so far from there being many passages which “distinctly state” that the Sabbath was given as a sign to the children of Israel “to separate them from the other nations,” there is not one which does so. It is dis-

tinctly and repeatedly stated that it is a sign between God and His people. “Between Me and you”—not between them and other nations. Nor is it anywhere said to be a memorial of the deliverance from Egypt. God asked them to keep His Sabbath, as He asked them to do justice and judgment, and to keep all His laws because He had delivered them from bondage. The event of which the Sabbath is a memorial is named in the commandment itself—the creation. It is “the Sabbath of the Lord thy God”—not the Sabbath of the Jews; and when God becomes our God, then the observance of His Sabbath becomes the sign that we accept Him as such.

Proceeding, the correspondent shows why he is forced to take the current no-law position:—

Now, the Sabbatarian says: “You believe that Sunday is the Sabbath? Show me in the Bible where the day was changed? Show me where we are commanded to keep the first day instead of the seventh? Show me where the seventh day law is binding on the first day of the week?” And you can show him none of these things. If the Sabbath remains, it must be kept according to instructions. There is nothing in the Bible about a change of day.

THE “CIVIL” ARGUMENT.

YET while confessing that there is nothing in the Bible about a change of day, the usual familiar references are made to the disciples meeting on the first day, although the Scriptures show that they attached no significance whatever to the day. “The example of the early church bids us observe it,” says the writer—an argument that places him distinctly upon the Catholic ground, and it is not surprising that he then passes on to justify the enforcement of Sunday laws on the very principles by which Romanism has justified the enforcement of this, and other of her ecclesiastical institutions, from the days of the apostasy down.

To those who recognise themselves as the Lord’s, no Act of Parliament is needed to enforce the observance of this day. Those who do not yield themselves to the Lord, we have no right to force, on religious grounds, to observe *what is essentially a religious day*. We cannot extract religious observance by Act of Parliament.

Sunday is “essentially a religious day,” and it is to be enforced—but not on religious grounds; for that would be religious persecution, a phrase which has a bad sound. But on whatever ground it is alleged to be enforced, the fact remains that it “is essentially a religious day.” So that the man who is compelled to recognise it is compelled to recognise a religious institution. What difference,

then, does it make to the man who conscientiously objects to recognising the day on what grounds it is sought to be enforced? If one were commanded to fall down and worship an idol what difference would it make to him whether the man with the sword asked him to do so on the ground that it was good for his health, or his civic duty, or whether he came out frankly and commanded him to recognise idol worship? The act sought to be enforced is the thing, the compulsory recognition of “what is essentially a religious day,” and when the churches of the day join in pressing Governments into the enforcement of Sunday laws they are repeating the history of Rome. And this is how they are to ask for the enforcement of “a religious day” and preserve the Protestant profession:—

We do not go as Christians to Government and ask it to help us to observe a day that we freely grant should be observed by us, and which we esteem it a privilege to observe; neither do we ask Government to persuade men by force to observe a day, whom by religious arguments we cannot persuade to observe it. But we go as citizens, taking common ground with the rest of our fellow-men, to ask that in the interests of the community there may be a weekly respite from work. If we ask for legislation on religious grounds we have granted the principle of the right of the State to legislate on religious matters, a principle which we are not inclined to grant.

But even here Rome has forestalled Protestants in the use of this argument—which is not new with our Baptist friend, but may be taken as representing the plea on which Protestants in all lands are urging forward Sunday legislation. Long ago Rome invented this theory of dual personality and responsibility. The Church of Rome never persecuted, say they; they merely turned over the offender to “the secular arm.” The Church secured the laws, the clergy decided what was dangerous to the body politic, and “as citizens” may even have helped the “secular arm” execute the penalty, but it was not the Church which did these awful deeds!

The whole thing is transparent. What difference does it make to a man if I am seeking to compel him under penalties to recognise an “essentially religious” institution, in which he does not believe, if I tell him it is not as a Christian but as a citizen that I am punishing him? Our Baptist friends, above all peoples, ought to understand these principles. “The Anabaptists,” says the historian, “were the first of Protestant sects to feel that even the reformed churches could rival the intolerance of Rome.” Amongst the first victims burnt in Smithfield were Baptists, and all through the later struggles in the

sad history of intolerance Baptists knew what it was to suffer for the truth, charged with violating laws established for the good order of the commonwealth. "In the interests of the community" has always been the cry in the enforcement of religious institutions. Here is a dialogue which Neal gives in his history of Puritan times, which illustrates the principle. One White, before the Lord Chief Justice, objected to being forced to attend worship in which he believed it idolatry to take part.

Master of the Rolls.—These are no part of idolatry, but are commanded by the prince for civil order, and if you will not be ordered you show yourself disobedient to the laws.

White.—I would not willingly disobey any law, only I would avoid those things that are not warranted by the Word of God.

Master of Requests.—These things are commanded by Act of Parliament, and in disobeying the laws of your country you disobey God.

That was the controversy, over and over again, centuries ago. Apply the same principles to Sunday laws, and it is readily seen why it is that Sabbath-keepers cannot be forced to pay regard to the Sunday, which stands as the mark of Rome's assumed authority. One of the latest utterances on the subject by a prince of that Church, Cardinal Gibbons, is to the effect,—

Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters.

Now Sabbath-keepers do not acknowledge that authority, nor can they acknowledge the mark which that power has set up as a rival to the Sabbath, the sign or mark of allegiance to God. The closing message of Rev. xiv. 6-12 is God's warning against the recognition of this mark of Rome's authority, and God's call to men to rally round "the commandments of God and the faith of Jesus."

The theory that men can do "as citizens" what would be wrong to do "as Christians" is a thoroughly bad one, responsible for much wickedness in other things than religious legislation. When God judges *the man*, according to His holy law, where will the citizen be? "Whatsoever ye do, do all to the glory of God" is the command of the Lord. Whatever is to the glory of God men can do as Christians, and when they want to do something which they cannot do as Christians, we may assure them it is an un-Christian thing. Sunday laws are dis-

tinctly anti-Christian, and their history runs parallel with that of a persecuting church from Constantine's day down. No juggling with names and phrases can alter their nature.

We appeal to all who know the nature of spiritual ordinances and worship against the employment of carnal force in religious matters. And we appeal, in the name of the Lord, and by His holy Word, to all to range themselves on the side of God's law and the Divine government at this time when the principles of the Papacy are leading on to the formation of the very image of the Papacy in lands which have been called Protestant. The Word is the guide, and the Word is the power, and the Word will stand.

Formosan Idolatry.—A traveller who writes of Formosa says of the religious life of the people:—

Many of the Chinese, especially the women, are devout worshippers; many others are sceptical, and the majority are careless. Idolatry has a powerful hold on their minds, but it is only when reverses and troubles come that the average man will resort to the temple. They believe the gods have power to help or to injure them, but so long as things go well they are careless about their devotions.

Human nature is alike the world over. Many in more enlightened lands reserve their thoughts of God merely for accidents and emergencies, having no more idea of spiritual worship than the idolatrous Formosans.

ROME'S POSITION RESTATED.

THE Pope's new encyclical on the unity of the church has appeared. It is addressed to the dignitaries of the Roman Catholic Church by their different titles, and deals with the question of the attitude of the Catholic Church towards those who reject any of its doctrines. The position taken is uncompromising. It holds that the Roman Catholic Apostolate is commanded "to the end of time to teach and rule the nations,"—and that Christ "ordered the nations to accept their teaching and obey their authority," as the successors of Himself and His apostles.

This is definite, and leaves no room for any negotiations as to the validity of Anglican orders except through the acknowledgment of complete and unquestioned Roman Catholic supremacy. That there need be no room for doubt left as to the absolute completeness of the surrender required, these words are used: "There can be nothing more dangerous than those

heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith" etc. The idea which the encyclical enforces is the divine right of the Papacy to rule the world and the religious duty which the world is under to subject itself unreservedly to its authority. The soul of Leo longs for unity but only on the basis of papal supremacy by divine right.

RELIGIOUS ANIMOSITY IN POLITICAL LIFE

THE American correspondent of the London Baptist *Freeman* expresses the hope that the coming presidential campaign in the United States may be free from religious controversy. Such a suggestion, even, has a very sinister sound. It shows that such a thing as the mingling of bitter religious controversy with American political strife is not only possible but probable. This writer thinks, however, that trouble is likely to come only from the American Protective Association,

which is a secret organisation aiming to boycott the Romanists as enemies to national life. With the Democrats they will have no chance, but the Republicans will need to go carefully, especially as a new order has been started for self-protection by the Roman Catholics. No candidate for the Presidency who will not assure them that he has given no promise of support to the A. P. A. will stand any chance of votes from this body. There is no concealing the fact that if organised for political purposes the Romanists would control the situation. They constitute about a third of the religious communicants of the country, and number as many as the combined strength of the Baptists and Methodists, the principal Protestant denominations.

The matter-of-fact way in which this is stated shows how thoroughly the public mind in the United States is becoming accustomed to the idea of political religion, and how largely religious prejudices and animosities are already beginning to make their influence felt in political life. It is true that which makes itself most apparent is the antagonism between this organisation, which calls itself the American Protective Association, and the Roman Catholics, but it is not here that the real danger lies. It is far deeper than this. Where the root of the actual danger is may be seen from the fact that Mr. McKinley, the Republican nominee for the Presidency, was approached, previous to his nomination, by certain representatives of so-called orthodox religious views, and sounded as to his position upon the enforcement of such religious laws as are already on the statute books. It is claimed by them that he gave to them his unquali-

fied assent. This fact is already used among the churches in Mr. McKinley's favour politically. These things, together with the condition mentioned in the extract quoted, shows a complete revolution already taking place in religious and political affairs in the United States. That separation between religion and the State, which has been proclaimed the pride and glory of the American governmental system, is to be thrown aside, indeed is already ignored, and religious prejudice and ignorant zeal is to be made a part of political

authorities vetoed all that was tried and that could be done, and finally stated positively that the school programme as laid down must be implicitly followed. This of course necessitated the establishment of a school of their own. This was done last autumn, and their first school year has just closed with a very successful record. The accompanying cut shows the main edifice, but fails to do justice to the picturesque surroundings, or to show the accompanying buildings which go to make up the facilities of the school. The chateau occupied by

left." Many are very apt to forget to look on this side of the balance sheet.—*Review and Herald*.

OUR WORK IN RUSSIA.

AMID various difficulties, the work in the East seems to be steadily gaining and extending. Cheering reports come from the various quarters, not only from Russia proper, but also from Siberia and Transcaucasia. A number of German colonists are ready for baptism in the Crimea and on the Don. In the Crimea the elder of our



THE SWISS SCHOOL — LE CHATEAU DE PERLES.

wire-pulling, trickery, and chicanery. The untoward results of such a change as this cannot fail to make themselves quickly apparent.

A SWISS SCHOOL.

IN Switzerland the school laws are very strict, and in some of the cantons administered with little consideration for those upon whom they may work a hardship. Attendance is required at school for six days in the week, without any exemption for Seventh-day observers. These people have suffered fine and imprisonment, in one case even several days close confinement on bread and water, for refusing to send their children to school on the Sabbath. Every means was tried to satisfy the school authorities, by extra work during the week and paying the teacher for the overtime given to the children that they might be excused from the exercises on the Sabbath, but without avail. The school

the school, and which the Seventh-day Adventists have purchased, is situated in a commanding position overlooking the valley which runs down to the lake of Bienné, and has in connection with it park, meadows, and orchard, of about twenty-four acres. In the rear of the building and its park are the government forests and the Juras rising precipitously several thousand feet. Certainly the buildings and the location are most admirable, and it is an exceedingly satisfactory thing to see that success has been attained the first year. About thirty pupils have been in attendance this first term and nearly if not quite double that number will seek admission the coming year.

YEARS ago, an old divine, speaking on giving, made a remark which is just as pertinent for to-day as it was then. He said: "The Lord looks not so much at what you've given, as at *what you've got*

church was called to account for work on Sunday, and he was asked to sign a paper that he would cease Sunday work, and also cease holding meetings on the Sabbath. He naturally refused. All, however, gladly signed a statement that in case they employed members of the orthodox church, they would not detain such employés from their services on Sunday.

On the Don the Lutheran pastor has entered complaint against our labourer there to the chief of the district of the Cossacks, and the matter is being investigated. As the ministers have no power from the Word of God to stay the progress of the message, they appeal to Cæsar; and the worst is, men do this who are called after Luther, and are his professed followers. In the Baltic provinces the pastors have succeeded in shutting out our paper, the *Herald*, and our publications entirely; but we know that God has ways and means men do not even dream of. We are glad that even there we succeed now and then, and we have also found ways to work in other parts of the empire.

The work is the Lord's, and who can hinder it?

A Russian writes from Eriwan, near the Ararat, where Noah's ark is said to have rested: "We thank the Lord for the light and truth He is sending us in these last days. We are so glad to receive the tracts and letters. The little tract, 'Blessed Hope of the Christian,' cheered our hearts. We are poor people, for our possessions had to be sold for a trifle, and we had to leave home on account of our faith. Some of our brethren became so straitened that they had to call on others for help; but we know that we have great possessions on high. We are glad that the truth is stirring the people more and more. The Lord will surely grant the victory!"

Another writes from Western Russia: "Thanks be to the Lord, that you have awakened me from my slumber by your letters and tracts. I have commenced to read the Bible, and I am fully convinced that the Sabbath is the eternal sign between God and His people. Oh, we rejoice that you remember us, and send us such publications! We almost devour them, day and night. I like to study in my Bible now; it has not only become another book to me, but I have been entirely changed by it. I cannot but tell to others what the Lord has done for me!"

From a former Polish Catholic we received the following: "We are four brethren surrounded by zealous Catholics. Very rarely one meets a dissenter; we are the first ones in our town. In a wonderful manner has the Lord found us. I came to the city to go into apprenticeship. Here I formed the acquaintance of Russians who had been truly converted to God, some Germans being the instruments. My younger brother was also thus converted; but when it became known in our native town, the uproar was great. Soon ten families were gathered here, but then the persecution arose. Some were banished; others moved away; some joined the Molokani. There are now but six families, and us two. The only thing that has saved us thus far is that we never belonged to the Greek Church. But the enemy does not slumber. Each Catholic is to go to the confession once a year, and if he does not go, the priest sends him a written invitation. As I did not go, the matter was reported, and the priest came, cursing me in his rage, and calling me an arch-heretic. He then used his influence so that I lost my place as bookkeeper; but just then I received a package with 'Steps to Christ' in Polish, etc. We all at once concluded to send you three roubles as a gift. It is little, but consider, we belong to those in James ii. 5."

From distant Siberia we received five roubles, with the following touching request: "Your letter and publications sent December 14 reached us safely. We praise the Lord for these evidences of your love

to us. We have been notified that we are banished still farther again; but we do not fear. We sold the little we had, and are cheered to know that the Lord will go with us. The words in Matt. x. 34-36 and Luke xii. 48-53 are also true in our case. The fire burns, and they try in vain to smother it. The dragon cannot bear that the message should be proclaimed in this wilderness, but living waters must flow, even in the wide desert of Siberia! Some investigate; others reject. We rejoice that we can have a part in this last message, and our faith looks to the glorious mansions above. The Lord gathers His children from among all nations. Soon we shall all meet. Enclosed we send five roubles, to be sent to a brother who is condemned to severe confinement in — prison."

Thus the poor exile in distant Siberia, himself not knowing where next his lot will be cast, sends five roubles for another still worse off, being deprived of the open air and light! This is surely more than human love; it is love kindled by the Spirit of God. Oh, that we may all be filled with the same faith in God, be moved by the same love, be cheered by the same hope; and soon the whole world will be lightened by the glory of the last message of mercy.

L. R. CONRAD.

Hamburg, Germany.

THE HOLY SPIRIT AND THE MINISTRY.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The asking of this verse is the asking that springs from real and intense desire. This is brought out by the context: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Note also the parable of the importunate friend that immediately precedes. Evidently the asking that Christ has in mind is not the asking of a passing and half-hearted whim, but the asking of intense desire. There is a very suggestive passage in Isaiah, the forty-fourth chapter and third verse: "I will pour water upon him that is thirsty. . . . I will pour My Spirit upon thy seed." What does it mean to be thirsty? When one is thirsty, there is but one cry: "Water! water! water!" Every pore in the body seems to have a voice, and cry out "water." So when our hearts have one cry, "The Holy Spirit, the Holy Spirit, the Holy Spirit," then it is that God pours floods upon the dry ground, pours His Spirit upon us.

To what a pitch of longing the early disciples had been brought by the tenth day of their eager waiting, and their thirsty souls were filled that day when "Pentecost

was fully come." As long as one thinks he can get along somehow without the baptism of the Holy Spirit, as long as he casts about for something in the way of education or cunningly concocted methods of work, he is not going to receive it. There are many ministers who are missing the fulness of power God has for them, simply because they are not willing to admit the lack there has been all these years in their ministry. It is indeed a humiliating thing to confess, but that humiliating confession would be the precursor of a marvellous blessing. But there are not a few who, in their unwillingness to make this wholesome confession, are casting about for some ingenious device of exegesis to get around the plain and simple meaning of God's Word, and thus they are cheating themselves of the fulness of the Spirit's power that God is so eager to bestow upon them; and, furthermore, they are imperilling the eternal interests of the souls that are dependent upon their ministrations, that might be won for Christ, if they had the power of the Holy Spirit which they might have.

But there are others whom God in His grace has brought to see that there was a something their ministry lacked, and this something nothing less than the all-essential baptism with the Holy Spirit, without which one is utterly unqualified for acceptable and effective service; and they have humbly and frankly confessed their lack; sometimes they have been led to the God-taught resolution that they would not go on in their work until this lack was supplied; they have waited in eager longing upon God the Father for the fulfilment of His promise, and the result has been a transformed ministry for which many have risen to bless God.

It is not enough that the desire for the baptism with the Holy Spirit be intense; it must also have the right motive. There is a desire for the baptism with the Holy Spirit that is purely selfish. There is many a one who has an intense desire for the baptism with the Holy Spirit simply that he may be a great preacher, or great personal worker, or renowned in some way as a Christian. It is simply his own gain or glory that he is seeking. After all, it is not the Holy Spirit that he seeks, but his own honour and the baptism of the Holy Spirit simply as a means to that end. One of the subtlest and most dangerous snares into which Satan leads us, is that where we are seeking the Holy Spirit, this most solemn of all gifts, for our own ends.

The desire for the Holy Spirit must not be in order to make that sublime and Divine Person the servant of our low ends, but for the glory of God. It must arise from a recognition that God and Christ are being dishonoured by my powerless ministry and by the sin of the people about me, against which I now have no

power, and that He will be honoured if I have the baptism with the Spirit of God. One of the most solemn passages in the New Testament bears upon this point (Acts viii. 18-24, R.V.): "When Simon saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." Here was a strong desire on Simon's part, but it was entirely unhal- lowed and selfish, and Peter's terrific answer is worthy of note and meditation. Is there not many a one to-day who, with equally unhallowed and selfish purpose, desires the baptism with the Holy Spirit? —From *"The Baptism with the Holy Spirit,"* by R. A. Torrey.

SUGGESTIONS FOR BIBLE STORIES.

MANY parents are perplexed to find in- teresting stories for their children. So they hunt here and there, in every story-book they can find, to get something simple and wonderful to attract the attention of their little ones.

Many suppose they must have some of Mother Goose's rhymes, or the story of "Little Red Riding Hood," or something of that sort; for, they say, the children cannot understand very much, so we must get something easy. Do not be deceived. Give the children something worthy of a little mental effort. Of course they can understand but little, but give them lofty subjects to dwell upon. You will be sur- prised how much they will take in of Bible truth when told in a bright, cheery way.

Perhaps there is more demand for some interesting stories for Sabbath than for other days. The Bible will be found to be intensely interesting to even very small children. It is full of wonderful stories, of stories that will make the heart glad, stories that will make you weep, and stories that will hold the attention as nothing else will.

But you say, "They cannot understand it." Neither can you nor I understand it all. So the sooner we begin to study it the better.—*Early Education.*

"JESUS WEPT."

WEeping is caused by strong feelings of emotion, either of sorrow or joy, princi- pally those of sorrow; and here we find Jesus, the Son of God, so touched with the sorrows and woes brought upon His followers that His heart aches, His breast heaves, His whole being is convulsed, and feeling breaks forth in weeping. Oh, the kindness, the love, the tenderness, the sympathy, expressed in those two words, "Jesus wept"! The Saviour's feelings are so completely wrapped up in mine;

my joys are His joys, my sorrows His sorrows, to that extent that He rejoices with my feelings of happiness, and smiles as I bask in the sunshine of prosperity; and that same One weeps with me in my sorrows.

"Then," one may ask, "if Jesus is so intimately connected with our every joy and sorrow, perplexity and care, why does He, when He loves us so, permit sorrows to come?" The poet has answered it:—

"If we knew no lacks nor losses,
Disappointments, toil, or care,
Would we pity him whose crosses
Are too wearisome to bear?"

"If we slept on silken couches
Decked with costly gems of gold,
Would we pity him who crouches
By the wayside in the cold?"

"If we left no graves behind us
Where our loved and lost ones sleep,
No sweet memories to bind us,
Would we weep with those who weep?"

"If our paths were strewn with roses
That concealed no stinging thorn,
And the hour when one joy closes
Saw another newly born;

"If our clouds were all of sunshine
And our sorrows all of bliss,
Would we ever think of heaven
As a better place than this?"

We are purified through affliction. The Refiner watches until He can see His own image in His child. The sculptor takes the rough piece of marble, and by means of chisel and mallet brings forth the beau- tiful figure of an angel. Then let us not grow weary with the chiselling of the heavenly Sculptor, for by and by He will bring forth the perfect image of Jesus Christ.

Are you sad and downcast?—Jesus is touched with the feelings of our infirmi- ties. Are you a mourner? have you lost all that earth held dear?—Jesus wept with mourners of old. He will weep with you and me. Oh, the sweetness of those two words, "Jesus wept"!

S. E. HYATT.

DOUBT NOT GOD'S PARDONING LOVE.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." As our heavenly Father is perfect in His sphere, so also those for whom Christ died are to be perfect in their sphere. "For God so loved the world that He gave His only begotten Son, that whosoever be- lieveth in Him should not perish, but have everlasting life." We are to believe in salvation through Christ, and make mani- fest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. "In this was manifested the love of God toward us, be- cause that God sent His only begotten Son into the world, that we might live through Him." "Who hath saved us, and

called us with an holy calling, not accord- ing to our works, but according to His own purpose and grace, which was given us in Christ Jesus 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 Lord wills not the death of any sinner, but that all should come to repent- ance. His mercies are without number, and He will not leave those for whom He has given the ransom of His life to be- come the sport of Satan's temptations. All heaven is given to those who believe in Christ as their personal Saviour. The soul that professes to believe in Jesus Christ, and yet goes in mourning and sor- row, presenting to the world the aspect of an orphan, reflects great dishonour upon God. "The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the moun- tains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strength- ening His own in their weakness. He de- livers those who are tried and tempted from the power of Satan. The Lord never forsakes the soul that puts his trust in Him. Those who claim to be the sons and daughters of God, must trust always in Jesus. To do otherwise is to disown the fact that He loves us. When we go mourning and full of depression, covering ourselves with the garment of heaviness, we represent Christ to the world as a hard, tyrannical master. But this is untrue. This is misrepresenting the One who gave His own life for us, that He might make it possible for us to believe in Him, and trust in His interest and love for sinful man. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Speaking of His watch- ful care over us He says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

Do not lose sight of Jesus, and separate from His companionship, and keep com- pany with the prince of darkness, enter- taining his suggestions, and acting out his plans. Cling to Him who has promised, "I will never leave thee nor forsake thee." Take the weight of your woe to no human being. You have one Mediator, Jesus Christ the righteous. In contrition of soul go to Him and tell all your sins. The promise is sure, "If we confess our sins,

He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "*That ye sin not.*" Here is where you bring yourself into condemnation when you continue to sin. But in the strength of God, cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is.

But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Having confessed your sins, believe that the Word of God cannot fail, but that He is faithful that has promised. It is just as much your duty to believe that God will fulfil His Word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as one who will do exactly as He has promised to do, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in Him for us? Oh, we must believe His Word implicitly, receiving it with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the Word of God, keep looking unto Jesus, dwelling upon His virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and with true contrition of soul, co-operate with the Divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonour God by doubting His pardoning love.

Mrs. E. G. WHITE.

A SPLENDID TRIUMPH.

PAUL's last ten miles into Rome was perhaps the most fearful contrast this world ever saw, the most splendid triumph of life matched against force and impossible mountains of evil. There is something terribly real in that single man going into the gorgeous pit of hell, which was Rome, in the sunny spring day, down the flowery slopes of the Alban hills and along the great street, and matching his spirit

calmly and quietly against the crushing magnificence of temples, palaces, fortresses, legions, and empires. Truly this was a seed of life, an immortal germ, living now and ever growing, though Rome has perished and many an imperial city since! But then, it was only one poor prisoner. When we see anyone like Paul, distinctly labouring for others and the good of life, we see a seed of life, and can never calculate the greatness it may be. Each and every one of us can be a seed-power, can be a life able to sow itself, as part of the life of God on earth.—*E. Thring.*

TRUST YOUR FRIEND.

It was to Abraham, *His friend*,
That God the Lord could say,
"Give unto Me thine only son,
Thy dear and well beloved one;
Go! I will show thee when and where,
And I will lead the way."

And Abraham, the *friend of God*,
Responded to the call;
He took his son, his darling son,
His only well beloved one,
He went the way Jehovah led,
And yielded up his all.

And lo! the Lord received the gift
But that He might restore
His treasure, with an added worth,
As if it were a second birth
He now received, as from the dead,
And loved him more and more.

Hast thou a treasure well beloved,
Where thine affections rest,
And does the Lord say, "Give it Me"?
Be sure He is a *Friend to thee*,
And only asks it that He may
Return it doubly blest.

Art thou *His friend*? Then do not quail,
But trust His wisdom still;
He all thy want and need can see.
If what *seems* good is best for thee
He will restore, or better give:
Fear not to choose His will.

Hear now thy true Friend's loving voice;
Doth He not speak to thee?
No good thing will the Lord withhold
From those who seek His sheltering fold;
Oh, blest assurance, what sweet rest
It brings to you and me.

JENNIE E. OWEN.

CONQUERED BY A FLY.

It is often the trivial things of life that bring about great results. Near by a church once lived a rumseller, who seemed not to fear God nor regard man.

It happened that the church near him was remodelled, and an organ put in, and there was to be some good playing and excellent music by the choir on the re-opening of the church. This man wanted to hear the music, but he did not want to hear the sermon. He was puzzled for a time, but finally hit upon this plan; he would go into the church, take a seat in a corner, and listen to the music, but stop his ears with his fingers when there was any praying, preaching, or talking. So he went in

and enjoyed the music; but when the minister prayed, he stopped his ears. When prayer was over, he took his fingers from his ears, but stopped them again as soon as the minister began reading from the Bible.

While he sat thus, self-made deaf, a fly lit on his nose, and began to run round. The man bore it as long as he could, and then involuntarily brushed the fly off with his hand, leaving one ear unstopped while he did so. Just at that instant the minister read the verse: "He that hath ears to hear, let him hear."

The words struck him with peculiar force; he thought a moment, unstopped his other ear, and listened to the rest of the chapter and to the sermon following. He went from the church with a changed purpose, became a good man, and lived many years, trying all the time to do all the good he could to others, and to repair the mischief done by his former conduct.—*Reformed Church Record.*

WHAT HE WANTED.

A MAN on the Malabar coast was directed by the heathen priest, in order to make atonement for his sins, to drive iron spikes through his sandals, and walk on these about four hundred and eighty miles. He undertook the journey; but while halting to rest under a large, shady tree, where the Gospel was sometimes preached, one of the missionaries came and preached, in his hearing, from the words: "The blood of Jesus Christ His Son cleanseth us from all sin." While he was preaching, the man rose up, threw away his torturing sandals, and cried aloud, "This is what I want!" and he became a living witness of the truth of the text.

That is what they all want who are still in darkness,—a knowledge of Jesus, the Saviour, who taketh away the sins of the world.—*Little Workers.*

ALONE WITH HIM.

HAVE you and I to-day
Stood silent as with Christ, apart from joy or fray

Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me.

—George Klinge.

ABSENCE of occupation is not rest,
A mind quite vacant is a mind distressed.
—Cowper.



THE HOME.

ONLY WAIT.

WHEN the spirit, worn and weary,
 'Neath its daily load of care,
 Finds the pathway long and dreary,
 And the burden hard to bear,
 Tired with hoping, faint with fearing,
 Sighs to reach the golden gate,
 Then in accents soft and cheering,
 Patience whispers, "Only wait:
 For a brighter day is dawning,
 Joy awaits us in the morning—
 In the beauty of the morning—
 Only wait."

O sad hearts, whose soundless sorrow
 Dares not let a murmur fall,
 Only wait and trust the morrow—
 God's great love is over all!
 Only wait, oh, wounded spirit,
 By the cross of life weighed down;
 Thou shalt surely earth inherit—
 Bear the cross, and win the crown;
 For a brighter day is dawning,
 Joy awaits us in the morning—
 In the beauty of the morning—
 Only wait.

—Selected.

HOW FRITZ FOUND THE PURSE.

THERE was always something the matter with Fritz, though no one knew exactly what it was. His eyes were dull and heavy, his face was pale, and his head ached. His shoulders were bent, his muscles weak and flabby, he had no appetite, and did not sleep well. His mother petted him and coaxed him to eat, and would not let him do any work, for, she said, "Fritz is too delicate to work; work never did agree with him." The neighbours sent in every kind of delicacy they could think of, but, though he tried everything, he grew no better. Then they all shook their heads and sighed, wishing they could know the real name of his trouble. At last his mother, worn out with hard work and anxiety, died, murmuring with her last breath, "Ah me! what will become of my poor Fritz?"

She left a small but cosy cottage, a

large garden, and an orchard, with a long lease and low rental. But everything was ill kept, poorly cultivated, forlorn, and neglected.

"Good evening to you, Fritz," said a voice as Fritz sat by himself, wondering, as his mother and all the neighbours had wondered, how he was to live in this hard-working world. It was the old, very old school-master, who came up the little walk to the cottage door. Fritz made room for the old man.

"I taught you to read, Fritz," he said, "and your father, and his father before him. I'm an old, old man, you see. And I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours."

"A purse of gold!" exclaimed Fritz in astonishment. "Whereabouts? Show me, so that I can dig it up."

"No one can show it to you," said the master; "I only know that it is somewhere within these boundary lines, and that whoever seeks it faithfully is sure to find it."

"But I am not strong," said Fritz mournfully. "I never could dig."

"That's true, poor lad," said the master compassionately. "How could I forget that? Ah, well, you are a good boy, Fritz, and will be able to rejoice in thinking that whoever comes after you here will find it! A lucky fellow he will be! I shall have to tell him what it is hardly worth while telling you, that there is a kind of charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for and well planted as he goes, and if a single tree in the orchard is injured, the charm will fail."

After a little more chat he went on, leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story if it had come from anyone else, but no one ever

knew the old school-master to tell an untruth.

He thought and thought of it as he tossed on his bed that night, wondering in what part of the garden or orchard the purse might lie, and thinking it very hard and cruel that a poor, weak fellow like himself could not be shown the spot at once. He would be willing to dig one hole, but he could not dig over the whole place. But the more he thought over it, the less he was inclined to rejoice in the idea of some one else finding the gold. Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction and wondering how soon he might die and be out of the way.

Full of indignation at the thought, he sprang out of bed the next morning with the first peep of day, mended an old spade, and began to dig. In the very farthest corner of the garden he began, digging deep and carefully pulverising every inch of soil. The cool, moist earth looked so inviting as he went on that it seemed no hardship to carry out the old man's caution by stopping to plant in the neatly prepared beds the seeds his poor mother had stored. His limbs ached and his back was stiff when he stopped work to get something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told him I was not fit for work."

But he was amazed at finding how good his bread and water tasted, and he made up his mind that it was the first loaf of really good bread that the rascally baker had ever furnished.

His pains and aches gradually disappeared as his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden. He was surprised that he had never before discovered the delight of watching the growth of beautiful things, forgetting that the secret lay mainly in the fact of his own hands having planted and cared for them. The bounteous earth seemed ready to cast back to him a hundred-fold return for all he intrusted to her, and the sunshine, the soft wind, and the gentle rains co-operated lovingly with her. He scarcely had time to turn from one finished section of his garden plot to attack vigorously another before the tender green leaves seemed to start out of the ground and smile up at him with a "Ho, Fritz! All this in return for the little brown seeds you hid!"

And before many weeks had passed, the neighbours raised their hands and eyes at beholding Fritz carrying his baskets of green vegetables to market.

"What can have cured him?" they asked. "And what could have been the real name of that terrible disease he had?"

"Found the purse?" asked the old school-master leaning over the fence one

day in late autumn to speak to Fritz, who was banking up with his spade a fine crop of cabbages.

"Not yet, master," said Fritz. "In truth I've been too busy lately to look very sharply after it. I've spent all my time on the garden this season, you see, but there's the old orchard yet. I shall begin early next spring and go carefully over that."

"You'll find it," said the old man very positively. "How is your health?"

"My health, master? Why, bless your heart, I haven't had much time to think of that either."

He slept as sound as a top, and ate with the appetite of an honest labourer, and the good gossips were no longer obliged to distress themselves as to what was to become of him, for he had a good provision ahead of him. At the end of the second summer the old schoolmaster went in at Fritz' gate, taking quiet note of the evidences of care and pains bestowed upon every corner of the premises. The neatly-trimmed vines over the door were laden with ripe fruit, and he smiled to himself, as he walked between the borders of bright-coloured flowers, remembering a whisper he had heard, that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up from his seat at a table, upon which he was counting some money, to welcome him.

"You have found it at last?" asked the visitor.

"Found what, master?"

"The purse of gold."

"Ah, I remember! No, master, I haven't. Somebody else must look for your purse if they want it, for I have no time to look for gold. My garden and my orchard give all the work I can do."

"Then what is all this?" The master laid his forefinger on some of the gold pieces.

"This is the price of my crop of fruit," replied Fritz. "You must have noticed how my trees have been laden and borne almost to the ground. They have produced as never before."

His eyes were bright, and his cheeks ruddy with the glow of health; his form was straight, and every limb was round and strong. The master looked keenly at him, and laughed—a laugh so full of thorough, hearty, genial enjoyment that Fritz could not forbear laughing with him.

"Ah, friend Fritz," he at length said, "I promised you only one purse, but if I had promised you a dozen, or perhaps a hundred, I should have been the nearer right!"

Fritz stared at him with something of the perception of his true meaning dawning upon him.

"Then you were jesting with me!" he cried.

"No," said the old man, "it was every word true."

And Fritz took his honest old hand in a tight clasp. "Surely, master, if it was a jest, it was the best jest ever played."

And to this day the neighbours never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.—*Christian Freeman*.

THE ART OF LEAVING

AMONG the minor arts that add much to the happiness of life is that of leaving gracefully after you have paid a visit. It may seem a small thing, but it is really a large one. Who does not know the individual who rises to go and then stands talking for an hour? And the host and hostess feel that they must stand, even if they almost drop with fatigue, and when the visitor is finally gone, they give a sigh of relief and sink into their chairs. Pay your visit, say what you have to say, and when you get up to go, do not linger by the way. Do not stand and talk and keep your hostess standing. You have enjoyed your visit, and so, probably, has she; go, then, while the enjoyment lasts, and do not linger until it departs and she wishes you would do the same. Some wise man has said that it is better to leave behind you a wish for your company than a satiety, or words to that effect.—*Selected*.

SAVE THE MINUTES.

Books have been written while the breakfast coffee and eggs were cooling; and in the old days, when books were scarce and schooling denied to the poor, more than one man has mastered a science in moments snatched from noonings and and from sleep. Is it because education is cheap and therefore little prized, or is it because we do not appreciate the value of time, that we do not gather up the fragments of opportunity which are scattered along the routine of every day? It is a wise use of these precious pebbles of time that has given, and continues to give, great men the ascendancy over their fellows, many of whom are naturally as capable as they. Every man of consequence knows, what Dr. Wayland Hoyt so forcibly says:—

"A half hour each day steadily given to the vanquishing of some real books in history, science, and literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each year. What cannot the busiest man accomplish by such seizures of the fragments of time? Oh, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely

frittering newspaper and novel reading—a youthhood only devoted to that—how pitifully sad! No ship drifts into harbour. No young person drifts into an achieving manhood or womanhood."—*Youth's Instructor*.

A WORD IN RELATION TO BOYS.

MOTHERS, train your boys to be neat in the house. They should be taught to look after themselves, and to keep their hats and coats in their proper places. Teach them this habit, and you will be saved many an annoyance, and you will also do a great kindness to the boys by teaching them neatness and self-respect.

Boys as well as girls should be taught to help in the house. How often we have been disgusted to see that the girls are made to help at the housework while the boys are allowed to play checkers or sit at the fire toasting their toes. A boy can help clear away after a meal, sweep the floor, polish the stove, or wash the dishes, just as effectively as a girl. He, as a rule, is stronger. Have him do these things. He will love his home more, and when he becomes a man and has a home of his own, he will respect his wife all the more for having been taught to respect his mother and sisters at the parent home.—*The Progressive Age*.

Borax is excellent for many purposes. Use refined borax as a washing powder in the proportion of one large handful to ten gallons of boiling water. This saves soap, and makes the clothes very white. For laces, cambrics, etc., a little more borax is used. Being a neutral salt, it does not injure linen in the slightest particular. For the toilet table it is excellent, making the water soft and pleasant. It is good as a dentrifice and for the hair, and is used with tartaric acid and bicarbonate of soda to make a cooling beverage.

* *

DOROTHY, aged five, looked with awe and pity at the long, needle-pointed shoes of a young lady visitor, and then asked of her compassionately, "Miss Ethel, ain't you got only one toe?"

* *

NEVER shake a rug or mat. Remove them to the yard, hang them on a line, and beat well, after which lay them on the grass, or clean walk, and brush thoroughly with the broom. They will last as long again, and look brighter and fresher after this treatment.

* *

FRUIT stains, when fresh, may be removed by pouring boiling water through the stained portion until the spot disappears.



THE SPIDER PLANT.

TRAVELLERS who visited or passed the Cape Negro country of Africa often heard from the natives of a plant that was part spider, and that threw its legs about in continual struggles to escape. It was the good fortune of Dr. Welwitsch to discover the origin of the legend. Strolling along through a wind-swept tableland country, he came upon a plant that rested low upon the ground, but had two enormous leaves that blew and twisted about in the wind like serpents; in fact it looked, as the natives had said, like a gigantic spider.

Its stem was 4 feet across and but 1 foot high. It had but two leaves in reality, that were 6 feet or 8 feet long, and split up by the wind so that they resembled ribbons. It grows for nearly if not quite a century, but never upward beyond about a foot, simply slowly expanding until it reaches the diameter given, looking in its adult state like a singular stool on the plain, from 10 feet to 18 feet in circumference. When the wind came rushing in from the sea, lifting the curious ribbon-like leaves, and tossing them about, it almost seemed to the discoverer that the strange plant had suddenly become imbued with life and was struggling to escape.—*Selected.*

THE BAYONET PLANT.

THE agaves and yuccas are plants well known, and almost everywhere to be found in the hot and dry sections of the southwestern United States, Mexico and Central America.

Sometimes in exploring one meets with thickets of these plants of many acres in extent and so dense that it is impossible to pass through except by slowly and laboriously cutting a way. So dense and forbidding are these thickets that the wild animals themselves avoid them, and they become the sole dwelling-place for snakes and such like creeping things.

Some of the more ornamental species of this family have been introduced along the Mediterranean, and in some places have even begun to take possession of wild and waste spots as in their natural habitat. A

writer says of the species shown in the illustration:—

The "bayonet plant," or "Spanish bayonet," belongs to the large yucca family, a family which includes the aloes and the century plants. All the different species have long, sword-shaped leaves, with a spine at the point, so that the approach to some of the larger stiff-leaved varieties is in a measure forbidding. All have very strong fibres running the length of the leaves, and several kinds furnish material for rope, and coarse fabrics. One variety, called the "thread-and-needle plant," is



SPANISH BAYONET PLANT.

sometimes used for rough sewing without further preparation than pulling the fibre from the leaf, the spine at the point serving as a needle.

The yuccas are for the more part slow in coming to maturity. Two, five, ten, or even twenty or more years they grow, very slowly unfolding their leaves from the cone-shaped bud in the centre. When at last the blooming time does come, the stored-up energy of years is thrown into the effort. The flower-stock shoots up in a surprisingly short time, growing a number of inches daily, and throwing off branches which are soon covered with hundreds of pale yellow, fragrant blossoms. The decay

of the plant commences at the same time; and before the seeds are ripe, the stalk is dry, and the leaves have rotted away at their bases.

CISTERN IN TREE TOPS.

A WRITER tells of a surveying party who were resting at noon in a forest in Florida, when one of the men exclaimed, "I would give two shillings a swallow for all the water I could drink."

He expressed the sentiment of the others; all were very thirsty, and there was not a spring or stream anywhere in the vicinity.

While the men were thus talking, the surveyor saw a crow put his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it clutches and holds, the air plant becomes a sort of cistern. The surveyor sprang to his feet with a laugh.

"Boys," he said, "that old crow is wiser than every one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water tanks in this forest."

"Where?" they cried in amazement.

The surveyor cut an air plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that, for every tree in the forest had at least one air plant, and almost every air plant contained a drink of water.—*Selected.*

THE oldest and most curious herbarium in the world is in the British Museum at Cairo. It consists of crowns, garlands, wreaths, and bouquets of flowers, all taken from the ancient tombs in Egypt, most of

the examples being in excellent condition, and nearly all the flowers having been identified. They cannot be less than 3,000 years old.

* *

A CALCULATION of the amount of fluid perspired by an acre of cabbages is very curious. If the cabbages are planted in rows 18 inches apart and 18 inches from each other, it is estimated that in the course of twelve hours no less than 10 tons 4 cwt. 3 qrs. 11 lbs. weight of water will have been insensibly perspired by their fleshy leaves.



SHUN THE WINE CUP.

CHILDREN, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.

Children, shun it;
Touch it never,
Fight it ever.

Do you know what causeth woe
Bitter as the heart can know?
'Tis that selfsame ruby wine
Which would tempt that soul of thine.

Children, shun it;
Touch it never,
Fight it ever.

Never let it pass your lips;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.

Truly shun it;
Touch it never,
Fight it ever.

Fight it. With God's help stand fast
Long as life or breath shall last;
Heart meet heart and hand join hand;
Hurl the demon from our land.

Oh, then shun it!
Touch it never,
Fight it ever.

—Selected.

WHY THEY DIDN'T LIKE HIM.

"Now, my little boy, did you have a nice time this afternoon?"

"No," said Mother Price's little boy, "not very."

"Why not?" she asked, in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Henry?"

"I—I don't treat them at all," he said, hesitatingly.

The mother didn't say any more about the matter then, but she felt troubled at Henry's account of his place among his playmates. The next time he took his sled and went off to the hill she put on her bonnet and followed.

There were a good many people at the place, and Mrs. Price stood back. Presently she saw her little boy go off up the hill alone, dragging his sled.

"Who is that little boy?" she asked some children near her who were resting and knocking the snow off their clothes.

"That? Oh, that is Harry Price," they answered, but they had no idea they were talking to his mother.

"Why doesn't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he don't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes," answered the little girl, buttoning up her coat and getting ready to start off with her sled—"yes, but you



FOR many long years, (120), Noah, the great grandson of Enoch, of whom we learned last

week, preached to the world the warning message that God gave him when He was about to bring a flood of waters upon the earth. All this time he was building an ark for a shelter for those who should receive the message, thus showing that he himself believed what he was preaching, and was getting ready for the flood that he foretold.

But at the end of this long time, when the ark was ready, there was not one who believed the message enough to go with Noah into the ark and be saved, and he and his family alone were saved, of all the people then living on the earth. So it was by their own choice that any were drowned in the waters of the flood, because they would not go into the refuge that God had made ready for them.

Before man sinned, God walked with him on the earth, and talked with him face to face. But when he became sinful he could not look upon the glory of God and live, so the Lord could no longer appear to him in the same way as before. Yet the Lord still made Himself known to men in many ways. His works, which all can see, tell of Him to all who will listen, showing His great power and love in creating all things, and taking care of all that He has made. So the Lord says that all who do not know Him "are without excuse."

But men very soon forgot the true God, because they did not want to remember and serve Him. They saw His wonderful works, but worshipped these instead of the God who made them. They also made images of themselves, and of beasts and

creeping things, which they worshipped as gods. When we see God as He shows Himself to us in His works and Word, and keep Him in our thoughts, we become more and more like Him in character. But through forgetting God and worshipping idols, men became at last so wicked that all their thoughts "were only evil continually." Their children were taught only evil, and trained in sin, so that each generation was worse than the one before it, and there was no hope of their becoming better.

This is why the Lord destroyed the whole world by a flood which covered the tops of the highest mountains, and made the whole earth one immense ocean. It was in this condition for one hundred and fifty days; but the Lord sent a strong wind which dried up the waters, and He let Noah and his family out of the ark upon the dry ground, with all the birds and animals that had been saved with them.

The first thing that Noah did was to offer a sacrifice of thanksgiving to God who had taken care of them through all that terrible time. The Lord then made a promise that He would never again bring such a flood of waters upon the earth; and that men might not fear when they saw the rain, He said: "I do put My bow in the cloud; . . . and it shall come to pass that when I bring a cloud over the earth, that the bow shall be seen in the cloud." God put the rainbow in the heavens as the sign of His promise.

The rainbow simply shows to us all the beautiful colours that are in the sunlight. The sunshine is the glory of God which He has put in the heavens to give light to this world. So the rainbow really shows us a little of the beauty of the Lord. The reflection of His glory makes a bow round about His throne which the prophet Ezekiel who saw it says is like "the bow that is in the cloud in the day of rain."

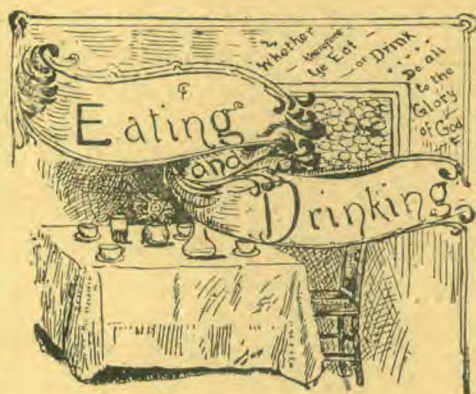
E. E. A.

see we all give up sometimes; one day I give up to Susie, and the next time Susie gives up to me, and so we get along; but Harry never wants to give up at all—never; and that doesn't do."

"No," said Harry's mother, "I see that wouldn't do at all."

That evening Mrs. Price told her little boy about her secret visit to his playground. "I wanted to let you look at yourself with their eyes, Henry," she said; "and now you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said gently: "When my little boy remembers that that must have been the way it looked to the Heavenly Father too, I am sure he will try to do differently."—*Selected.*



THE ABSINTHE HABIT.

M. ROCHFORD'S recent advocacy of temperance has directed attention to the consumption of absinthe in France, and some startling statements in connection therewith are being made. Men, as a rule, take the absinthe diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist, as a rule, on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent but poisonous fluid, from the great poet, Alfred de Musset, who used to be picked up drunk and half dead every night in the streets, down to the celebrated artist and caricaturist, André Cill, is simply appalling.—*The Westminster Gazette.*

STRONG DRINK.

"Strong drink shall be bitter to them that drink it." Isa. xxiv. 9.

THE use of strong drink makes people poor and drives many of them from their homes to the poorhouses, and many more into prisons.

This is because so much money is spent to buy it.

Then those who drink grow wasteful and

foolish, and take so little care of their money that it almost seems to slip through their fingers.

Strong drink unfits people for work, so they cannot earn as much money as they could if they would not drink it.

People who drink have to hunt a long time to get work, for every one who hires men or women would rather hire sober ones.

Besides the poor people at home begging and starving, there are many more than you can count who are so poor they have no place at all to stay.

Those who have charge of the poor-houses tell us that it is strong drink that sends people there.

The money, time, and food wasted in strong drink would care for all the poor people in the land.—*Selected.*

Toasts.—The foundation of all toasts is zwieback, or twice-baked bread, prepared from good bread cut in uniform slices not more than a half-inch thick, each slice being divided in halves, placed on tins, or what is better, perforated sheets, and baked or toasted in a slow oven for half an hour or longer, until it is browned evenly throughout the entire slice. The zwieback may be prepared in considerable quantity and kept on hand in readiness for use. It will keep for any length of time if stored in a dry place.

Stale bread is the best for making zwieback, but it should be good, light bread; that which is sour, heavy, and not fit to eat untoasted, should never be used. Care must be taken also not to scorch the slices, as once scorched, it is spoiled. Properly made it is equally crisp throughout, and possesses a delicious, nutty flavour.—*Mrs. Kellogg.*

Fruits.—We are now in the season when there is an abundance of those products composing the bill of fare given by the Creator to our first parents. Gen. i. 29 reads: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." In more modern language it is expressed "grains and fruit." These foods contain all the elements necessary for the best maintenance of the human system. Most fruits do not contain a large amount of nutrition, but are nevertheless valuable on account of their juices and also because of their giving bulk to our food,—a very necessary thing to be considered. Containing as they do from seventy-five to ninety-five per cent. of water, their use must greatly lessen thirst, and it is quite probable that if their use were more general, there would be less desire for the drinks on sale at stands and behind bars.—*Mrs. Fitch.*



—Mrs. Harriet Beecher Stowe, famed as the author of "Uncle Tom's Cabin," died on July 1, aged 85.

—Great rains in India have resulted in many landslips which have occasioned very serious damage to property and some loss of life.

—For the second time the Anglesey Quarter Sessions has had a blank calendar. A similar condition characterised last summer's assizes.

—Within the past few weeks very serious hail storms have occurred in southern Russia; children have been killed and cattle injured by the hail-stones.

—As many as thirty journals are written, printed, and published in American prisons, by the inmates. One, the *Ohio Penitentiary News*, has a circulation of 2,500.

—Preparations are being made to send 40,000 men from Spain to Cuba for the prosecution of the Cuban war. Twenty steamers will be used in the transportation of the troops.

—The Queen of Portugal, the most beautiful crowned head in Europe, has taken Rontgen photographs of the waist of her Court ladies to demonstrate the evils of tight lacing.

—Following the loss of the Cape liner a few weeks ago, two other steamers have just been lost. One in the Red Sea went down with sixty souls, and a Japanese steamer sunk with 178 on board.

—An American publisher has brought out a Bible for the coloured people in which all the angels are represented as negroes. The coloured people are buying up the Bibles as fast as they can get them.

—In 1874 the exports of British and Irish produce to the British possessions were, exclusive of India, worth £48,000,000. They ran up to £52,000,000 in 1889, but in 1894 they had fallen to £44,000,000.

—It is said that a physician has collected the details of over seven hundred cases of burial while in a condition of trance or catalepsy. The same physician has written a book containing suggestions for the prevention of such tragedies.

—An orange-coloured shirt has been strongly recommended for tropical wear by a Royal Engineer in India, who declares that he fell frequently ill after duty in the sun until he treated himself as a photographic sensitive plate and surrounded his body with yellow light.

—Hot water is to be supplied in the streets of Liverpool on the penny-in-the-slot principle at a halfpenny a gallon. The heating agency is fitted to a street lamp. When a halfpenny is passed in a flash-jet lights the lamp, and the water in a copper coil is instantly heated to 194 degrees.

—A telegram from Shanghai states that disorders continue to prevail in different parts of the Chinese empire, and that the Mussulman insurrection in the Kansu province is assuming more and more grave proportions, while the secret societies are again exciting the people against Europeans. Famine and the plague are raging in the southern provinces.

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FOR TERMS SEE FIRST PAGE.

THE PRESENT TRUTH may be obtained in South Africa through the International Tract Society, 28a Roeland-street, Cape Town.

DURING the thirty years of his work for the children, Dr. Barnardo's Homes have received from 30,000 to 40,000 waifs from the streets and desolated homes.

THE question of Sunday rest for the Paris Exhibition of 1900 has been before the French Government, with the result that the authorities have refused to name Sunday as a day of compulsory rest.

COMPLAINT is often made of the increase in the School Board rate for London. But the amount spent on schools is trifling compared with London's drink bill. The schools cost about two and a half millions yearly, while the amount spent for drink is twenty millions.

OUR friends who are engaged in medical missionary work in Samoa find so much to do that increased facilities are necessary to care for those who ask help. A site has been purchased for a sanatorium, the work on which is already under way, we understand.

AN old soldier, who is now a Christian, said to the writer a few days ago, that the chaplain in the army made him an infidel. The spectacle of a man professing to represent the religion of Jesus Christ actively participating in, and encouraging war is enough to make infidels of those soldiers who have any perception of the difference between spiritual and carnal things.

What It Means.—The *Chronicle*, in commenting editorially upon the Pope's latest encyclical, says:—

What the Encyclical does mean is that the Anglicans now have fair warning of the terms on which absolute reunion, including common orders, common faith, common jurisdiction, can proceed. Reunion is simply another word for absorption in Rome. Those Anglicans therefore who are prepared, as we imagine some of them are prepared, to accept these terms, will not be deterred by the Pope's Encyclical. Nay, their action might even be hastened by it.

It remains to be seen what course those will now take who have interested them-

selves in this movement. However, it will be clear that all those who continue to agitate and favour it, are intelligently and intentionally working in the interest of the Roman Catholic Church, and with a view to merging the English Church with that body.

SPEAKING of the thousands of troops everywhere about Moscow, guarding the Czar and others during the coronation, the superintendent of our Society's work in Russia writes:—

Laws of iron may conquer the world, but it is only where the gentle Spirit of God conquers the heart and plants the law of love, that none need to fear. We are glad of the blessed hope, and that soon will take place the coronation of Him who alone is worthy to rule the world, and whose kingdom is one of everlasting peace and righteousness. May it soon come!

CONTRASTING military with missionary methods of dealing with uncultured tribes the *Christian World* says: "As pioneer in a world then unknown, David Livingstone set us a splendid, an heroic, an apostolic, a Christ-like example. Trusting solely to the fascination exercised over humanity, even its lowest social phases, by a true reflection of the image of Christ, not in word only but in life, he ranged from shore to shore of the Dark Continent, solitary but supreme by the grace of God."

ONE of the objects of the Theosophical Society, as stated in a meeting lately held in New York City, is "to discover the psychic powers latent in man."

For the purpose of such a discovery how would it do to undertake a thorough study of the Bible? All earnest investigators should desire facts rather than theories. The Bible contains the only perfectly reliable record of these facts. This text-book is no doubt within reach of all these Theosophists. Let them hasten, then, to avail themselves of the information it contains.

THE name does not determine the character of anything, nor does a change of name change the nature. If, therefore, the only thing preventing corporate reunion between Rome and the larger body of the Church of England clergy is the recognition of Anglican "orders," it is evident that, so far as doctrine is concerned, there is practical agreement. The other is only a technical question, which would be no practical barrier whatever if it were not for State establishment. However it turns

now, we may expect to have the Roman faith taught in the future as it has been in the past, in thousands of Church of England pulpits. What it is called makes no difference.

THE statistics of crime in Germany develop a very surprising fact, namely, that there is one-fifth less crime in proportion to population among the Jews than among the people of Germany at large: and also that as crime increases with increasing population the increment is three times greater among the people at large than in the Jewish section. Such facts as these should cause the Jew-baiters to stop and think.

DR. CHEYNE, the late Physician-General of the Death Rate, once made the following statement: "The information of twenty years has convinced me that were ten young men on their twenty-first birthday to begin to drink one glass (equal to two ounces) of ardent spirits or a pint of port wine or sherry, and were they to drink this supposed moderate quantity of strong liquor daily, the lives of eight out of ten would be abridged by twelve or fifteen years."

DR. LAFFIN, a West African missionary, says that in Central Africa, during the last twenty-five years, 250,000 people have been taught to read the Bible in their own tongues, and that now "a missionary, with tact and discretion, and a knowledge of the people, can, if unarmed, travel almost anywhere he chooses, preaching the Gospel as he goes." His most dangerous ground is in the track of armed explorers and traders who are "opening" Africa to civilisation.

"The Spirit Itself Maketh Intercession."—It may well send conviction to men's hearts to know that God searches the heart and knows every secret there. But God tells us this in order to encourage us—not to discourage, or to keep us away from Him. "The Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints." Rom. viii. 26, 27. God searches the heart only that sin may be discovered to us and put away, and the Holy Spirit follows the conviction of the sin by the Divine comfort of intercession in behalf of the sinner. It is a blessed thing that God knoweth the hearts.