

THE Present Truth.

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

Vol. 9.

LONDON, THURSDAY, AUGUST 3, 1893.

No. 18.

The Present Truth.

PUBLISHED WEEKLY BY

The International Tract Society,
PRICE ONE PENNY.

Annual Subscription Rates:

For the United Kingdom, and all Countries
within the Postal Union, Post Free, 6s. 6d.

FOR COUNTRIES OUTSIDE THE POSTAL
UNION EXTRA POSTAGE IS ADDED

Make all Orders and Cheques payable to The Inter-
national Tract Society, 59, Paternoster Row, London, E.C.
EDITORIAL COMMUNICATIONS TO BE SENT TO
451, HOLLOWAY ROAD, N.

Christian Striving.—The apostle Paul desired to be able to hear that the Philip-
pians were standing fast in one spirit,
"with one mind striving together for
the faith of the Gospel." Phil. i. 27.
That "striving together" which is done
"with one mind," is certainly not con-
tention and quarrelling. The text,
therefore, does not teach that they were
to strive with one another, but that
together they were unitedly to strive
for a common object.

THERE was once a very worthy min-
ister of the Gospel, who acknowledged
to the writer that for the greater por-
tion of his ministry he had understood
the statement, "Without controversy
great is the mystery of godliness," to
mean that the mystery of godliness is
great when there is no controversy, but
that controversy would unfold the min-
istry. Consequently he was always
ready for controversy, forgetting the
statement made by the same apostle,
that "the servant of Christ must not
strive."

IN harmony with the desire ex-
pressed by Paul to the Philippians, the
Apostle Jude exhorts us to "earnestly
contend for the faith which was once
delivered to the saints." Jude 3.
Therefore many think that while Chris-
tians must be at peace among them-
selves, they should lose no opportunity
to get into a controversy with unbe-

lievers, in regard to the Gospel. But
again we read: "The servant of the
Lord must not strive; but be gentle
unto all men, apt to teach, patient, in
meekness instructing those that oppose
themselves; if God peradventure will
give them repentance to the acknowl-
edgment of the truth." 2 Tim. ii. 24,
25. The Apostle Peter says: "Sancti-
fy the Lord God in your hearts; and
be ready always to give an answer to
every man that asketh you a reason of
the hope that is in you with meekness
and fear." 1 Peter iii. 15.

THIS gives us the correct idea of the
strife. It is to be conducted with God
in the heart. Therefore the "one
mind" with which we are exhorted to
strive, is the mind of God, "which was
also in Christ Jesus." Phil. ii. 5. We
are to strive in the strength of God,
and clothed with the Divine armour;
"for we wrestle not against flesh and
blood, but against principalities, against
powers, against the rulers of the dark-
ness of this world, against spiritual
wickedness in high places." Eph. vi.
12. We are not to contend with men,
but wicked spirits,—evil angels; not
with the weapons of carnality, but with
those which are "mighty through God
to the pulling down of strongholds;
casting down imaginations, and every
high thing that exalteth itself against
the knowledge of God, and bringing
into captivity every thought to the
obedience of Christ." 2 Cor. x. 4, 5.

THE striving, therefore, is to be
wholly with ourselves, with the evil
thoughts and imaginations that Satan
seeks to inspire us with. Those are
the only things that can destroy the
faith of anyone, and therefore they are
the things to be fought against in con-
tending for the faith. One man's un-
belief cannot destroy another's faith.
The Apostle Paul could keep the faith
in Nero's court in Rome as well as
with his brethren in Antioch. Because
God was with him. If we strive and

contend with men, we do not thereby
increase their faith, but we run the risk
of losing our own. So "the faith" is
never helped, but hindered, by laws
professedly in its favour, which neces-
sarily depend on force. The Gospel is
a mystery, entirely different from things
of earth. And so while it is a warfare,
it is a strife of peace, and the Captain
of the host is the Prince of peace.

HELPING GOD.

How natural it is for us to think
that what we do is of great assistance
to the Lord. In a missionary meeting
it was recently stated that "God needs
our help in evangelising the world." No
greater mistake was ever made, yet
it is a very common one. No man can
ever put God under any obligation to
him. Neither can any man do any-
thing to recompense God for what He
has done for us. He does not stand in
need of man's work or gifts. He says,
"If I were hungry, I would not tell
thee; for the world is Mine, and the
fulness thereof." Ps. 1. 12.

How can it be said or thought that
God needs our help, when He Himself
supplies all the wisdom and strength
with which we work, and Himself does
whatever is done that amounts to any-
thing? The apostle Paul, speaking of
his work, said, "Not that we are suf-
ficient of ourselves to think anything
as of ourselves; but our sufficiency is
of God; who also hath made us able
ministers of the new covenant." 2 Cor.
iii. 5, 6. And again: "But by the
grace of God I am what I am; and
His grace which was bestowed upon
me was not in vain; but I laboured
more abundantly than they all; yet
not I, but the grace of God which was
with me." 1 Cor. xv. 10.

Even Christ did not claim to be
doing work by Himself. He said: "I
can of Mine own self do nothing."
John v. 30. The Father that dwelleth
in Me, He doeth the works." John

xiv. 10. How much less, then, can we do anything that will help the Lord? "The servant is not greater than his lord; neither he that is sent greater than he that sent him."

Who has not seen the little child trying to help its mother? Perhaps it tried to sweep, and though it only moved the dirt from one place to another, and left it, the mother was pleased, and rewarded the child with a kiss. Then she afterwards went and swept the room clean, and the child rejoiced in the great help it had rendered.

Or, perhaps, the child thought to help with its mother's knitting or sewing. It dropped stitches and tangled the threads, yet the mother accepted the work for the love that prompted it, and although the child's work was done so bunglingly, the job was perfect when finished. How so? Because the mother untangled the thread, and picked up the dropped stitches, and made the work perfect by her superior skill.

We are but children; but, oh, how infinitely greater is the contrast between us and our Father in heaven, than that between our children and us! We take hold of the work of God, and fancy that we are actually doing something, when we are really only dropping stitches, and hindering. Yet God does not call it hindering, but smiles in tender love as He sees our awkward yet earnest attempts, even as the mother catches her child to her bosom and kisses it when its loving efforts make the work worse instead of better. And when the work is done, God will say, "Well done, good and faithful servant," and the work will be found to be perfect, because we are "complete in Him," and His perfection has made up our deficiency.

THE "BORDERLAND."

SUCH is the name of the latest addition to the literature of Spiritualism. It is a quarterly journal under the editorial management of the versatile W. T. Stead, and is designed to be to Spiritualism and kindred subjects what his *Review of Reviews* is to general literature. In connection with it he proposes also to form circles for investigation of the various phenomena connected with Spiritualism. After the plan had been formed in his mind, Mr. Stead sent a summary of what he proposed to do, together with a circular letter, to most of the famous men and women of England, who he

thought would be likely to express an opinion, asking them what they thought of it. The first number of *Borderland* contains the answers that were received; and although the most of those who replied express disapproval of the scheme, their letters are most interesting, as showing how well prepared people are, unconsciously to themselves, to be led astray by this masterpiece of deception. Accordingly we give extracts from a few of them.

WAITING ON SCIENCE.

THE Archbishop of Canterbury did not reply, but he had some time before written to a friend, upon the same subject, and this friend was given permission to hand the letter to Mr. Stead. The Archbishop is very chary about expressing an opinion, as will be seen in the following reference to the accounts of phenomena, which have been submitted to the Psychological Research Society:—

"Mr. Stead states that the depositions have now been referred to the investigation of a society which is able to weigh the evidence impartially, the Psychological Research Society.

"When they have had before them all that is alleged, and have reported, we shall be in a better position to judge of the moral character of the actions. But at the present there is little alleged which does not come within the formula called 'automatic' or 'thought transference;' one 'spiritualistic' interpretation of them is repudiated in these articles.

"At present, therefore, it seems to me that we have only to wait until the scientific inquiry has taken place, which is challenged."

But surely the Archbishop could have expressed an opinion without waiting for the "scientific" decision. If not, then the flock that looks to him for guidance in spiritual matters is in great danger; for there is nothing more certain than that, while there have been many frauds, there have been Spiritualistic phenomena that could not be accounted for on any grounds known to science. Now when the scientific report is in, and it appears that some at least of the phenomena submitted were genuine, and evidently supernatural, those whose opinion hangs upon that report are bound to look upon Spiritualism with a favour that will lead to a full acceptance of it. One who is set to feed the flock, and to watch for their souls, ought to have a definite statement to make upon so live a question as Spiritualism.

The Bishop of Rochester writes thus:—

"I am interested in what you tell me as to your proposed new Review and Index. I confess I had myself supposed that the journals and occasional papers of the Psychological Research Society were already covering the ground on which you propose to build; but I am not sufficiently famil-

iar with them to know how far this is a just estimate. I entirely concur with you in deprecating any such attitude towards the mysterious phenomena you refer to as you describe, when you say that, 'Science has hitherto, for the most part, contemptuously relegated all such phenomena to superstition.' I am certain that calm and even reverent investigation of these phenomena is essential to our arriving at any true estimate of their real character."

Here we have another shepherd who is waiting for science to tell him what to believe on a subject concerning which the Bible speaks in no uncertain language. No investigation is needed. The Bible warns against "spirits of devils working miracles," and that should be sufficient. The Holy Spirit of God will speak to us through the word of God, if we humbly and reverently accept it as the word of God; and angels of God,—not spirits of dead men, but beings who were formed before men had any existence,—will speak to us in harmony with that word. But when messages are given by spirits professing to be the spirits of the dead, we need not stop to inquire the nature of the message, for "the dead know not anything," and their thoughts have perished, so that they cannot send messages. Therefore we may know that all such things are from the devil.

TOO BUSY.

HERE is another minister who is too busy to know anything about Spiritualism. The Dean of St. Paul's writes:—

"I have to spend so large a portion of my time in the practical side of church work that I fear I am not so well qualified as I ought to be to give advice on the important subject about which you ask my opinion. Scientific men do attack Christian truths, sometimes in ways that seem to me most unfair; and if you could secure any competent scientists to deal with subjects on the *Borderland* in a way which non-scientific people would understand and be interested in, I should think it might be most useful."

There is a man who is all ready to fall into the snare of Spiritualism, simply because of his indifference to it, and his willingness to submit it to the decision of scientific men. The Bishop of London is really in the same situation, because he does not believe that there is anything to investigate. He believes that the professed phenomena of Spiritualism are all a sham. Therefore when it is demonstrated to him, as it surely will be, that there is something to them, he will be ready to investigate with the rest.

APPROVAL.

THE Rev. H. R. Haweis writes a lengthy letter of approval, in which the following paragraph occurs:—

"The independent spiritual consciousness of man—a something *not* matter *in* matter—is about

to be established. The survival of human personality after the shock and redistribution of atoms, which we call death, will shortly be proved—and proved again and again, and to order.”

When a man turns away from the Bible, to find proof of a thing which he cannot find in the Bible, there can be no doubt as to the result. Whatever is demonstrated is bound to be a lie, and the man is bound to be deceived.

Miss Willard writes:—

“I have never been one of those who hold that there are subjects that we are forbidden to investigate; such a position involves, to my mind, the distemper of superstition. If man's reason and nature's phenomena are to be kept apart at any point, then why not at many points? Whatever exists is a legitimate subject of thoughtful and reverent study by man's illimitable mind. For this reason I have always been sympathetic towards the scientific study of the phenomena with which you propose to deal in the projected magazine called *Borderland*.”

Lady Henry Somerset wrote in very much the same strain.

STRAIGHT TESTIMONY.

THERE are some replies that put the matter in the correct basis, saying that the Scriptures ought to be the guide; but the only one who told the simple exact truth about the business, is, strange to say, the Roman Catholic Bishop of Nottingham. He said:—

“The intelligence which uses your hand, and of which you are not conscious, is no other than the Devil; and if you continue such unlawful intercourse with the unseen, you will necessarily be misled to your ruin by the enemy of God, the murderer of souls, and the liar from the beginning.”

And yet the Bishop states positively in the same letter that human souls live after death, a belief which is the foundation of Spiritualism. Without such belief there could be no Spiritualism. And, after all, one cannot see any real difference between avowed Spiritualism, and the professed communion with the dead which the Catholic Church carries on in its prayers to those whom it calls saints. So that really, although the majority seem to be opposed or indifferent to Mr. Stead's proposal to investigate Spiritualism, that very thing, whose *name* they reject, has a very strong hold on them.

HOW TO INVESTIGATE.

ONE word as to the propriety of investigating Spiritualism. Is it lawful or not? Most certainly it is lawful; but not in the way proposed by Mr. Stead. The man who refuses to have anything whatever to do with Spiritualism, because of what the Bible tells him about it, knows far more of its nature than does the man who is deceived by it, under the supposition that he is investigating it. The Scrip-

tures are the only place where we can successfully investigate Spiritualism.

Let us illustrate. Here, we will suppose, is a vast, unexplored cave. It is, of course, as dark as anything can be. There is absolutely no light in it. Here are some men who propose to “investigate” the cave, and they go into it and feel around in the dark. What will be the result? Simply this, that they will fall into some of its deep pits, and lose their lives. But here is a man who does not investigate in any such blind way. He stands outside and flashes a strong search light into it, by means of which he discovers its dangerous nature. Is there any question as to which is the more sensible method? It is utterly useless to distinguish between genuine Spiritualistic phenomena and frauds; for since we may know that the genuine are from the devil, there can be no object in studying that which is only an imitation.

“And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep and that mutter; should not a people seek unto their God? for the living unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:19, 20.

TO UNDO THE REFORMATION.

FOR the last four years Roman Catholics, under the direction of the “Guild of our Lady of Ransom,” have made an annual pilgrimage to Canterbury, the special object being to visit the spot where Archbishop Thomas à Becket was killed. This pilgrimage was made this year on the 20th of July. The *Catholic Times*, in its account of the pilgrimage, says:—

“These annual visits of the Ransomers and other devout Catholics to the great cathedral so dear to every Catholic heart, have two objects, and private devotion is a subordinate one. The pilgrimage is a great public act of devotion and prayer for the redemption of England from the evil of the fruits of the so-called Reformation, and a public testimony by Catholics, not only of the faith that is within them, but of the hope that their countrymen and women may be ransomed for the faith for which the blessed martyr St. Thomas died.”

While the pilgrims were at the shrine, they were asked to pray earnestly “especially for the reconversion of this country to the faith, in defence of which the blissful martyr died.” Perhaps the readers may not know, or at least may not have fresh in their minds, the nature of the cause in defence of which “the blissful martyr died,” and we will therefore give a brief statement

of it, that they may see what is desired for this country.

Thomas à Becket was made archdeacon of the diocese of Canterbury, by Archbishop Theobald, and was employed in some difficult negotiations at Rome, in which he distinguished himself, so that when Henry II. ascended the throne, in 1154, he made Becket his chancellor. “He had all the qualifications of a courtier—a fine person, a cultivated mind, a pleasing address, a disposition to engage in the revelry and sports in which nobles delighted, and which ecclesiastics were not severe to shun.”—*Knight*. “Of unbounded ambition, of over-bearing pride, and we will venture to believe of very doubtful honesty, he followed for eight years the path of secular greatness, having the confidence of the king in his undoubted ability, and securing that confidence by his agreeable qualities. His predilections were not in the least towards that church of which he received the revenues almost in the capacity of lay-in proprietor.”—*Ib*.

His interest in religion seemed to begin and end only in the wealth that came to him from it. The Roman Catholic Church was at that time at the height of its power in England. William the Conqueror had given to the Church the prerogative of acting as supreme judge in all cases affecting an ecclesiastic. Those who belonged to the priesthood were not subject to the laws of the kingdom for the punishment of crime. The result was that there were really two independent kingdoms in England—the civil and the ecclesiastical; and the ecclesiastical was becoming the more powerful, since in those days the clerical order included the whole of the professional and educated classes.

“The usurpations of the clergy, which had at first been gradual, were now become so rapid, and had mounted to such a height, that the contest between the regal and the pontifical was really arrived at a crisis in England; and it became necessary to determine whether the king or the priests, particularly the Archbishop of Canterbury, should be sovereign of the kingdom.”—*Hume*. The idea that Church and State could be separated, never once entered Henry's mind, neither did he propose to change the system established by William; but he did propose to be king of England, not realising that no civil ruler can be free as long as there is a priesthood that exercises civil power.

In 1162, on the death of Theobald,

Henry made Becket Archbishop of Canterbury, which office he expected that Becket would combine with his chancellorship. Henry's idea was that, since Becket had as chancellor compelled the priests to pay their dues to the crown, he would be able, as Archbishop, to keep the encroachments of the Church upon the civil power within proper limits. But in this Henry was mistaken. No sooner had Becket been made Archbishop than he resigned the chancellorship, and devoted all his energies to entrench the Church in its iniquitous position. Henry's determination was that all should be equal before the law; but, says Knight:—

"The position of the Church presented an insuperable obstacle to the equal administration of the laws. The clergy claimed an exemption from all secular judicature. Whilst the murderer and the robber were punished with death, if tried in the court of the crown, the vilest offender, if a clerk, escaped the extreme penalty of his offence, and was often freed from all consequences except that of pecuniary compensation. . . . It has been stated that in the first years of Henry II. there were reckoned nearly one hundred homicides that had been perpetrated by priests then living. After the appointment of Becket to the primacy, a priest of Worcestershire committed the infamous crime of murdering a father, that he might be undisturbed in a guilty intercourse with his daughter. Even such a crime would not, under any circumstances of atrocity, have been punished with death in the church-tribunals. This offender was required to be delivered up for trial in the king's courts. Becket interposed the shield of the Church between the criminal and the outraged laws; and passed upon him a sentence of degradation only [from the priesthood], contending that the degraded priest could not a second time be brought to trial for the same offence."

"This is sufficient to show the ground of controversy between the king and the archbishop. It is not necessary to follow the course of it through. Suffice it to say that at length, in 1170, the king in a state of exasperation let fall some words which four knights understood to mean that he wished to have Becket killed. They therefore set off post haste, and, finding the Archbishop in the Cathedral, killed him before the altar. Of course Becket was lauded as a martyr to the faith, "and the miracles wrought by his reliques were more numerous, more nonsensical, and more impudently attested, than those which ever filled the legend of any confessor or martyr." Two years after his death he was canonised by Pope Alexander, and consequently is now revered as "St. Thomas à Becket."

Of course his assassination was a sin and a crime, but that does not make the cause for which he died any the better. He died in consequence of the unscrupulous and wicked ambition

of the church with which he was identified. It is for the restoration of that usurpation that Catholics are instructed to pray and work; and the Canterbury Cathedral, now under the control of the "Protestant" Church of England, is freely given for that purpose. The pilgrimage was for the purpose of praying for "the redemption of England from the evil of the fruits of the so-called Reformation," the chief of which was the taking away from the church the power to build up itself at the expense of justice and civil order. The fact that Catholics desire a return of the times of Thomas à Becket shows that the Papacy is the same to-day that it was seven hundred years ago.

THE IMPENDING DANGER.

THAT which has gone before was not written for the purpose of merely calling attention to the fact that the Papacy is the same enemy of freedom and progress that it always was. In the July number of the *Contemporary Review*, Archdeacon Farrar has an article entitled, "Undoing the Work of the Reformation," in which he sets forth and protests against the growth of Romish ritualism in the Church of England. He says: "It is now notoriously a common practice of Anglican 'priests'—many of whom derive their stock-in-trade of catchwords and formulæ from Romanising manuals—to ignore the clergy and the churches of their own communion on the Continent 'as schismatic,' and to 'go to mass' in Romish churches." But passing by what he has to say of the aping of the priesthood, and the growth of belief in transubstantiation, we will note his vigorous words concerning auricular confession. He says:—

"It should be observed that the ignorant and indiscriminate abuse of auricular confession, which may be made in unscrupulous hands an instrument of the most intolerable and dangerous tyranny, is even more perilous in England than it is in the Church of Rome. For in the Church of Rome there is, I believe, some limitation put on the right to hear confessions. How are we to assume, in the face of fact, that all 'priests' have that gift of 'spiritual discernment,' without which the pretence to absolve becomes not only baseless, but pernicious? But in the stress of unrestrained licence to which we have now been reduced and betrayed by supineness in the defence of truth, any silly youth who has barely scraped through a poll degree, and who may have shown in his ordination examination an incredible ignorance of the most elementary facts of Scripture, scholarship, and theology, thinks himself at liberty, as soon as he enters a parish, to pose as a confessor, and to tell men and women, whose very shoes he is not worthy to tie, that they are to come and kneel to him 'as culprits before their judge.' He will indeed find few—and none of any manliness and intelligence—to adopt such abject thralldom to one who may be immeasurably their inferior in

the most elementary Christian graces; but he may do—as has been done a thousand times—quite infinite mischief to himself, and to weak and miserable souls. Not to dwell on his utter unfitness to dabble his unspiritual hands

'In the dark dissolving human heart
And hallowed secrets of this microcosm,'

such a youth, in his self-sufficiency and blindness, may hopelessly poison the peace of families; may

'Divert and crack, rend and deracinate
The unity and wedded calm'

of households; may subtly alienate the love of wives from their husbands; may sow discord between the daughter and her mother; may, in sheer incompetence, and without consciously wicked intentions, reduce the whole religious state of the silly and the impressionable to a chaos of hysteric falsities by teaching for doctrines the deceits of men.

"Bishop Wilberforce, all his life long an acknowledged leader of the High Church party, declared to his clergy with passionate emphasis four days before his death that the system of auricular confession was baneful to the person confessing; baneful to the person receiving the confession; and, above all, baneful to the society in which the practice prevailed: but now the Ritualists are patronised by many bishops in their worst excesses, and all over the country the interests of the Evangelical laity are being trampled down with a contemptuous *insouciance* which in many cases is really shocking.

"These innovators of yesterday have utterly abandoned Hooker, and gone immensely farther than great old Anglican divines, like Bishop Andrewes and Jeremy Taylor, and even Archbishop Laud. They have even left far behind such Anglican leaders as Keble, Bishop Wilberforce, and Dean Burgon. Dean Burgon told them that they were 'Sectarians and Separatists,' who 'as a party would have been disowned by churchmen of every age and every school.' Bishop Wilberforce, in his last public speech, described the growth of Ritualism 'not as a grand development, but as a decrepitude'; 'not as something very sublime and impressive, but something very feeble and contemptible.'

"And already, like a swarm of locusts, Ritualistic practices have settled on every green field. In twenty years, if things are suffered to go on at the present rate—if the cause of the Reformation is on every side abandoned and betrayed—the Church of England will be Romish in everything but name. Lord Halifax will have had his ardent wish that there be restored 'those *filial relations* that formerly existed between the successors of Augustine in the See of Canterbury and that chair which is now occupied by the successors of St. Gregory the Great';—in other words, the Church of England will have finally undone the work of the Reformation, and will have been insidiously seduced back step by step, into the corrupt bosom of the Church of Rome."

Unfortunately the Anglican Church is not alone in opening the way for Rome's revival. While engaged in so-called "scientific" criticism of the Bible,—pulling it to pieces under the plea of a design to free it from its human encumbrances,—the non-conformists are rapidly, although unconsciously, coming over to the Roman Catholic ground of depriving the common people of the Bible. No preaching of masses, auricular confession, etc., can tend to Rome as surely as destroying confidence in the Bible; for with that gone all heresies are bound to come.

The Reformation, so far as it was carried forward, not only in England, but in every country, was the result of plain preaching from the Bible, and of putting that book into the hands of rich and poor alike, teaching them that through it the voice of God was speaking to their souls. The Reformation can be maintained, and the advance of Romanism opposed, not by appeals to Parliament, nor by the calling of Ecclesiastical councils, but only by a return to Reformation principles,—by giving people the Bible in such a way that they will receive it as the living word of the living God, the only guide to salvation.

GIFTS AND SACRIFICES.

“EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James i. 17. This being the case, it is evident that no good and perfect gift can come from beneath. God alone is good (Luke xviii. 19), therefore from Him alone can come good things. In man dwelleth no good thing, therefore from him can come no good thing.

“For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.” Ps. lxxxiv. 11. This text is the complement of the one in James. Everything that is good comes from God, and there is not anything that is good that He does not give.

What is there then that man can give? Nothing but his own miserable self, and that is not a gift, but an exchange of nothing for everything. When we take a broken watch to the watchmaker's to have it repaired, we do not say that we have given him anything; for the idea of a gift is that of value bestowed. Much less do we say that we have made a gift if we exchange a poor, worthless article for something of great value. In that case the gift is received by us, instead of given.

Now that is the way matters stand between us and God. He has everything, and we have nothing. He gives, and we receive. If we give Him ourselves and all that we have and are, as we often say, what have we given Him? How much do we add to the store of His wealth? Nothing. We give Him ourselves in order that He may make us over entirely new. But that is not a gift, for which full value is received. Much less, then,

can it be called a gift, when the thing given is not only worthless, but a positive loss, and the thing received in exchange is above all price. We give the Lord ourselves, because He has bought us, paying for us His own life, which He freely gives to us in exchange for our forfeited lives.

And yet people who profess to be Christians, and to know something of the value of the preciousness of Christ, talk about “making sacrifices.” Did you ever notice that there is no such expression in the Scriptures? Are we not to learn something from the fact that while the Scriptures often exhort us to “offer” sacrifices, they never tell us to “make” sacrifices? Perhaps you have not thought of the matter before. If not, stop and think of it, and ask yourself how gifts and sacrifices can be made by those who have nothing to give.

People who have made large contributions to the work of the Gospel, are often said to have sacrificed heavily for the cause of God. It is not probable that any one man ever gave more for the cause of God than David did—three thousand talents of gold of Ophir, and seven thousand talents of refined silver, besides many other things he gave for the temple. And now hear what he said in his prayer:—

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee . . . O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thee, and is all Thine own.” 1 Chron. xxix. 11–16.

Notice that when David offered his great store to God, He returned thanks to Him for it. Most people would almost expect God to thank them for such a gift. At least it is very natural for people to think that the cause of God is under some sort of obligation to them for what they give.

The heathen idea of sacrifice is that man must give something to God; the

Christian idea is that God gives everything to man, and man only recognises the fact that it all belongs to the Lord. The heathen thinks that he must deprive himself of something, or undergo some hardship, in order to appease the wrath of his god; the true Christian knows that God gave up everything, and underwent the suffering of death, in order to reconcile man to Himself. Christ's sacrifice is the only one that can ever be made or required. “For this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.” Heb. x. 12. He, “Through the eternal Spirit offered Himself without spot to God,” in order that man might have something to offer to God.

“Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter i. 18, 19, R.V. In this we see why it was that an incorruptible sacrifice had to be made to redeem man. He had to be redeemed from his vain, empty life. That means that he had to have another life that was not vain and empty. So we are redeemed by the life of Christ, which is given to us. In the beginning man received perfection from the Lord, and therefore he owed the same to the Lord. But he lost everything, and therefore God gave to him again His own perfect life, in order that he might render a perfect offering to the Lord again. See how this idea is carried out in the next chapter:—

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter ii. 1–5.

The only acceptable sacrifice that we can offer is that which we receive in Jesus Christ. “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins.” Acts v. 31. Therefore it is that “the sacrifices of God are a broken spirit.” Ps. li. 17. The presence of Christ in the heart gives repentance, and that is an acceptable sacrifice.

And this last text shows us that the idea of a spiritual sacrifice was not a new thing in the time of the Apostle Peter. There were many sacrifices offered, but none of them were of the slightest consequence unless they came from a contrite heart. It was faith that made the offering of Abel acceptable. Heb. xi. 4. The sacrifices with which God is well pleased are "the sacrifices of righteousness." Ps. li. 19. That means the sacrifices that come from Christ, who is our righteousness. To the people whose hands were filled with blood, the Lord said, "To what purpose is the multitude of your sacrifices unto Me?" Isa. i. 11. And again, "Though ye offer Me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fed beasts. . . . But let judgment run down as waters, and righteousness as a mighty stream." Amos. v. 22-24.

The prophet Micah, with a just sense of the requirements of God, said: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah vi. 6-8.

It is a mistake, then, to suppose that in one age of the world the Lord required men to make material sacrifices, but that now He requires only spiritual sacrifices. The fact is that He never required anything but spiritual sacrifices, for no man could ever offer any other. He has prepared the sacrifice, and given it freely to man, so that man may have wherewith to offer an acceptable sacrifice to Him. It was the heart touched by the gift of Christ, that made the offering of value. But now, as well as then, he whose heart has felt the love of God will gladly recognise the fact that everything good comes from the Lord, and will therefore hold whatever material things he may have as the Lord's, and will not feel that he is making a sacrifice when he yields up some of it, or all of it, to the cause of God.

"Vainly we offer each ample oblation,
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

MAN'S FREEDOM.

THERE is an important statement made by Mr. Stead in the first number of *Borderland*, in regard to the way that his hand is used to write communications, and the conditions under which it is done. In the first place he repeats the statement that the communications are given through him, without any conscious direction of his own mind, and without any knowledge on his part of what is written. He holds his pen in the ordinary way, resting the point of it lightly on the paper, and the rest is done by a power other than that of his own mind. Then comes this most important statement:—

"These communications come to me at all times and places, but their arrival depends almost altogether upon my volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference—in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line. Possibly others may have a different experience. But I am never rung up by the Invisibles. They do not seem to have any means of communicating with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me."

This is not only important, but it is reassuring. It shows that every man has his destiny in his own hands, and may have whatever he chooses. Although "the devil, as a roaring lion, goeth about, seeking whom he may devour," he cannot control any one who does not submit to him. The will of man has been for ever set free, unless man himself voluntarily puts it in subjection to another. God respects man's freedom of will, since He Himself has given it to him, and He will not interfere with it; and Satan cannot control it without man's consent, although he tries to.

The very fact that a writing or other medium is obliged to put his will wholly under the control of another, should be sufficient to teach thoughtful men the evil of the whole business. God is free, and delights in freedom, and He wishes men to be free, and not slaves. We are to submit our wills to God, but in so doing we do not lose liberty, for we simply voluntarily take His will and make it our own, and then we have a better, stronger, and freer will than before.

It is true that others have an experience different from that of Mr. Stead, but only because they have been

longer in the business than he has. If he continues to yield his mind and body to the control of Satan, there will come a time when he cannot help himself,—when the devil will use him without his consent. Thus the soul is taken captive by the devil at his will. The only way to avoid such a sad fate is to obey, from the very start, the Divine injunction, "Resist the devil," in which case we have the sure promise that he will flee. Let the sons of men rejoice in the fact that Satan cannot control them against their will. Even though through man's compliance he has secured partial control, the power of God can break the chains, for Christ came "to proclaim liberty to the captives, and the opening of the prison to them that are bound."

DEFENDING THE FAITH.

WHEN Henry VIII. wrote a book against the doctrine of justification by faith, which Luther preached, the Pope, in unconscious irony, gave him the title of "Defender of the Faith." The king was as much pleased with this as a child would be with a coloured paper doll, and could not conceal his delight. His fool asked him the cause of his extravagant joy, and Henry said, "The Pope has just made me 'Defender of the Faith.'" Whereupon the fool replied, "Ho! ho! good Harry, let you and me defend one another, but take my word for it, let the faith alone to defend itself."

In this case the fool was the wise man. The faith needs no defence. On the contrary, the faith is itself a defence. Among the armour which we are exhorted to put on is "the shield of faith." Eph. vi. 16. Who ever heard of a man defending a shield? It is the shield that is used as a defence for the man. So those who talk about "defending the faith," have simply got the matter turned round. They have put themselves in the place of the truth of God. The idea as well as the title comes from the Papacy, which "opposeth and exalteth itself above all that is called God."

It is because of the idea that they are set to defend the faith that legislators pass laws against irreligion. They seem to think that God could not get along without the help of earthly rulers. They imagine that God's truth will be blotted from the earth if they do not defend it. They even presume to defend God Himself by passing laws against blasphemy, that term being usually in such cases

made to include a denial of certain dogmas which the aforesaid men have declared to be God's truth.

There was a time when the worship of Baal had almost entirely taken the place of the worship of God in Israel. One night Gideon, at the command of God, threw down the altar of Baal, and cut down the images. When the men of the city found out who had done it, they demanded that Joash should deliver his son Gideon to be slain for his impiety. But "Joash said unto them that stood against him: Will ye plead for Baal? will ye save him? he that will plead for him let him be put to death while it is yet morning; if he be a god, let him plead for himself, because one hath cast down his altar." Judges vii. 31.

There was wisdom. If Baal were not a god, who should want to defend him; and if he were, he could defend himself. If he could not defend himself he was not worth pleading for, much less worshipping.

"But Jehovah is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." Then we can throw away the vain idea that man, who is not able to defend himself is required to defend God. Rather accept His truth, that it may defend us. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." "Happy is he that hath the God of Jacob for his refuge."

FEEDING ON HUSKS.

A GENTLEMAN'S attention was recently attracted to some Eton students in a railway carriage who were so absorbed in their books that they could scarcely lift their eyes from them when darkness set in. Admiring their studiousness, he was astonished to find that they were reading penny sensational novels of the most trashy character, whose least fault was their shocking disregard of the laws of the English language. He remonstrated with the youths but to no purpose. This incident set him to investigating, and he sums up in the *Echo* the result of his observations:—

"Stop ten boys in any London street, and search them, and it would be perfectly safe to wager that, coiled up in the pockets of eight out of the ten, you would find a 'penny dreadful.' And also that four out of the eight would possess imperfect vision.

Watch them, and you will see them, as they go on errands or what not, suddenly pause and

snatch the thing out, and take a mouthful so to speak. The boy has been conning over in his mind the story as far as he has got, and cannot resist the temptation to find out whose throat it is to be cut next. So he crawls along reading, full of anticipatory harmful thrills and gasps, unthinking, unseeing. Not only does this description apply to board school children, office boys, and others, but to those of high-class schools, in whose satchels lie, cheek by jowl with their lesson books, tales of impossible "Penny Gaff" pirates, of bushrangers who make their homes in the Himalayas, and dozens of other incongruities sickening to dwell upon.

The worst is, that this is true not only of London, but of other cities, and of other countries besides England. It is proposed that, if parents and masters are powerless to remedy the evil, the State should interfere. But it is impossible that the State can succeed where parents fail. Of course the failure on the part of parents is due to carelessness and indifference; but the fact remains that nothing in this world can take the place of parental control over children. "Train up a child in the way he should go, and when he is old he will not depart from it," is a truth that will bear the test; and that "a child left to himself bringeth his mother to shame," is too often demonstrated.

A FIGHTING "CHRISTIAN CONSCIENCE."

IN the July number of the *Review of Reviews*, Rev. F. H. Stead gives his impressions of "The Civic Life of Chicago." Of course the Sunday opening of the World's Fair comes in for a notice, and what he has to say of it throws, as he says, "a strange light on the Sabbatarian sentiment of Christian Chicago." It was at a time when it was thought that the Fair would be opened in defiance of what was thought to be the law. "Religious people confidently looked to Mayor McClaughery" (the Chief of Police) to bar the way to the crowds which on Sunday might insist on entering the Fair. We let Mr. Stead tell the rest in his own words:—

"The eager advocate of civic reform, to whom I have already alluded, was prepared for the emergency, should it arise. 'See here,' he said to me, producing a sheet of signatures. 'These are names belonging to some of the best families in Chicago. They are names of men who hereby pledge themselves to stand by Major McClaughery should the Fair gates be opened on Sunday. He will have a difficult task, and he needs to have his hands strengthened.'

"I naturally thought of moral support only being thus tendered. My friend seemed to perceive this, and so he proceeded, 'These are the names of young men, strong men,' and lowering his voice to a whisper, he added, '*men who can fight.*'

"I understood it now. This is the way the Christian conscience enrolls its special constables in Chicago. It seems rather strange to British

minds, this possible spectacle of stalwart Christian young men, armed with Derringers, going down on a Sunday to 'stand by' the Chief of Police, as he endeavours to uphold the law of the Sabbath."

Of course the occasion did not arise, but the incident shows how both "Christianity" and "conscience" are misused. Doubtless those young men would have complacently regarded themselves as valiant "soldiers of the cross," if they had shot down a few people who persisted in disregarding Sunday; and if they had chanced to receive a few shots in return, they would have been considered martyrs. How strange it is that men with Bibles which they read, can suppose that conscience has anything to do with regulating the affairs of anyone besides the possessor thereof, or that the "Gospel of peace" can be advanced by clubs and revolvers.

HIS SAVING PRESENCE.

ISAIAH, in one of the most tenderly pathetic passages of his prophecy, declares in referring to God's presence with their fathers that the angel of God's presence saved them. When God delivered the people out of Egypt He journeyed with them, the pillar of cloud and of fire witnessing to them that He was with them. What an inspiration a great presence affords! Witness many a battlefield, when the soldiers, beaten back and disorganised, have turned and changed apparent defeat into splendid victory because the trusted leader has suddenly appeared before them. But greater far is the inspiration experienced by weary hearts that realise the presence of God. The angel of His presence saves them. He saves as the vision of their risen Lord saved the disciples; as Paul was saved by the angel of God who appeared to him on the darkest night of that tempestuous voyage when all seemed lost; as Bunyan forgot the foulness of the dungeon in which he was confined because of the fair visions of the Divine presence. And is not the angel of God's presence as real to-day as ever? Christ has sent the Holy Spirit to abide with us for ever. "Lo, I am with you always, even unto the end of the world," is a promise fulfilled through Him for every disciple. O that our eyes might be open to behold Him in every hour of need!

And it is not only inspiration, but unfailing leadership, by which His presence saves. The pillar of fire and of cloud showed the Israelites where to go and where to camp. How vain would all human leadership have been when the hosts came down to the shore of the turbulent sea, while behind them, with threatening front, rushed the armies of the Egyptians. But the Divine Leader bade them go forward,

and He opened a way through the sea so that they passed over dryshod. As a father takes the hand of his little child to lead him over the ways too hard for him to pass alone, so does the angel of His presence conduct us safely, while with gentle words He says to us, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Nor should we forget how He saves by separating us from the world. When Moses interceded for the people he pleaded with Jehovah, saying; "For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not in that Thou goest with us, so that we be separated, I and Thy people, from all the people that are upon the face of the earth?" By no external marks can God's people be known surely. Neither church membership and attendance, nor monastic seclusion, nor dress, nor manner, can evidence a true separateness from the world. Only by the evident presence of God in the soul can such separation be wrought. Study Jesus, He came close to the wants and ways of the world, mingling with the poorest and most sinful, attending feasts and funerals, yet how "separate from sinners" was He! And what we mark in Him we note also in His purest and truest disciples. If we become partakers of the Divine nature we shall be separated from defilement, as life is separated from decay. Invite the angel of His presence to abide with you and you shall be saved—saved in the largest and fullest meaning of the word.—*Christian Advocate.*

LIFE.

LIFE is a sacred thing, a religious gift, a holy trust, and it is handed to us that we may make it an instrument of Divine praise. Marvellous life! no man has seen it; it will not be looked at. It may be seen in incarnation, in temporary form, in some transient phase, but itself will never be gazed upon. Men have said, Let us quietly withdraw the veil, and see the angel. They have withdrawn the veil, and lost their labour.

No man ever yet saw his own pulse. Tear off the skin, open all that wondrous mechanism—where is it? Gone! It will not be found, touched, weighed, painted. You can paint form, but you cannot paint life. You say, That eye wants fire, that head wants dignity, the whole frame wants the accent which is vital. Give it! The artist may partially succeed, but one lifting of an infant's hand throws all the artist's skill away like a vain thing. One flash of the eye of anger, one gleam of the eye of love, one touch of friendship—who can paint these, represent these?

We can only speak of them, and remember them, and hide them in our grateful hearts: but to speak of them is almost to destroy them; they love the temple of silence, the delight in the sanctuary of holy things.—*Dr. Joseph Parker.*

THE LOVE OF CHRIST.

"The love of Christ, which passeth knowledge."—*Eph. iii. 19.*

It passeth knowledge, that dear love of Thine,
My Saviour, Jesus: yet this soul of mine
Would fain proclaim to all men, far and near,
Its height and depth, its everlasting strength,
Know more and more.

It passeth telling, that dear love of Thine,
My Saviour, Jesus: yet these lips of mine
Would fain proclaim to all men, far and near,
A love which can cast out all faithless fear,
And waken love.

It passeth praises, that dear love of Thine,
My Saviour, Jesus: yet this heart of mine
Would sing that love, so full, so rich, so free,
Which draws a guilty fugitive like me
Nigh unto God.

But though I cannot sing, or tell, or know
The fulness of Thy love, while here below
My empty vessel I may freely bring;
O Thou, who art of love the living spring,
My vessel fill.

And when Thee, Saviour, face to face I see,
When at Thy glorious throne I bow the knee,
Then of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

—*Mary Shekleton, in The News.*

SEEK THOSE THINGS WHICH ARE ABOVE.

"NO MAN can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Through every age the experiment of serving two masters whose interests were divergent has been tried over and over, but the world's Redeemer solemnly assures us, as one who knows that the experiment is utterly impracticable, that "no man can serve two masters." He has given important lessons on this matter, lessons that we neglect at the peril of our souls. We are to be intensely in earnest in regard to heavenly things. We are to watch, to pray, to wait, and to work. "Why," he asks, "stand ye here all the day idle?" and adds, "Go work to-day in My vineyard." Work, earnest work, is before us. We are to consecrate our life wholly to the service of God, and to trade diligently on our Lord's intrusted talents. We are to permit nothing to interpose between us and God, but to look well to our soul's eternal interest, and meet the claim that God has upon His human agents. We would inquire of those who profess the solemn truth for this time, Have you received the Holy Ghost since you believed? Is your heart reaching heavenward, and does your soul contemplate heavenly things? Have earthly things more attraction for you than heavenly things? If heaven is the theme of your contemplation, it will be the theme of your

conversation. To him who is growing in grace and in a knowledge of the truth, the heavenly attractions become all absorbing, and he grows up into Christ, his living head. Responding to the glory of Christ, our righteousness is brought forth as the light, and our judgment as the noonday. In contemplating the matchless charms of Jesus, in realising the light of His presence by faith, we have a foretaste of the joy of the heavenly world. He who follows on to know the Lord will know that his goings forth are prepared as the morning.

How much more may we enjoy in this life than that which we have enjoyed! In our present spiritual condition we have only a faint idea of what our life might become, of what our homes might be, if we would cultivate heavenly affections, and yield ourselves wholly to the service of God. We would live in joyful communion with God. Our human affections and sympathies are not to wane away and become extinct, but through living connection with God, our love is to deepen, our interest to become more intense, our efforts more successful in promoting the happiness of those around us. Through Jesus Christ, households are to have blissful harmony and unity, and parents are to live together in peace and love, neither speaking nor thinking evil one of another. Parents and children are to be kind, forbearing, forgiving, having their hearts softened by the grace of Christ.

The truth of heavenly origin received into the heart never makes its possessor coarse, rough, uncourteous, hard hearted, and unsympathetic. The reception of the truth is to work a result exactly opposite to this. Its influence will encourage, and strengthen the tender, finer feelings of human nature. Those who believe the truth will reveal its influence in their daily life. They will have the mind of Christ. They will be affectionate parents, loving children, faithful friends, and agreeable associates. They will not feel that they have occasion to blush when they give expression to feelings of tenderness and sympathy to those of their own flesh and blood.

He who cherishes the softening, subduing influence of the love of God, will not be coarse and rough and unforgiving, revengeful and full of bitterness. The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove, while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home

be a happy one without His abiding love. Let us heed the words of Christ, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." If this injunction is obeyed from the heart, the life will be full of grace and peace, and our conversation will not consist simply of a set of dry phrases, but will bring happiness, peace, and joy to the members of the household. Thoughts and actions will reveal that we are in harmony with the Divine will.

We shall be judged by our thoughts and words. There is need that we pray much, that all our thoughts may be brought into captivity to Jesus. We should hourly seek the grace of God, that our natural irritability of temper shall not overcome us, or our desire to have our own way make us brace ourselves against the work of God. We should educate ourselves after the Divine order, that we may not tear down but build up the interests of humanity. The workers must not draw apart. They will have to meet discouragements from without, and not one who claims to be making up the breach in the law of God, of building up the old waste places, restoring the foundations of many generations, should be found undoing the work that God has set His workmen to accomplish in different branches of His cause.

Cultivate confidence, love, and faith in one another. Let confidence be so thoroughly grounded that your love one for another may not be easily chilled or turned aside. Cultivate good will toward the children of God, and especially toward those whom God hath sent to bear a special message to the world. Do not find fault with and cast reflections one upon another. If you see anything in the servants of God which seems to you unworthy of their high calling, let it not be a matter of discouragement to you, but let it be an incentive to reach a higher level.

MRS. E. G. WHITE.

CRUMBS OF COMFORT.

"I am the Lord that healeth thee."

Dost thou hear that, weary soul? Is it not the message thy heart yearns to hear? Tossed and troubled, tried and tempted, worn by sickness, bowed down by grief, too weak and weary to struggle any more—lift up thy head! See thy God coming with healing in His beams; balm to pour into thy bleeding wounds, songs for thy sighing.

What is thy distress? Is it past sin that rises up before thee as a great mountain? Listen! "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Is it present falling back into sin that thou darest? Here is a word for thee! "He will

keep the feet of His saints." Is it some secret heart-break which none but thy God may know? "As one whom his mother comforteth so will I comfort you, and ye shall be comforted." Is it great bodily suffering which racks thy frame? Behold! "There is a city whose builder and maker is God, where the inhabitant shall not say, I am sick."—*Mildred F. Foss.*

VEGETABLE DIET FAVOURABLE TO LONGEVITY.

LONGEVITY does not mean decrepitude: decrepitude cannot be sensibly prolonged, but years of sensitive vigour may be added before it. This, says Dr. Southwood Smith, is a fact of deep interest. Indeed, the exact age cannot be fixed at which a man becomes old. Some are older at fifty than others at seventy, and there are cases in which a man who has reached his hundredth year is sensibly no older than most men at eighty. To add ten or twenty years to life does not add this term to the time of decrepitude, but to the time of mature manhood—the time in which the human being is capable of receiving and communicating the largest measure of the noblest kind of enjoyment.

We must assume that there is some normal age at which death is natural to man; an age, therefore, which all might attain, if all lived naturally and were born robust. What, then, hinders the attainment of the full period, besides accidents and violence, and disease from external causes? Among evil habits we here give prominence to exhausting diet. There is a certain normal rate at which the decay of tissue ought to go on in the body. When decay is more rapid than is normal, the man is *living too fast*, which must necessarily tend to shorten life.

Liebig infers from a comparison of the secretions of animals, that the decay of tissues is more rapid in the *carnivora* than in the *herbivora*. The experiments of Dr. Fife on human respiration led to the same inference concerning a man fed on animal as compared to a man fed on vegetable food. His conclusion is corroborated by the experience of Mr. Spalding, a professional diver, who noted his consumption of oxygen in his diving-bell, and learned practically that it was his wisdom to avoid flesh meat and spirituous liquors, which caused him to need more oxygen. From another quarter we have casual confirmation. Drs. Marcett, Oliver, and other physiologists attest that chyle elaborated from animal food putrefies more rapidly than chyle from vegetable food. The general result that we deduce is, that under the more stimulating diet, the human machine is worked beyond its normal rapidity,—a fact which must bring on earlier the time at which the

solids become dry, inelastic, rigid, and and finally are ossified. This is the term of natural death.

"The more slowly man grows," says Professor Hufeland, "the later he attains to maturity, and the longer his powers are in expanding, so much the longer will be the duration of his life; as the existence of a creature is lengthened by the proportion of the time required for expansion. Everything therefore that hastens vital consumption shortens life; and consequently the more intense the vital action, the shorter the life. If you would live long, live moderately, and avoid a stimulating, heating diet, such as a good deal of fish, flesh, eggs, chocolate, wine, and spices." Animal food and all other stimulating diet, particularly in youth, does incalculable mischief, though by such slow degrees that in general the evil is neither perceived nor suspected. The stream of life is hurried on precipitately, the passions are prematurely developed, and, like a plant that has been forced too rapidly by artificial heat and stimulating composts, the organism is exhausted, and it becomes diseased and old when it would, under a more appropriate diet, have been in its perfection.

"It has been established on the best grounds," says Hufeland, "that our nourishment should be used in form rather coarse, securing full mastication and insalivation, and a longer retention in the stomach. Plain, simple food only, promotes moderation and longevity, while compounded and luxurious food shortens life. The most extraordinary instances of longevity are to be found among those classes of mankind, who, amidst bodily labour and the open air, lead a simple life, agreeable to nature, such as farmers, gardeners, hunters, etc. The more man follows nature, and is obedient to her laws, the longer will he live; the farther he deviates from these, the shorter will be his existence. Rich and non-nourishing food, and an immoderate use of flesh, do not prolong life. Instances of the greatest longevity are to be found among men, who, from their youth, lived principally on vegetables, and who perhaps never tasted flesh." "It seems," says Lord Bacon, in his "Treatise on Life and Death," "to be approved by experience that a spare and almost Pythagorean diet is most favourable to long life."

It is said that in no part of the world (in proportion to its population) are there more instances of extreme longevity than among the Norwegian peasantry, who scarcely ever taste animal food. In the severe climate of Russia, also, where the inhabitants live on a coarse vegetable diet, there are a great many instances of advanced age. The late returns of the Greek Church population of the Russian empire give

(in the table of the deaths of the male sex) more than one thousand above a hundred years of age, many between one hundred and a hundred and forty, and four between one hundred and forty and one hundred and fifty. It is stated that to whatever age the Mexican Indians live, they never become gray-haired. They are represented as peaceable cultivators of the soil, subsisting constantly on vegetable food, often attaining a hundred years of age, yet still green and vigorous. Of the South American Indians, Ulloa says: "I myself have known several, who, at the age of a hundred, were still very robust and active, which unquestionably must in some measure be attributed to the constant sameness and simplicity of their food." Both the Peruvian Indians and the Creoles are remarkably long-lived, and retain their faculties and vigour to a very advanced age. Slaves in the West Indies are recorded from one hundred and thirty to one hundred and fifty years of age.

We cannot bring the argument to a scientific demonstration unless we could compare vegetable feeders with the feeders on animal food, in regard to longevity, *with all the other circumstances the same*. Nevertheless, it is clear that eminent physiologists and able, impartial inquirers have been impressed with the belief that a vegetable diet *tends* to longevity. Flesh eaters—nay, intemperate eaters and drinkers—are sometimes long-lived; but we are justified in saying that they would have lived *longer still* on a wise diet.—*Prof. Francis Newman.*

"HE THAT REAPETH RECEIVETH WAGES."

"SAY not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John iv. 35, 36.

This text may have a general application to all times in which men have laboured in the cause of human salvation. Since sin entered into the world, and the great plan of redemption was laid, there has ever been reaping to do, and all the gatherers with Christ will receive their wages. But at the first advent, a sort of reckoning time with the Jewish people came, and hence, in a peculiar sense, the fields were ready for the harvest. And at the present time, as the final judgment is pending, the demand for labour in the harvest was never more urgent.

But men are apt to make good resolves for some future time. Some four months hence, they intend to enter

the field. But the work is all ready, the fields are white.

And what will be the wages? The next clause explains it; they gather "fruit unto life eternal." They will see the souls they have been instrumental in bringing to eternal life safe with themselves in the kingdom of God. As it will be the Saviour's joy to see of "the travail of his soul," to see the redeemed by His blood in everlasting life; so the reapers in the harvest will see the fruit of their labours, and "enter into the joy" of their Lord. And thus shall "He that soweth," the Lord Jesus Christ, and "he that reapeth," his faithful servants, rejoice together.

Reader, do you not want a share in the wages? a part in the general joy, when the Sower and the reaper shall rejoice together? The fields are white already for the harvest. Enter into the work. Do not say there are yet four months. You may be too late. Go to work and you shall receive your wages. As we would have a part, when the harvest is brought home with rejoicing, let us at once enter into the work, that we may bring some sheaves with us—gather some fruit to eternal life. There is no doubt about the wages, if the work is only done. Now is the time to work.—*R. F. Cottrell.*

HOW GOD LIGHTS DARK CLOUDS.

"BEHIND the clouds is the sun still shining." Many centuries before Longfellow penned this familiar line the patriarch Job declared that men "see not the bright light which is in the clouds; but the wind passeth and cleanseth them." Again we are told that clouds and darkness are round about the Almighty, but justice and righteousness are the foundation of His throne. In our dark hours of trouble, we are apt to forget that we live on the lower side of the cloud. On the upper side—on God's side—the mysterious cloud of His providence is ablaze with light! We do not discover it until He sees fit to clear away the mists, or to let the light burst through. Then we are filled with wondering gratitude and joy. A life of faith is full of sweet surprises.

One truth that breaks in through the vapours is that God governs His world by a beautiful law of compensations. "He setteth one thing over against another." The deaf often have an increased quickness of eyesight. My brother M— became blind, but his sense of hearing and touch became intensified, and his power of spiritual vision has become so quickened that he tells me that he seems to see the "invisible things" as he never saw them before. A converted man once remarked, "I never saw Jesus until my outer eyes became blind." A lady of my acquaintance lost her husband, and one Sabbath afternoon, strolling

out from her darkened home for an airing, came across a mission chapel, and went in. She determined to comfort herself by trying to do good to others, and since that time she has become one of the noblest labourers in many lines of benevolence that I have ever known. Tears are often a wonderful lens through which to see other people's sorrows. Another friend of mine suffered a most humbling stroke of domestic grief; her sufferings sent her to the Saviour, and she found a new life in Him. God often breaks our cisterns in order to send us to the fountain of living water.

The experiences of God's children in our days are only repetitions of their experiences in Bible times. When Joseph was thrust into prison he did not detect the bright light upon that cloud of cruelty, until he found that his prison life had prepared for him the premiership of Egypt. Stephen's death was doubtless regarded as a heavy calamity to the early church; but the end of the heroic martyr would seem to have been the beginning of a conviction of sin in the mind of the young bigot of Tarsus. And what an ineffably glorious light of redeeming love was hidden behind the awful gloom which darkened the noonday on Calvary!

Let me remind those who are under the shadow of affliction, that while our Heavenly Father is often inscrutable, He never makes mistakes. The results always vindicate His wisdom and love. Wait and see. We ought to learn modesty and submission, when we find out how often we have misjudged and misunderstood our Heavenly Father. His ways are not our ways; and our little telescopes never reach into the secret places of His adorable and merciful providences.

We shall yet see that God's ways are infinitely better than ours. The revealing "winds shall clear" away many a dark and trying mystery. No cloud can be big enough to shut out heaven, if we keep our eyes towards the Throne; and when we see even dark providences from the celestial side, they will be beaming and blazing with the illumination of Divine love. Beautifully has Whittier sung—

"Behind God's clouds the starlight lurks,
Through showers His rainbows fall;
For God who loveth all His own,
Hath left His love with all."

—*Rev. T. L. Cuyler.*

PERHAPS the most absurd and injurious adage that has ever gained currency among mankind is, that "it is no difference what a man believes, if he only is sincere." Now, the truth is, the more sincerely a man believes a falsehood, the more destructive it is to all his interests, for time and eternity.—*J. B. Walker.*

"HE that trusteth in his own heart is a fool." Prov. xxviii. 26.



THE HOME.

MISCHIEF MAKERS.

Oh? could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round,
Without the village tattling!
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery,
Of gossips' endless prattling.

If such a spot were really known,
Dame Peace might claim it for her own;
And in it she might fix her throne
For ever and for ever;
There, like a queen, might reign and live,
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.
They seem to take one's part—but when
They've heard our cares, unkindly then,
They soon retail them all again,
Mix'd with their poisonous measure.

And then they've such a cunning way,
Of telling ill-meant tales: they say,
"Don't mention what I've said, I pray,
I would not tell another;"
Straight to your neighbour's house they go,
Narrating every thing they know,
And break the peace of high and low,
Wife, husband, friend, and brother.

Oh! that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them.
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet,
With things so much below them.

For 'tis a sad, degrading part,
To make another's bosom smart,
And plant a dagger in the heart
We ought to love and cherish.
Then let us evermore be found
In quietness with all around,
While friendship, joys, and peace abound,
And angry feelings perish!

—Selected.

A WORD TO YOUNG CHRISTIANS.

"GOOD books, like good friends, are few and chosen; the more select, the more enjoyable," and to this wise quotation we will add, "the more profitable." Our friendships influence our character very strangely. The thought, speech, and manner, especially of young people, take colour from their associates. So it is a matter of serious consideration that you, my young friend, should have your friends "few and chosen." But I wish to say a word just now more particularly about your reading. A book may have even more influence over us than a living presence.

If the temptation to read that which you would be ashamed to read aloud

to your mother ever comes to you, be sure it is from the evil one himself, and put it from you as you would a viper.

If you wish to be a strong, earnest, common sense man or woman, you cannot afford to feed your brain upon chaff. I once knew a little boy who had a very loving mother, but very unwise. She could not bear to deny him anything, so he ate pastry and sweets all day long, and lost all relish for good food. The result was a sallow boy with stunted growth and no strength to resist illness. It is just so with the brain; if we do not give it good mental food it loses strength and ability for useful work.

Much story reading is not good. It is like eating too much sweetmeats. You, Christian as you are, in these days of stirring questions, need a brain with power to reason, to judge, to decide, and so you must furnish it with the facts of history and also exercise its faculties by mastering the thoughts of the great thinkers of the age. One page a day thoroughly made your own from a book requiring real thought will be of more value to you than a dozen of a lighter sort hastily gone over. And let me suggest that haste is not a good thing for you in reading. "Skimming" over your books and papers may do for editors and reviewers, whose brains are tough and who have overmuch of reading necessarily, but your books, remember, like your friends, should be "few and select."

In closing, let me say that you cannot grow spiritually, which after all is the chief thing, without devotional reading. The Bible stands first. We "grow thereby" both intellectually and spiritually. Let these summer hours be rich with the companionship of pure and elevating thoughts. For

"After you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven it will come."

—Selected.

GOING TO SCHOOL IN INDIA.

WE learned last week that little Hindu girls do not go to school, unless sometimes to an English or missionary school. So what we say about going to Indian schools will all be about the boys.

When the little boy is about five years old, he is sent to the infant school. "Hindu boys are just as excited as English ones about going to school for the first time."

"When the day comes, the little boy has a bath, and puts on his new clothes, very likely the first clothes he has ever worn, except when he was six months old, and was dressed in silk to be shown to his friends." Then he pays a visit to a temple, and offers some rice and fruits to the god or goddess of learning, after which his father takes him to school.

His first lesson is the alphabet. He learns the letters by writing them over and over, not on paper as you do, but in the sand on the ground, with a piece of soft stone!

When he knows all his letters, he is allowed to write on dried palm-leaves with a reed pen or a metal style; next he is allowed to write on a wooden slate, and last of all on paper.

Besides reading and writing he must learn the multiplication table very thoroughly. Some of the Hindu boys learn to be good arithmeticians, and to keep accounts well. Instead of learning the multiplication table out of a book, the boy who knows it best says it aloud, and the others repeat it after him in a loud monotonous chant until they know it.

The school-house is generally a rude building with three mud walls on three sides, but quite open on the fourth, and a thatched roof supported by bamboos. No benches or desks are needed as the boys generally sit on the ground when writing.

In order to get the boys to come in time the master has a strange rule. The boy that comes first gets one stroke of the cane, the second boy gets two, the third three, and so on to the one who comes last. If the last boy comes very late indeed the master sometimes makes him stand on one leg for an hour. If he plays truant he may be made not only to stand on one leg, but at the same time to hold a brick in his right hand, or to stand with both his arms stretched out at full length until he feels quite ill.

One punishment for a bad boy is for him to stand in a very stooping posture, with his two feet and one hand resting on a stone, whilst he has to hold a stone in the other hand. How this must make his back ache, when it is continued for hours! But if he should straighten up one moment he would be punished still more, for an assistant stands behind him with a cane in his hand. Sometimes a boy must stand on one leg with his other foot drawn up to his knee, while his hands are joined over his head, or in a stooping posture with his hands passed under his body so as to touch the tips of his ears. "Another very dreadful punishment is to put stinging leaves on to the boy's naked back, where he cannot get at them to take them off, or even to rub the sore place."

"Oh pity these poor children
In far-off heathen lands,
Who're taught to worship Dagon
And suffer at his hands.

"I'm told they have no Bible—
No holy Sabbath day;
No teacher, friend, disciple,
To teach them how to pray.

"I'm told that they are ready
To hear the Gospel sound,
Will you not give your penny,
To help send it around?"

"THE entrance of Thy words giveth light." Ps. cxix. 130.

A VISIT TO A VILLAGE SCHOOL.

It was in a large Indian village fairly shut in by palm and mango trees. As Mr. Jones and his son Horace drew near, the children, who were playing here and there at marbles and jack-stones, caught a glimpse of them and took to their heels, shouting out, "A gentleman's coming! a gentleman's coming!" Many of them picked up their books and slates and scampered away to the school-house to take their places; others ran home to tell their parents and others followed Mr. Jones and Horace to the school.

The house was built of brick, and consisted of but one long room, opening with a verandah into a small garden, in which were several mango trees and a row of banana plants. Some time before it had been painted a blue colour, but the rains had washed away about all traces of the colouring.

The school room was plastered with mud and had a dirt floor. A number of noisy birds and several colonies of wasps had taken up their abode among the low rafters, coming and going as they pleased. Nor was the room overstocked with furniture. Like most such houses in India, it contained a wood or cane chair, and a rickety table for the "master," with a few rough benches or forms for the larger boys. "Patent" desks, globes, outline maps, and the like were as yet unknown to teacher and pupil alike. Extending the length of the room were two rows of small square mats, made either of split corn stalks woven together, or of grass. On one of the walls was to be seen a torn, well-worn map representing India or Asia as the "wide, wide world," with which the scholars were to become acquainted.

The master's table contained the school register, a small tin inkstand, and several pens. There was no hand-bell to call the children together, and in all the town there was neither clock nor watch; the boys knew by the height of the sun about what time to start to school. School hours were from six to eleven.

Each boy was reading at the top of his voice, while in the midst of the din the harsh notes of the teacher might be heard as he issued his orders, rod in hand, to the forces under him. He wore the common dress of the Hindus, with a small white embroidered cap upon his head, and wooden sandals on his feet making a peculiar click-clack sound as he walked. His sacred thread could be seen passing over one shoulder, and the red marks upon his forehead plainly showed that he had already visited the temple for morning worship.

About half the boys had books from which they were reading; the others, chiefly the smaller pupils, had wooden

slates. These were painted black and white, and were of various sizes, generally a foot wide, and from one to two feet long. Some were only half this size; others were perfectly plain, with a string passing through a hole in the top; still others were ornamented with leaves and flowers, painted in red and green colours, in the form of a bright border running around the slate. Each boy had before him or at his side as he sat on the mat, a small earthen cup filled with chalk water, into which he dipped the stiff reed pen which had served him many a day. The chalk-water soon dried, and when both sides of the slate were covered and shown to the teacher, the boy went to the verandah and washed his slate, an iron bucket filled with water for this purpose being always at hand.

Mr. Jones heard several of the older boys read, and then, greatly to their delight gave them several problems to solve. The teacher looked on highly pleased, well knowing that his pupils were at least equal to the test of an examination in arithmetic.

After spending half an hour at the school, and encouraging both teacher and scholars, Mr. Jones and Horace took their leave amidst a number of loudly vociferated *salaams*.—*Condensed from "Tulsipur Fair."*

THE POISON OF TONGUES.

"YES, I have found a treasure this time. Esther has been with us a month, and she is all I could ask."

Mrs. Surrey's friend laughed. "What is a month? Remember it is the new broom that sweeps clean."

Mrs. Surrey was sunning herself in the thought of her good fortune, as she started out for a call one afternoon.

The friend she had wished to see was not at home, and, having in mind some necessary sewing, she returned home. She sat down at her sewing table without delay, noting carelessly that the children were talking on the verandah. They were out of her sight, because the blind of the end window was closed.

She had sewed some minutes, keeping company with her own thoughts, before it occurred to her that the children's high-pitched chatter was replaced by Esther's low voice, softened somewhat beyond its custom. A word caught her attention; her sewing slipped to the floor; she slid without noise to the window, listening, with frightened face close against the blind.

Upon the eager attention of the four children the trusted Esther was pouring a stream of filthy information and anecdote. An occasional laugh or comment in answer betrayed that the occasion was not alone of its kind.

The mother's energy was paralysed for a few seconds by the unexpected-

ness of the affair. Truly, Esther had found a use for her magnetic power over the children, in compelling them to keep silence in regard to these lessons in evil—these children whose hearts had once been open for the mother to read.

Mrs. Surrey went to the side door, forcing herself to speak naturally.

"Gertrude, had you not better practice your hour before it is any later? Mrs. Bruce was not at home, so I came back again. And, Charley, will you do an errand in town for me?"

She went back to her sewing, the younger children following her, while the older ones went away as bidden. The eyes of the mistress and maid had met, and Esther knew that a reckoning would follow as soon as the little ones should be absorbed in their play.

Esther being dismissed, Mrs. Surrey set about administering antidotes to the poison. An earnest little chat, a renewal of confidence between mother and child, a few warnings, removed danger in the case of the little ones. But for ten-year old Charley and thoughtful Gertrude there was but one sure antidote—TRUTH.

Mrs. Surrey had not been one to withhold timely information. Yet she was reminded by this accident that she had erred on the side of reticence.

Suppositions may not always be profitless. What if Mrs. Surrey had not so soon discovered the poison at work in her family? What if she had been less wise in the matter of antidotes? What if her children had not been prepared for scientific truths by familiarity with natural laws at work in fields, garden, sky, and water? What if poison has touched your children, while you thought them safe?—*Ruth Merriam.*

THE PRESERVATION OF VISION.

DR. WEBSTER FOX has formulated the following propositions as an aid to the preservation of vision (*The Sanitarian*, November, 1892):—

1. Do not let light fall upon the face of a sleeping infant.
2. Do not allow babies to gaze at a bright light.
3. Do not send children to school before the age of ten.
4. Do not allow children to keep their eyes too long on a near object at any one time.
5. Do not allow them to study much by artificial light.
6. Do not allow them to use books with small type.
7. Do not allow them to read in a railway carriage.
8. Do not allow boys to smoke tobacco, especially cigarettes.
9. Do not necessarily ascribe headaches to indigestion; the eyes may be the exciting cause.
10. Do not allow the itinerant spectacle vendor to prescribe glasses.



"WONDERS on earth and wonders in air,
Wonders around us everywhere,
Wonders which show forth the marvellous plan
Of One who is greater, far greater, than man."

MAN CANNOT CREATE.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Psa. cxxxix. 6.

DID you ever go out-of-doors on a bright sunshiny day and look up at the clear blue sky? Isn't it beautiful? The sun, how bright it is! And at night, there are the pretty twinkling stars and the great shining moon. This beautiful place above you that looks so blue, and where you see the sun, and moon, and stars, is called "the heavens."

But the ground upon which you walk, and upon which people build their houses, and plant their gardens, this is called "the earth." It is not flat and level like the floor, but the earth is round like a ball or orange, only it is so large that trees can grow on it; so large that cattle can graze and wild beasts roam, upon it; so large that thousands of men and women can live on it, and many little children too. In some places it is soft and green; in some parts it is covered with tall and thick forests, then again it is steep and rough, covered with great hills, so high that when you look up you can scarcely see the tops of them; but in some parts there are no hills at all, but quiet little ponds of water where the white water lilies grow, and silvery fishes play among their long stems. On other parts of the earth there are no ponds, but there are great plains of sand; on still other parts it is covered with water stretching away farther than you can see on every side; and on other places as you go round the wonderful ball, can be seen drifts upon drifts of snow and mountains of blue ice, even in the summer time. You can see clear round your ball, and can hold it in one hand, but the earth is so large round that you can see only a small part of it at one time, and you can hold but a few grains of it in your hand. Men can go round the earth, as surely as a fly can go round your ball, only it takes a great many days. The earth has many other strange things

upon it, which we have not time even to mention.

Did you ever see a man building a house? How many things he must have before he can build it! He must have stone and timber, and nails, and slates or tiles, and brick and mortar, and hinges, and knobs, and glass, and locks, and many, many other things. Before he can make a fence he must have wood, or wire, or stone, or iron. The shoemaker must have leather before he can make your boots. Your mother must have cloth before she can make your clothes, and flour before she can make up the bread. Look around the house and see if you can tell what men had to have before they could make the chairs, and tables, and stove, and grates, and dishes, and carpets. Men and women and even little children can make many fine things, but did you ever think that they *always* have to have something to make them out of. No man or woman or child knows how to make things out of nothing.

And yet we read in our Bible that this great earth upon which we live, and the beautiful heavens above us, were all created; and that means that they were made out of *nothing*! Who could have done it? Surely not man, for he does not know how to make even the smallest thing out of nothing. It must be some one who is much wiser and greater than man. Do you remember who it is?

1. What do we call the beautiful place above us where we see the sun, and moon, and stars?
2. Have you a ball? What kind?
3. Is it flat like a book, or of what shape is it?
4. What do we call the great round ball of ground upon which we live, and build our houses, and plant our gardens?
5. Which is larger, your ball, or the earth?
6. How large is the earth?
7. Name some of the things that we see on the earth.
8. What did the man need before he could make your ball?
9. What must a man have before he can build a house?
10. What did the shoemaker need to have before he could make your boots?
11. What must your mamma have before she can make up the bread?
12. Did you ever make anything?
13. What did you have to have before you could do it?
14. Did you ever create anything, that is, make it out of nothing?
15. Did your father?
16. Did your mother?
17. Why not?

18. Cannot some of your friends create things? Why not?

19. Of what does the Bible say the beautiful heavens and earth were made?

20. Then was it created by man?

21. Who did it?

WHAT A LITTLE ONE MAY DO.

THERE was once a little English girl, just three years old, living in India. This little girl used to go out walking with an old Hindu servant; and one day, as they passed a ruined heathen temple, the old man turned aside to make his "salaam," or bow to the dumb idol.

"Saamy," asked the child wondering, "what for you do that?"

"O missy," said he, "that my god."

"Your god?" cried the little girl; "Your god, Saamy? Why, your god no can see, no can hear, no can walk; your god stone. My God see everything; my God make you, make me, make everything."

The old man listened, for he loved the child; and, though he still bowed down to the idol, he would often let her talk to him about her God. At last he heard that she was going away from him.

"What will poor Saamy do," he said one day, "when missy go to England? Saamy no father, no mother."

"O Saamy!" said the little one quickly, "if you love my God, he will be your father and mother too."

The old man, with tears in his eyes, promised to love her God. And so she taught him her prayers, and very soon he learned to read the Bible and became a good Christian man.

So you see even this little child could be God's messenger. She had the honour of leading a soul to Christ.

"BEGIN AT ONCE."

"MAMMA, when I am a man I will begin to love Jesus." These words fell from the lips of a little fellow scarcely six years old. His mother had endeavoured many times to impress on his youthful mind the necessity of early piety, but hitherto all her persuasions seemed in vain. When the child uttered these words, his mother said: "But, my dear, suppose you do not live to be a man?" He remained silent for some minutes, with his eyes fixed on the ceiling, as if in deep thought, and then added: "Then, mamma, I had better begin at once."

CREATION is the work of God. The architect can rear a cathedral, the sculptor can cut forms of symmetry and grace from marble, the painter can depict life on his canvass, the machinist can construct engines that shall serve the nations, but not one of them can create. They work with materials already in existence. God alone can create.—*Dr. Thomas,*

THE IRON WOLF.

"I CONDUCTED the services two months ago," said a clergyman, "at the funeral of one of my parishioners. He had been a farmer. Forty years ago as a young man he commenced work for himself and his young wife with one hundred acres of land, and ended with one hundred. He was a skilled, industrious workman, but he laid by no money in the bank. I understood the reason, as I listened to the comments of his neighbours and friends.

"It was always a warm, hospitable home," said one. "The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers; all lead useful and happy lives."

"Said another neighbour: 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped pound on pound, but of a servant of God, who had helped many lives, and had lifted them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill rasping tone:—

"So poor Gould is dead! He left a poor account. Not a penny more than he got from his father. Now, I started with nothing, and look there,' pointing to his broad fields. 'I own down to the creek. D'ye know why? When I started to keep house I brought this into it first thing,' taking an iron savings bank, in the shape of a wolf, out of a closet. Every penny I could save went into its jaws.

"It's surprising how many pennies you can save when you've a purpose. My purpose was to die worth ten thousand pounds. Other folks ate meat; we ate vegetables. Other men dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches and sick persons, or paupers or books; and'—he concluded triumphantly—'and now I own to the creek, and that land, with the fields yonder, and the stock in my barns is worth ten thousand pounds. Do you see?' and on the thin, hard lips was a wretched attempt to laugh.

"The house was bare and comfortless; his wife, worn out by work, had long ago crept into her grave; of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in his kitchen; one son had taken to drink, having no

other resource, and died in prison; the other, a harder miser than his father, stayed at home to fight him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbour nor friend, son nor daughter, shed a tear over him. His children were eager to begin to quarrel for the ground he had sacrificed his life to earn. Of it all he only now had earth enough to cover his decaying body.

"Economy for a noble purpose," added the good old clergyman, is a virtue; but in the houses of some of our people it is avarice; and, like a wolf, devours intelligence, religion, hope, and life itself."—*Selected.*

"THERE is more of power to strengthen, elevate, and cheer in the word Jesus than in all the utterances of man since the world began."

Interesting Items.

—A crisis is reported to exist in the Servian Cabinet.

—Fresh cases of cholera are being discovered daily at St. Petersburg.

—King Otto, of Bavaria, is critically ill, and his death is looked for hourly.

—It is reported that Great Britain has annexed the Solomon Islands in the South Pacific.

—Trouble is threatened between the French and the Hovas in Madagascar. The latter are arming.

—An epidemic of dengue fever prevails among both natives and Europeans on the island of Zanzibar.

—Thomas Spurgeon, son of C. H. Spurgeon, now occupies the pulpit so long filled by his illustrious father.

—The world's record for a twenty-four hour bicycle run was recently made at Herne Hill. It is 426 miles and 440 yards.

—The annual budget statement for Queensland, Australia, delivered in the legislature, July 25, reports a deficit of £1,500,000.

—It is now regarded as practically certain that Lord Herschell will succeed the Marquis of Lansdowne as Viceroy of India.

—The new comet is now visible to the naked eye. It is situated in the region extending below the constellation of the Great Bear.

—In 1830 the whole tonnage of the British Empire reached but 2,500,000. To-day the tonnage register is 6,000,000 of steam and 4,250,000 of sailing.

—The steamers *Pearl* and *Archibald Finnie* collided near the coast of Down in the Irish Sea, with the result that the latter sank, with seven of the crew.

—News from the scene of the revolution in Nicaragua reports a battle near Mateare, in which 5,000 men were engaged. The result of the fighting is not known.

—The Russian army is being supplied with a new small-bore rifle, which will necessitate a new system of drill. Several new cruisers are in process of construction.

—Some miscreant sent an infernal machine by post to Mr. Richard Richards at Broadstairs, July 22, which while being opened exploded, inflicting upon him fatal injuries.

—Cases of cholera continue to occur in the South of France. A German says the cholera bacillus will live three days in milk, eight days on cooked meat, and one day on bread-and-butter.

—The court-martial with regard to the loss of the *Victoria* ended by the Court finding that the disaster was due to Admiral Tryon's order, and Captain Bourke and the other survivors were acquitted of all blame.

—A plague of scorpions has overwhelmed the city of Durango, Mexico, where the authorities are paying bounty for each of the pests killed.

—Several cases of cholera are reported from Smyrna, and all arrivals from that port to Athens will be subjected to a quarantine of eleven days.

—Intelligence from Rio Janeiro announces that another revolution has broken out in Brazil, in the State of Santa Catharina, supported, it is said, by the national forces. Its purpose is the overthrow of the government.

—A terrible famine is reported from the province of Shansi, in China. The dispatch states that children are being sold by their parents for \$2 each, and the most revolting scenes of cannibalism are witnessed among the natives.

—A French journal states that M. Charles de Lesseps, of Panama Canal infamy, is shortly to be released from prison. M. Blondin, a fellow-culprit, now serving out a two-years' sentence has had one year of his term remitted.

—The financial crisis in America is growing more serious, and a feeling of great uneasiness pervades trade and commercial circles. Bank failures are reported daily, and many manufactories are running on short time or closing down altogether.

—Serious trouble is apprehended from the miners' strike in Missouri, U. S. A., and eleven companies of militia have received orders to be in readiness to march to the scene of disturbance. At Weir City the stockades are manned by 500 negroes.

—Sunday closing again prevails at the World's Fair grounds in Chicago. This is not, however, out of any regard for the day, but because so large a part of the fair was closed on Sunday that the attendance was too small to make Sunday opening profitable.

—News has been received from Hong Kong that the Spanish steamer *San Juan*, which sailed from that port on the 29th June last, has been totally destroyed by fire. Out of 250 passengers on board the ill-fated vessel, 221 are stated to have perished.

—The last sitting of the present French Chamber of Deputies was held July 22, when the Budget was finally passed, after some final modifications had been made in it by the Senate. The general election to the next Chamber will take place on August 20.

—A clergyman of the Church of England, when being examined as a witness in a matrimonial suit, refused to divulge the substance of a confession made to him by a wife. As it was not considered necessary to press the matter, no penalty was attached to his refusal.

—San Francisco dispatches report a terrific powder explosion at Canton, China, by which every village in the vicinity was wrecked. In one village, separated from the powder factory by a narrow stream, four hundred houses were destroyed. Several hundred people were killed and injured.

At a meeting of the Northumberland Miners' Association, July 22, it was resolved to make an application to the owners for an advance of 16½ per cent. At several of the collieries in the north prices are to be advanced from 2s. to 3s. 6d. per ton, and London coal merchants have withdrawn all their price-lists which are subject to hourly change.

—The trouble between France and Siam, which it was expected would involve a declaration of war, continues without any material change in the situation. France lays claim to the left bank of the Mekong river up to the Burmese frontier, which Siam disputes, and China is said to regard the same territory as a part of her own possessions. France threatens a blockade of the Siamese coast, and has a fleet of twelve war vessels in Siamese waters, with which her threat may be carried out.

—What was probably the most undignified scene ever witnessed in the House of Commons, occurred July 27. Mr. Chamberlain, in a speech on the Home Rule Bill, compared Mr. Gladstone to "Herod," and Mr. O'Connor retaliated by applying to the speaker the term "Judas." A scene of confusion followed, which culminated in a personal encounter between members of the Irish party and the friends of Mr. Chamberlain, and for the first time in its history, the House of Commons became the scene of a vulgar melee in which there was a free exchange of blows. Order was finally restored without any member having sustained serious damage.

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The Present Truth.

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

LONDON, AUGUST 3, 1893.

FOR TERMS, SEE FIRST PAGE.

As a result of the French blockade of Siam, it is stated that the Siamese Government has accepted the French ultimatum.

THE uncertainty of things in which men mostly put their trust is indicated by the fact that there were 301 bank failures in the United States, between May 1st and July 22nd.

THE epidemic of English cholera at Belfast has assumed such alarming proportions that, acting on the advice of the superintendent medical officer of the city, the Public Health Committee of the Corporation has issued an elaborate statement urging upon inhabitants the importance of strict attention to food and drink as well as to the cleanliness of their persons and homes. The greatest mortality is among children and youth.

ON Friday, July 28, the coal miners' strike begun in England, when 280,000 miners, and others engaged in the work of getting out coal, ceased work. This number has doubtless been increased by the present time by at least 60,000 more. Practically, the whole of the coal trade in Lancashire, Cheshire, North Wales, Derbyshire, Leicestershire, Notts, Yorkshire, Warwickshire, Gloucestershire, Somersetshire, and Cumberland is stopped. It is expected that this will be the greatest labour war ever fought in England.

WHILE regarding the miners' strike as inevitable, Mr. John Wilson, M.P., secretary to the Durham miners, deplores the fact, because, in his opinion, strikes have never brought the miners any real good. He says that war is barbarism, and that a trade war is no exception to the rule. All of which is truth. While there is no question but that labourers suffer oppression and extortion, and have many times just cause of complaint, it is just as certain that grievances are not redressed by force. A "victory" may be gained in some instances, but in the end the results are the worse. Christ's injunction, "I say unto you, that ye resist not evil," seems to the natural mind un-

sued to the case; but those who follow Christ will know that He did not speak at random. Christians cannot engage in such a thing as a modern strike. They may seem for a time to be foolish because of their non-resistance, but to the Christian labourers whose hire is kept back by fraud, Inspiration says, "Be patient therefore, brethren, unto the coming of the Lord." James v. 7.

In a recent charge the Bishop of Bath and Wells said:—

"When I have put together as carefully as I can all the facts of the case, and have weighed as fairly and impartially as I can all the considerations which the 'Higher Criticism' brings before us, I only return with greatly increased confidence to the ancient faith, and to an implicit reliance upon the truth of Holy Scripture as given by Inspiration of God."

The fact that a scholarly man believes in the full inspiration of the Bible, does not add one whit to its truth; but it is well once in a while to remind people that not all the scholarship is running to infidelity.

SOMEONE says that "the reunion of Christendom is an impossible dream, and would be useless and mischievous even if it were possible. For Christendom is that field wherein the enemy has sowed tares, which cannot be united with the wheat, but must be gathered out by the angels at the end of the age, and bound in bundles for burning." This is but another way of saying that "Christendom" is not the same as "Christians." Christians do not need reunion, for they are united already, by virtue of their communion with Christ.

WHO has not, when going up stairs in the dark, proceeded on the assumption that he was at the top, when he lacked one step of being there? And what has been the inevitable result? A stumble, perhaps a severe fall. The same thing will befall him who, while still below "the measure of the stature of the fulness of Christ," imagines that he has reached the top. How can such a result be avoided? By remembering that the mistake of supposing you are at the top when you are not, is made only when you are in the dark. Learn, then, to walk in the light, even the life of Christ, who is meek and lowly in heart.

"THE end of the commandment is love out of a pure heart." 1 Tim. i. 5. He who does not attain to the end of the commandment, comes short; and he who comes short is as bad off as

he who does not start. Anything short of the end of the commandment is a violation of the commandment. But the end of the commandment is attained only by a pure heart. Commandment-keeping can come only from a pure heart. It is impossible, therefore, to purify the heart by trying to keep the commandments, because the heart must be pure before any acceptable service can be rendered to God. He will cleanse the heart freely by His Spirit, and then the end of the commandment will be the natural result of His life. "For of Him, and through Him, and to Him, are all things." Rom. xi. 36.

"It is not to politics, and it is not to science, and certainly it is not to the interests of men, or the utopias of dreamers, that we must look for the salvation of France or of the world. Our salvation must come from Christianity alone. But to work this miracle, Christianity must regain its true character; it must be the religion of the Gospel, the religion of justice and charity. It must tear itself free from the superstitions which degrade it, from the sects which rend it into fragments, from the clergies and the governments who enslave and exploit it."

Thus speaks Père Hyacinthe Loyson, and very truly, too. Christianity is going to be seen in just that condition before long,—the manifestation of the life of Christ among men. But it will not result in the salvation of France, nor of any other country, but only in the calling out of a people from every nation, who will follow Christ. Sad to say, there are many now, as in the days when Christ was on earth, to whom He is obliged to say, "Ye will not come unto Me, that ye might have life."

In his article in the *Contemporary Review*, on "Undoing the work of the Reformation," Archdeacon Farrar says:—

"Disestablishment will be one of the first consequences of the triumph of Ritualism; and immediately after Disestablishment will come the necessity for, and the certainty of a New Reformation to re-establish the truths which Ritualism endeavours to overthrow."

That New Reformation has already begun. It is the everlasting Gospel, set forth in the following message: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 7. It teaches that "the Head of every man is Christ," that the Scriptures are able to make men "perfect, thoroughly furnished unto all good works," and that God is able to speak through them to every person individually, without the intervention of any man or body of men.