

THE Present Truth

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

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The Present Truth.

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"JESUS answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

MANY people do not believe that statement, because they have wanted some things very much, and have not obtained them. Others have attempted such seemingly impossible things as removing mountains, and have failed. And yet the word is true. The only trouble is that people do not observe the conditions. They forget that the promise is not that a man shall have the thing simply because he thinks he wants it, nor simply to amuse him or gratify his vanity. He is to have it only in response to his faith.

"WELL," says one, "I tried as hard as I could to have faith, but it didn't do any good; I didn't get what I asked for." Of course not; the fact that you tried to have faith shows that you didn't have any. Faith is not credulity, nor is it imagination. It is not an effort to make yourself believe something that may or may not be so. It is the simple acceptance of a fact, and the acting upon it as a fact, although

it is unseen. Faith deals only in facts. There is nothing uncertain about it. It simply enables a person to grasp unseen things, and to know things of which he would otherwise be ignorant.

"FAITH cometh by hearing, and hearing by the word of God." Rom. x. 17. Where there is no word of God, there can be no faith. His promise is what faith is built upon. So when the Lord says that if we shall say to a mountain, "Be thou removed, and be thou cast into the sea," and shall have perfect faith, with no doubt in the heart, it shall be done, He does not mean that our action is to be based on a freak of fancy, but on a word from the Lord. He can speak to us by His word concerning the things that personally concern us, as well as He could to Enoch, Abraham, or David. Knowing that His word cannot fail, we do not make an effort to believe it, but believe without trying. Nobody has to make an effort to believe what he knows to be true. And when God has not spoken a thing, we ought not to want to believe. He who acts upon this principle will find that faith always brings its object.

A Better Way.—The three men who were imprisoned in 1887 on a charge of complicity in the Anarchist riot in Chicago, and of the murder of policemen, and who have just received a pardon, have pledged themselves to have nothing more to do with anarchists. Following is a portion of a reported interview with Fielden:—

"Six years in prison," said he, "give a man a chance to change his mind."

"In what respect have your views on social subjects changed?"

"That would require a long time to answer. Certainly there is much wrong in the world that needs to be righted, but violence is not the way."

That man has discovered a great truth. No wrongs are righted by force. Truth must win its way by its own inherent truthfulness. He who,

even with the best of intentions, attempts to correct evils by force, only adds to the evil. There are many professed Christians whose zeal might well learn a lesson from the sometime anarchist. God does not need human force to carry on His work. On the contrary, His work is hindered by it; for "the wrath of man worketh not the righteousness of God." "The fruit of righteousness is sown in peace."

"The evil cannot brook delay;
The good can well afford to wait."

THE LOVE OF GOD.

"AND hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v. 5. Note that it does not say that *love for God* is shed abroad in our hearts, but that *the love of God* is shed abroad. The latter does not exclude loving God, but embraces it, and means much more. He who has the love of God shed abroad in his heart, will most certainly love God, for he will be of the same nature as God. The love of God is the love that God has; and since God is love, we can have His love in our hearts only by having Him to dwell there. The Spirit of God brings the loving life of God into our hearts, and makes it a part of us.

When God dwells in the heart, His will must reign there. His will then will be ours. In the second chapter of Romans we learn what the will of God is. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law." Verses 17, 18. God's law is His will, for they who are instructed out of the law know His will. So then, he who has the love of God in his heart, has the law of God there, even as Christ, who said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. xl. 8.

This is also plainly indicated in 1 John v. 2,3: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." Put this with Rom. v. 5, and we find that to have the love of God shed abroad in our hearts, is to have the keeping of the commandments there. This is the work that God has covenanted to do, for He says, "I will put My law in their inward parts, and write it in their hearts." Jer. xxxi. 33.

Again we learn that there are two possible states for men,—carnal and spiritual. These are directly opposite states. See Rom. viii. 4-8; Gal. v. 16-18. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore the spiritual mind is one that is subject to the law of God. "For we know that the law is spiritual; but I am carnal." Rom. vii. 14. Wherever the Spirit of God is, there must be the law of God; and that law is love.

Love and true charity are the same. In the Revised Version we find the word "love," where in the old we find "charity." Now remembering that "this is the love of God, that we keep His commandments," and that "love is the fulfilling of the law," let us read the description of love, or, in other words, of the law of God. We find it in 1 Cor. xiii. 4-7:—

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

To keep the commandments of God, therefore, is to be patient, cheerful, loving, kind, gentle, truthful, courteous, and meek. In fact, it is to have every good quality, because it is to have the character of God. It is too often thought that love takes the place of the law. Men sometimes get the idea that before Christ's first advent the law was the rule of life, but that since that time love has superseded it. That is a great mistake. The law is love, and was such from the beginning.

Read in the blessing wherewith Moses the man of God blessed the people before his death; "The Lord came from Sinai, and rose up from Seir

unto them; He shined forth from mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them. Yea, He loved the people." Deut. xxxiii. 2, 3. The law was given as a manifestation of the love of God. It was just as true in the wilderness of Sinai, and when Israel crossed the Jordan, as it is now, that the keeping of the ten commandments was nothing else but love.

Love—the keeping of the law—includes both hope and faith. Love hopes and believes. See 1 Cor. xiii. 7. Therefore it is the greatest of all things, because it includes all things. He who has not faith in God does not keep the commandments. For he who does not believe God, has made Him a liar. But God cannot lie, and therefore he who makes Him a liar, is himself a liar; and lying is forbidden by the commandments.

"Love never faileth." But "love is the fulfilling of the law." Therefore the fulfilling of the law will never fail. For "it is easier for heaven and earth to pass, than one tittle of the law to fail." So throughout the ages of eternity God's holy law will be performed, for His love will fill all hearts, and the most perfect manifestation of love is but the carrying out of the things enjoined in the ten commandments just as they were given from Sinai. "Thy word is true from the beginning; and every one of Thy righteous judgments endureth for ever." Ps. cxix. 160.

THE SUFFERING OF CHRIST.

THE prophet says: "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." Isa. liii. 6. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Verse 5. Note that the healing is present; but present healing means a present remedy, therefore Christ suffers from the stripes even now. "With His stripes we *are healed.*"

The sufferings of Christ for us were not all confined to the cross. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. ii. 18. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but

was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14-16.

It was the sins of men that nailed Christ to the cross. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. v. 21. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter ii. 24. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13.

The suffering, therefore, that Jesus endured for us, was not simply the pain of the nails through His hands and feet. Many men have endured that physical suffering. At that very time there were two thieves undergoing the torture of crucifixion; and many men have been tortured in body to the fullest extent that fiendish cruelty could invent; yet no man has ever suffered as Jesus did. And why?—Because no one but He has ever suffered the sins of the world. "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." It was human weaknesses and frailties that caused the suffering of the Son of God.

Now the apostle says that although He is in the heavens, He is still "touched with the feeling of our infirmities." That is, the same things that caused Him pain when He was on earth, cause Him pain now. And this is still further shown by the statement that those who turn away from the Lord, and go deliberately into sin, "crucify to themselves the Son of God afresh." Heb. vi. 6.

Surely in this there is something to hold us back from sin. We cannot keep the Son of God from suffering, for in all our affliction He is afflicted, and He suffers in all the temptations that beset us; but we can keep from putting Him to open shame. The thought that our sins cause grief and pain even now to the Son of God, and also that in our temptations He has the sympathy that comes from actual common suffering, must draw us to Him. It must bind us to Him, so that, as He shares our suffering, we may share His strength that is able to bear it.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

CHRIST IN EVERYTHING.

"FOR to me to live is Christ, and to die is gain." Phil. i. 21. These words are often quoted, but scarcely ever with a sense of the unselfishness that prompted them. On the contrary, if they meant what they are usually supposed to mean, they would show that the Apostle Paul was very selfish even in the midst of his work for Christ. The reason why they are so little understood is not because they are so difficult, but because they are read without any reference to their connection, as though they stood all by themselves. Let us read the connection, and see if there is any doubt as to who Paul expected would be the gainer by his death.

At the time the epistle to the Philippians was written, the apostle was in a Roman prison. But he did not write about that, except to thank his dear friends in Christ for their kind remembrance of him. We find in the whole epistle not one syllable of complaint. Instead, he says, "I have learned; in whatsoever state I am, therewith to be content." And again, "I have all, and abound." Phil. iv. 11, 18. At his first visit to Philippi, when the Gospel was first carried to the brethren to whom he was now writing, he was cruelly beaten, and thrust into the inner prison, and his feet made fast in the stocks; yet when he was released the next morning, he went direct to the brethren, and comforted them. Acts xvi. 40. Not a complaint did he have to make. He was not going to begin pitying himself at that late day.

So he began his epistle with thanksgiving. One might suppose that his thoughts would naturally be very much taken up with his own situation, and in preparing for his defence before the emperor. But not so. His thoughts were mostly upon his brethren, for whom he constantly prayed. And now he is rejoiced almost beyond measure in the prison, because Epaphroditus, who was the bearer of assistance from the Philippians, had brought word that they were abounding in faith and love.

Then he speaks of himself, but not to complain. Indeed, it is not really of himself that he speaks, but of the work of the Lord. "But I would ye should understand that the things which happened unto me have fallen

out rather unto the furtherance of the Gospel." Verse 12. The result had been that the Gospel of Christ had been made known not only in the court of Cæsar, but in all other places. The courage of the brethren in Rome had been quickened, and they had begun to preach Christ. It is true that all did not preach from love, but the fact remained that Christ was preached, and he said, "Christ is preached; and I therein do rejoice, yea, and will rejoice." Verse 18. There is not the slightest trace of self cropping out there.

Now read carefully the next two verses. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." And then follow the words, "For to me to live is Christ, and to die is gain."

Can anybody, after reading the previous part of the chapter, and especially the verses that immediately precede the statement that to die is gain, say that Paul had in mind gain to himself? Nothing could be more out of harmony, not only with the text, but also with Paul's entire life. Would it be possible for the apostle to say that his only desire was to preach Christ with all boldness, and that Christ should be magnified in his body, whether it was by life or by death, and then to immediately congratulate himself that if he was put to death that would be a great gain to himself personally? The idea is so absurd that the question needs no answer.

Paul's whole soul was wrapped up in Christ, and in the desire to see His cause advanced. When the brethren tried to dissuade him from going to Jerusalem, where he was seized by enemies, he said to them, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi. 13. And a little before that, while he was upon the same journey, he had said:—

"And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might

finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts xx. 22-24.

So then, the apostle was not thinking of any gain to himself, when he wrote to the Philippians, but only of gain to Christ. His only desire was that Christ should be magnified, whether it was by his life or by his death. For he knew that whenever he should die, it would be the death of a martyr, and that therefore the cause of Christ would be glorified thereby. Let this fact be borne in mind, and it will assist materially in understanding the verses that immediately follow.

BEING WITH CHRIST.

HE who loves, always wishes to be with the object of his love. For love of men, Christ came to earth to dwell with them; and then, as He was about to return to heaven again, He prayed, "Father, I will that they also, whom Thou hast given Me, be with Me where I am." John xvii. 24. In like manner also, they who love the Lord, long for nothing so much as to be with Him where He is. The disciple who loved the Lord the most, and who leaned on His breast at the last supper, begins the Revelation with the words, "Behold, He cometh with clouds," and closes with the prayer, "Even so, come, Lord Jesus," in response to the promise of Jesus, "Surely I come quickly." Rev. xxii. 20.

When the disciples were sorrowing over the fact that Jesus had made known to them, that He was about to go away, He said to comfort them, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 1-3. The coming of the Lord is the Christian's hope—the blessed hope. Titus ii. 13.

The Apostle Paul, more than any other, wrote of the coming of the Lord. In all his epistles he had something to say about it. He loved the Lord, and therefore he loved His appearing. Just before his martyrdom, he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. iv. 6-8.

In writing to the Philippians, he said, "What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. i. 22, 23. As seen in what has been said about the preceding part of this chapter, there was nothing of selfishness in this desire of Paul's. He was the last person in the world to think about himself, and to spend his time sighing for rest. He had no desire to leave his work before it was done. There was no joy to him in thinking of leaving the work undone, for some one else to finish.

The preceding article has set forth the fact that when Paul said, "To die is gain," he had no thought of gain to himself, in getting rid of some of the work. His only desire was that Christ should be magnified in his body, whether it was by life or by death. And as he did not know in what way the Lord would best be magnified, he had no choice in the matter, as to whether he should live or die. So in the verses before us, he says that he does not know what he would choose, if the choice were given him. The true Christian will not choose for himself, but will leave all choice to the Lord.

It is manifestly absurd to suppose that the apostle Paul expressed an earnest desire to die, immediately after saying that he did not know what he should choose. To suppose that when he said that he had a desire to depart, and to be with Christ, which is far better, when he had just said concerning life and death, "What I shall choose I wot not," is to accuse him of the inconsistency of saying, "I do not know whether I should choose to live or to die, but I should much prefer to die."

Paul did not know whether life or death would best glorify the Lord, and therefore he left the whole matter with the Lord, who alone could know, and did not trouble his mind about it. He had no choice in the matter. But there was something which he desired as far better than either one, and that was to be with Christ. And being with Christ is something that cannot be gained either by remaining on this earth, or by dying.

HE WILL COME FOR US.

How may we be with Christ? There is only one way, and that is by

His coming for us. Christ said to His disciples, "If I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." He will not come in vain. He comes in order that His people may be with Him, where He is; and that would be useless if they could be with Him in some other way. It would not only be useless, but very foolish, for Christ to come again, to take His people to Himself, so that they may be with Him, if they could go to be with Him by dying; for the most of them, at least, would in that case be with Him before He came. The fact that Christ said that He is coming in order that His people may be with Him, is evidence enough that they cannot be with Him except by His coming.

The Apostle Paul well understood this. To the Thessalonians he wrote: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 15-17.

What the apostle longed for, therefore, was the coming of the Lord. And there could be no selfishness in this; on the contrary, it was pure love for the Lord. There was in the desire nothing like a longing to leave the work for someone else to finish; for the coming of the Lord is at the end of the work. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. So the longing for the return of the Lord, is but the prayer that the Saviour has taught us, "Thy kingdom come, Thy will be done in earth, as it is in heaven."

The Apostle Paul had wonderful revelations, but the time of the coming of the Lord was not one of them. To the apostles Christ had said, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts i. 7. When Daniel, the beloved of the Lord, desired to know about the times which had been shown him in vision, it was said, "Go thy way, Daniel; for the words are closed up and sealed till the time

of the end." Dan. xii. 9. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. xxiv. 36.

This is in order that all Christians, in all ages, may alike look for the coming of the Lord. Nothing else has ever been set before men as the object of their hope; for by that alone can men be with the Lord. It makes no difference though the Apostle Paul knew that he was to die before the coming of the Lord; that was not the object of his desire, but Christ's coming only. When he was about to be executed, the coming of the Lord was the one theme on his tongue. And so we, not knowing and not caring whether it will be our lot to sleep or to live till the end, may, with the apostles and prophets, rejoice in hope of His coming.

THE LORD'S DAY.

THE beloved disciple had been banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them. "I was in the Spirit on the Lord's day, and heard behind me a great voice." Rev. i. 10.

From this we know that there was a certain day known at that time as the Lord's day, and that John as a faithful follower of Christ, observed it. We may also know that if the Lord had a special day for His own there, He must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.

In the fifty-eighth chapter of Isaiah we find the Lord's day mentioned in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verses 13, 14.

Here the day which the Lord Himself calls, "My holy day," is "the Sabbath." Now what day is the Sabbath? The Lord Himself tells us this, also;

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx. 8-10.

It is plain that the Sabbath—the seventh day—is the same day that in Isaiah is called by the Lord, "My holy day." With these two texts alone we have found that the Lord's day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions of God, was the seventh day, the Sabbath. Thus, to put the matter into compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord Himself calls it "My holy day;" John was in the Spirit on the Lord's day; therefore John was in the Spirit on the Sabbath day.

We have further evidence. At one time Jesus and His disciples went on the Sabbath day through the corn; and His disciples being hungry, began to pluck the ears of corn, and to eat. The Pharisees, who were ever on the watch to find something against Jesus, accused His disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So when they said, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day," they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament.

But Jesus would not allow that His disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, He said, "It is lawful to do well on the Sabbath days." To the Pharisees He said, in defending His disciples from the false charge of Sabbath-breaking: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." Matt. xii. 7, 8.

Since it was the seventh day, which the Pharisees professed to keep, and which they charged the disciples with breaking, it was the seventh day of which Jesus declared Himself to be Lord. For "the seventh day is the Sabbath of the Lord thy God." How did Jesus come to be Lord of the sev-

enth-day Sabbath?—By making it, and setting it apart for man's use. Thus, after the account of the six days of creation, we read:—

"Thus the heavens and the earth were finished, and all the host of them and on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 1-3. The same one who created was the one who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things as we read in John i. 1-3; Col. i. 12-17, and many other places.

Christ is Lord of the seventh-day Sabbath, therefore, by virtue of His being Creator. He says of His people, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezek. xx. 12. So the Sabbath is a sign that in Christ as Creator we have "wisdom and righteousness and sanctification and redemption." Consequently the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that He has power to redeem. Hear His words on this point:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke xvi. 17.

And though the present heaven and earth pass, they will be created new, and the promise is: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. lxvi. 22, 23.

"BLESSED are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

"THEY that forsake the law praise the wicked." Prov. xxviii. 4.

THE SABBATH AND THE CROSS.

WE have in another article seen that the Lord's day is, according to the Bible, which is our only guide, the seventh day of the week. And yet very many people do not so regard it, because they think that in some way or other the crucifixion of Christ made a change in the day. It ought to be sufficient to say that while the Lord with His own voice from Sinai called the seventh day His day, afterwards claiming the Sabbath as His day, through Isaiah, and while the Lord Jesus Christ declared Himself to be Lord of the day which the Jews professed to regard sacred, He never gave even so much as a hint that any other day was His special day. No other day was ever called His day; but all the other days of the week are classed under the general head of "the six working days." The least that should be expected of one who claims Sunday for the Lord's day, is that He should show from the Scriptures as plain a declaration to that effect as there is for the seventh day.

But leaving this negative argument, let us see exactly what relation there is between the cross of Christ and the Sabbath.

In the first place we find that the Sabbath was given to man at the close of the creation of the earth, before the fall. It is an institution of Eden. See the second chapter of Genesis. Therefore the keeping of it as it was given, must bring something of Eden into this wicked world.

It was given to commemorate creation completed. "God blessed the seventh day, and sanctified it; because that in it he had rested from all His work which God created and made." Gen. ii. 3. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 11. And so when the psalmist says that the work of the Lord is honourable and glorious, he adds, "He hath made His wonderful works to be remembered." Ps. cxi. 3, 4. How has He made His wonderful works to be remembered? By giving the Sabbath. That which causes a thing to be remembered is a memorial; and so we have the plainer and more literal rendering of the last text, "He hath made a memorial for His wonderful works."

There is another thing that dates back at least as far as the Sabbath, and

that is the crucifixion of Christ. We read of Christ that He is "the Lamb slain from the foundation of the world." Rev. xiii. 8. Therefore the Sabbath and the cross run parallel through the history of the world, and it is certain that the hanging of Christ upon the cross of wood, in the sight of men, could make no difference with the Sabbath. Any effect that the cross was to have upon the Sabbath must have been seen in the very beginning; but it is certain that since the crucifixion of Christ was only the continuation of a thing that had taken place at least four thousand years before, it could make no change in the Sabbath which had existed all that time in connection with it.

THE POWER OF GOD.

THE Sabbath, as we have seen, is the memorial of the wonderful works of God. But the power of God is clearly seen in the things which He has made, and God expects all men to see His power in them; for He holds all men inexcusable if they do not know His eternal power and Godhead. "For the invisible things of Him since the creation of the world are clearly seen being perceived through the things that are made, even His everlasting power and Divinity; that they may be without excuse." Rom. i. 20, R.V. Now the Gospel is "the power of God unto salvation to every one that believeth." Verse 16. Therefore since the power of God is seen in the things that He has made, and the Sabbath is the memorial of His works, it is evident that the Sabbath is the great Gospel memorial. In and through it we learn the power of Christ to save.

The cross of Christ is also the power of God. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. i. 18. Therefore since the Sabbath and the cross of Christ both show forth the same power of God, it is evident that not only are they parallel, but that they are most intimately connected. The connection is shown in the following passage of Scripture:—

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him

were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. i. 12-17. That is to say, that Christ, who is the image of the invisible God, is the one through whose blood we have redemption, because by Him all things were created. Instead of "by," in verse 16, we should have "in," the same as in verse 14. The Revised Version so gives it; and we have the truth set forth before us more clearly that we have redemption in Christ, because all things were created in Him, and all things exist in Him.

Christ shed His blood on the cross; and through that we have redemption. But this is so only because all things were created in Him. Therefore the Sabbath, which is the memorial of God's works, must show forth identically the same thing that the cross of Christ sets forth to us. It shows the power of God unto salvation to every one that believeth. For redemption is creation. "For by grace are ye saved through faith; and that not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 8-10. See also Ps. li. 10; 2 Cor. v. 17.

THE POWER OF THE LIFE.

CREATION and redemption are the same, and the Sabbath and the cross are so intimately connected, because both are alike manifestations of the life power of Christ. He is the firstborn of every creature, or of all creation. In Him all things were created. He is the beginning, the head or source, of the creation of God. Rev. iii. 14. That is, in the begetting of Christ by the Father, in the eternal ages past, the creation of all things was accomplished. In Him they were created. In Christ all things existed from the days of eternity, just as surely as they did after He by His word made them to appear. All things spring from His life. In the life of the things that are made, we see the life of Christ. "In Him all things consist." "In Him we live, and move, and have our being." Acts xvii, 28.

But it is by the life of Christ that we are saved. Rom. v. 10. The blood is the life, and we have redemption through His blood. On the cross Christ

shed His blood, or poured out His life for man. The preaching of the cross is the power of God, because it is the preaching of the giving of the life of Christ for our salvation. But that life which was given for us on the cross, is the life from which all creation sprung. Therefore the cross of Christ brings to us the creative power which is commemorated by the Sabbath. "Is the law then against the promises of God? God forbid." Gal. iii. 21. So the Sabbath of the Lord, instead of being opposed to the Gospel of Christ, is the very heart of that Gospel.

We often hear about the cross involved in the keeping of the Sabbath. By this is meant the loss of employment or possibly of friends, etc. For it is a fact that to very many there seems to be nothing ahead of them but starvation, if they begin to keep the Sabbath of the Lord. Then, too, people who do so peculiar a thing as to keep the seventh day of the week, are often despised, and deemed almost insane. All these things are naturally trying to a person's feelings. And so Sabbath keeping is called a cross that is hard to bear.

How little those who speak of it in that manner realise what the cross is. There is more truth in what they say about the Sabbath and the cross, than they think; but how different! The Apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14. The cross of Christ, therefore, is something to glory in. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. Heb. xi. 26. It is by the cross that the Lord gives to us His life, by which we are saved; and therefore the glory of the cross is the joy of salvation.

We are reconciled to God by the death of Christ, and saved by His life. The life which does this, is the life from which all created things came, and by which they exist. The power of redemption is the power of creation, and that is the power of the life of Christ. The Sabbath is the great memorial of the wonderful works of God, which are the measure of His graciousness. He gave it that we might know that He is the Lord that sanctifies us. Therefore as the cross of Christ brings joy and salvation, so the cross of the Sabbath is not a cross hard to be endured, but a cross that lifts up and saves. Instead of mourning over the difficulties involved in keeping the Sab-

bath, we say with the psalmist, "For Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands." Ps. xcii. 4.

THE ROYAL WEDDING.

THE sixth of July, 1893, will be long remembered by the people of London, as the day of the Royal Wedding.—"a ceremony destined to go down to posterity as one of the most brilliant in the whole *répertoire* of Royal functions of the past fifty years, receiving as it does, the unanimous and enthusiastic approval of the people of the land, and uniting the Duke of York to Princess May of Teck," the expected future King and Queen of England. "Never before perhaps, has the ancient city been so profusely decorated." "Never—within the memory of the oldest policeman—has so solid a phalanx of sightseers wedged itself between the bricks and mortar of our streets."

Many were so anxious to get a good view that they begun to line the roads soon after midnight. "As early as four o'clock some of the specials from the north began to deposit their human freights, and the main arteries of the city soon became crowded." For hours and hours they stood there in the scorching sun,—men, women, and children, and mothers with infants in their arms. The minutes seemed to multiply themselves, the sun waxed hotter, and hotter, "and the sufferings of that wedged, helpless crowd of sight-seeing humanity grew every moment more intense. The Ambulance Corps were in constant demand, now in this direction, now in that, and the presence of nurses with surgical bandages in their hands, and grim cases of scissors and lancets hanging from their girdles suggested the unpleasant possibilities attaching to great State functions and loyal crowds." Hundreds of persons were carried out of the crowd fainting from the heat and fatigue, a few of whom never recovered; and others died from accidents and sun-stroke. But of those who lived through the terrible ordeal none seemed to be sorry that they had gone, for they had seen the royal procession, and had celebrated the Royal Wedding.

The thought comes to me o'er and o'er, How many of us are willing to go through that much trouble to be present at the Marriage Supper of the Lamb?

That will be a scene before which the grandest of earthly pageants will

sink into utter insignificance. There will be royalty that you and I cannot afford to miss seeing,—the King of kings and Lord of lords, with all His royal attendants each one as bright as the lightning and clothed in dazzling white.

But the joy of it is that we shall not be permitted merely to stand in crowds and see Him pass by, but we shall be guests of honour, seated at the royal table and served by the King Himself,—every one of us who will put on the beautiful wedding garment that He has so kindly provided for us. It is a garment more costly than that worn by any princess of earth. Silks and satins and diamonds are not to be compared with it, for it cost the life of the Son of God. And yet He offers it freely to us because He loves us so. Did ever earthly king show such love for his subjects?

Oh, let us not deceive ourselves into thinking that we can make our own dress for that grand day. The King makes it very plain that no earthly hand is skillful enough to weave those threads of purity. Neither let us deceive ourselves into thinking that we can attend that Royal Feast without a wedding garment on, or we shall be found speechless, like the man in the parable.

You and I are not only invited to be present at that Supper, but we are invited to become *members* of the Royal Family of heaven,—we are invited to become sons and daughters of the King, and live with Him in His Royal City! We are called to wear never-fading crowns, and bear palms of victory, and sit on thrones! Shall we accept the invitation? Can we take time to prepare for this great event? Shall we have on the wedding garment and be all ready and waiting "when the King comes in"? Shall we lift our voices in glad shouts of welcome when His cloudy chariot appears?

A HAPPY INSPIRATION.

ONE evening the Rev. Newman Hall was preaching to a crowded congregation. Somewhat aside from his usual manner, he was treating his theme in a calm and even philosophic or scientific way. Suddenly the thought flashed through his mind, this is not what some one here may need. In an instant, and with a sort of undefined inspiration, he broke abruptly from the train of thought which he had been following, and exclaimed in some such words as these: "Perhaps there may be some poor wanderer all hopeless

under the sway of intoxicating liquor who has strayed in here to-night. Perhaps he has reached the point where he is just ready, and on the way to take his own life as a refuge from the horrible bondage. To such a one I call, O poor and lost one, Christ is waiting to help and save. He can and He will save and help if you but will now call upon Him in your trouble and sinfulness." Having made this sudden appeal he resumed his discourse.

Some weeks afterward his assistant came to him and said: "I have just met a very interesting and even strange case in my visitings. I have found a poor woman, evidently near her end. She has been dissipated, and her disease is probably the result of her excesses, but she seems to be having a good hope in Jesus Christ, clearly resting on His salvation. She tells me this story. On a week-night some months since she was on her way, in her despair and agony, to one of the bridges with a fixed determination to cast herself into the river. As she went toward the bridge she passed the door of our chapel. Seeing it lighted and hearing your voice she stopped, and stood at the door. Just then you looked up and spoke to her as if you knew what was in her mind: told her of the Lord Jesus, and urged her to come to Him. She knew that you spoke to her, and she took the message to her heart. She seems by it to have been led to embrace Him as her Saviour, and to be peacefully waiting till he shall take her to Himself."—*Commonwealth*.

SANCTIFIED UNTO OBEDIENCE.

TURN to Deut. vi. 20, 21, where we read: "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand"—always going back to "the Lord redeemed us"—one answer to a hundred questions—"the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always." And so, when the soul has obeyed the Lord's call, to be separated and sanctified, then comes in the question that puzzles so many nowadays, "What is obedience?" Here are the statutes and commandments and judgments of God, commanded of God for our good always.

In Psalm cv. you will see this is the great purpose of God. The story of God's marvellous works is there told that they might "observe His statutes and keep His laws." Do not think that this is merely Old Testament teaching. In 1 Peter i. 2 we see how the purpose of God is the same in the New as in the Old: "Elect according

to the foreknowledge of God the Father, through sanctification of the Spirit *unto obedience.* "Oh," says some one, "you are going back to legalism." Well, it is the legalism of the Lord Jesus Christ who said, "I delight to do Thy will." "Thy law is within My heart,"—a very happy legalism. "I will put My laws in their minds, and write them on their hearts," so that they cannot help doing them. So when your children ask, "What mean ye by this?" you can say, "The Lord Jesus brought me up through the wilderness into the land, that I might keep His statutes and observe His laws."

How far are we to do that? Look in Deut. vi. 5: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart." That is the first place. "Thou shalt teach them diligently unto thy children." Here is the next place. Why, they are the principles of education. If you are redeemed and sanctified Christians, you will have to bring God's holy word to bear on the education of your children. And have you any right to complain or any reason to wonder that your children who are not taught these words, and taught them diligently (or as the margin says, "whetted and sharpened" by them), do not grow up to love and serve the Lord Jesus? Has not the wise man said: "Train up a child in the way he should go, and when he is old he will not depart from it"?

Look on further and see: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." If they are in your heart they must come out of your mouth. Then when your children inquire of you, they will be always hearing them. Are there some of you children of God's people, who are not yet like your God-fearing parents? Oh that those of you who have been hearing God's word from your parents from youth upwards may by God's grace be able to go back to them, and tell them, "Father, mother, I have learned what you have shown me; now we will walk together in the ways of God." Give them a chance of saying to God that those whom He gave them once He has given to them again in conversion and whole-hearted consecration to God.

Further than that: "Thou shalt bind them for a sign upon thine hand." "The work of our hands prosper Thou it." When God's word is upon your hand He will prosper your work. Then God's word must regulate the conduct of your business. Do not keep it merely in your homes; let it go outside; that is wholehearted consecration. Do not put your hand to anything which God's word does not

permit, and upon which He cannot bring a blessing.

"They shall be as frontlets between thine eyes." Your eyes make plans and purposes for time to come. Do not make any plans that you do not see to be in accordance with God's word. Study that word, and you will see clearly the plans and ways in which God would have you to walk.

"Write them upon the posts of thy house and on thy gates." Let them be the rules by which your household is governed. What a heart-searching and wondrous profession the Christian profession is, and what mighty provision God has made that we may live it out to His praise and glory.—*The Christian.*

BURDENED.

We oftentimes wonder why our hearts are burdened,
And crushed and bowed 'neath such a weight
of care;

Why others seem so brave, and strong, and joyous,
While we have scarcely strength to do and bear.

The secret is—ye murmur'ing Christians hear it!—
Not that we've failed to go to God in prayer,
But having taken every trouble to Him,
We failed to loose our hold and leave it there.

We did not say, "Thy will be done," O Father!
And then and there let every burden rest;
Ah, no! or else our hearts must have been lighter,
For well we know God's ways are always best.

When we can trust alike in light or darkness,
When all our will is lost in the Divine,
Then shall our faith be ever strong and joyous,
And we can say, God's will be done, not mine.
—Selected.

THE TRYING OF FAITH.

"AND He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." This is the process, the refining, purifying process, which is to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our heavenly Father, in obedience to His will, that we may offer to the Lord an offering in righteousness. To each, God has given capabilities, talents to improve. You each need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, nor strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.

We are seldom, in all respects, placed in the same circumstances twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trials seldom come twice. Each has his own

experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need these, and God is more than willing that we should have them if we will take them. He has not closed the windows of heaven to your prayers, but you have felt satisfied to pass on without the divine help you so much need.

How little you know the bearing of your daily acts upon the history of others. You may think that what you do or say is of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so small and unimportant, are links in the long chain of human events. You have not felt the need of God's manifesting His will to us in all the acts of our daily life. With our first parents, the desire for a single gratification of appetite opened the flood-gate of woe and sin upon the world. Would that you might feel that every step you take may have a lasting and controlling influence upon your own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters!

Christians will have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. We have greater need to learn of the divine Teacher now than at any other period of our lives. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is progressive, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us.

When trials press you, when despondency and dark unbelief control your thoughts, when selfishness moulds your actions, you do not see your need of God, and of a deep and thorough knowledge of His will. You know not the will of God, neither can you know it while you live for self. You rely upon your good intentions and resolutions, and the principal sum of life is composed of resolutions made and resolutions broken. What all need is to die to self, cease clinging to self, and surrender to God. Look away from yourselves to Jesus. He is all and in all. The merits of the blood of a crucified and risen Saviour will avail to

cleanse from the least and greatest sin. In trusting faith commit the keeping of your souls to God as unto a faithful Creator. Be not continually in fear and apprehension that God will leave you. He never will unless you depart from Him. Christ will come in and dwell with you if you will open the door of your hearts to Him. There may be perfect harmony between you and the Father and His Son, if you will die to self and live unto God.

How few are aware that they have darling idols, that they have cherished sins! God sees these sins to which you may be blinded, and He works with His pruning knife to strike deep and separate these cherished sins from you. You all want to choose for yourselves the process of purification. How hard it is for you to submit to the crucifixion of self; but when the work is all submitted to God, to Him who knows our weakness and our sinfulness, He takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. You may all do the same. You may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of His will, but, by your example, leading others in the same path of humble obedience and consecration. Real godliness is diffusive and communicative. The psalmist says: "I have not hid Thy righteousness within my heart. I have declared Thy faithfulness and Thy salvation. I have not concealed Thy loving-kindness and Thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it.

MRS. E. G. WHITE.

"THERE CAME OUT THIS CALF."

AARON professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould but Aaron himself?

Do we not see just the same thing to-day?

Hear how that father laments over his son. "I could not have believed he would turn out so badly; he takes no notice of anything I say to him." But when he was a child he was allowed to have his own way if he only teased and cried long enough. It was much easier to give the child the sugar he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits than to take some care about these things, so as, at the same time, to keep his affection and maintain a wise and firm control over him. The mould was made, and the result might have been expected.

Look at that mother, who is break-

ing her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly frivolity, and what has come out of the mould is nothing more than might have been looked for.

When Eli was very old he feebly remonstrated with his ungodly sons, and they did not heed him; but God's charge against Eli was that he did not restrain them when he might have done it (1 Sam. iii. 13). How different what God could say about Abraham—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii. 19.—*The Believer's Pathway.*

WHAT SHALL WE DO WITH OUR BURDENS?

THIS is what Aunt Martha does with hers.

She comes out of her room in the morning, after what has been on the whole a pretty good night's rest, and without a bit of cheer in her eyes, and with a most depressing cadence in her voice, says: "Well, I suppose I must try to get through another day; there is plenty to do—and to bear, too, for that matter—and I'm sure I don't feel equal to it." Then she sighs. Now we all know that Aunt Martha does have real burdens to carry. They are not ghosts of her imagination nor trifles of everyday occurrence magnified into "cares." We feel real sympathy for her, and wish that the closing years of a life of rather hard service might be years of ease and comfort. But she carries her burden in full sight, so that we get used to it and forget to be sympathetic. Then she frequently lifts it up before us and makes us see its full size and weight and uncomeliness, until, though we would not for the world say so, we do really feel like running away and leaving her to carry it all by herself. Poor Aunt Martha, if she had only learned when she was young what to do with her burdens!

Mrs. Smilie told me the other day that she never annoyed other people with her trials. "I just shut them up in my own heart," she said; "I think one never gets much sympathy by talking of unpleasant things. Other people have their own burdens to carry; let them take care of theirs, and I will take care of mine." And all the while she was forcing others to bear her burdens because of the unhappy face she wore everywhere. There were

lines on her forehead, and her mouth had a pitiful look of mingled disappointment and resentment, so that everyone who looked at her somehow felt that a shadow had crept over the sunshine. I thought to myself, "Dear Mrs. Smilie, if only your face were more like your name."

Mrs. True carries her burdens (and she has very heavy ones) to the right place, but she does not dispose of them there. She pours out her heart to God, for she is a sincere Christian; but she takes up her griefs and sorrows again as if she had never asked the Lord Jesus to lift them for her, and as if He had never said to the weary and heavy laden, "I will rest you." Her heart is not "at leisure from itself to soothe and sympathise" with others.

Then there is our lovely friend whose name might be Heart's-ease or Morning Glory, or that of any sweet flower whose daily blooming is a delight to the beholder. She has verily entered the kingdom of heaven through tribulation. But that she has entered and has possession of the kingdom is beyond doubt, for righteousness, peace, and joy in the Holy Ghost are graces that shine in her face, in the words of her lips, and in the unconscious outgoings of her heart. The heavily freighted years have brought her sorrows, disappointments, cares untold; but by the divine touch all these have been transformed into wings to bear her heavenward; and by her crosses, nobly borne, she has lifted other souls with her own nearer to God. So blessedly has she learned what to do with her burdens, that, looking on the surface merely, one would suppose she had never encountered any that were very grievous. One said to her not long ago: "How refreshing it is to meet a person who never seems to have had any trouble!" O how blessed to live the life "hid with Christ in God," so that only the rich fruits of discipline, and not its pain, are apparent to those who observe us. Our dear Heart's-ease! how courageously we turn to the work of life again after considering her cheerful patience and buoyant hope. For she is not the sort of Christian who discourages us by a lofty indifference to the cuts and smarts of commonplace occurrence. She is very human; but she has found the "secret source of every precious thing," and we take great comfort in knowing that we can make the same disposal of our burdens that she makes of her's—that is,

"Drop them at His feet,
And bear a song away."

Leaving our care with Him and singing the song for others is the only way by which we can "bear one another's burdens, and so fulfill the law of Christ."—*Christian Advocate.*

THE recording angel pays very little attention to the record that is placed on a man's tombstone.

HEART - HUNGER.

"I PERISH with hunger!" was the bitter cry of the Prodigal, as, away in that far country, he longed in vain for the comforts of his father's house. But heart-hunger, what is that? Not easily explained, perhaps, yet there are thousands all around us who suffer from this disease. Pass the theatre doors just before opening time; watch the public-house bars, dancing-saloons, gambling-hells and houses of ill-fame. Surely the surging crowds who frequent these places tell of hearts unsatisfied and perishing with hunger.

Many there are who are unacquainted with these cravings of lower nature, but their hearts are hungry, and to gratify them they go a step higher and seek in music, art and intellectual attainments a satisfying portion, but only to find that drinking from earthly cisterns creates thirst rather than satisfies it.

But, alas! not only do we hear this yearning cry from the worldling, but it is strangely prevalent among those who profess to be on the Lord's side. Cannot we get to the root and trace out cause and remedy? God intends His people to be satisfied people; why, then, this lack?

"For He satisfieth the longing soul, and filleth the hungry soul with goodness."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water whose waters fail not."

It is impossible to escape soul-hunger if we neglect to feed our spiritual nature, for Jesus said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Hence the necessity for reading God's Word, not only a hurried chapter, but reading, marking, learning, and inwardly digesting in such a manner that our souls may get food and strength.

Read Joshua i. 8. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." And Psalm i. 2. "But his delight is in the law of the Lord, and in His law doth he meditate day and night."

Lack of earnestness is a fruitful cause of heart-hunger. Contrast the way in which people seek worldly goods, position, advancement, wealth, or education, with the way in which they seek the Bread of Life. Of them it might be truthfully said, as was said of the Samaritans many years ago, "They feared the Lord and served their own gods." This is a true picture of much of the so-called Christianity of to-day. Small wonder that with so little reality

there should be so little of heart-satisfaction!

Lack of secret prayer. I have heard it quoted, and I think truly, that "God soon fades from the soul that seldom prays." Many have proved this. "So little time to pray," they say; every hour of the day is so fully occupied with business, or with household cares; and then in the evening a little change or recreation seems so inviting, time passes so quickly; then both body and brain are too tired to commune with God. Late at night means late in the morning—time to kneel, perhaps, but no time to really pray, and so, sadly enough God fades out of their everyday lives, and the beautiful, satisfying presence of Jesus in the heart is missed, and though for a time, like Mary and Joseph, they suppose Him to be in their company, they awake at last to the awful fact—they have lost Jesus.

What can they do? Some, thank God, with breaking hearts retrace their steps, seek Him sorrowing, and find Him with rejoicing. Others, and, alas! they are many, try to satisfy their starving souls with "husks"—a few religious ceremonies, a little visitation, decorating the churches, helping at bazaars, while all the time their poor souls are crying out "I perish with hunger."

Now, God has said, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Clearly, then, why people do not enjoy peace, quietness and assurance is because they do not the works of righteousness, and cannot therefore enjoy the blessed results. Their experience is entirely different from the Psalmist, for though they may say, "The Lord is my Shepherd," they have to finish with, "I am continually in want." Can this be remedied? Yes! Praise God! it can, for He has said, "And I will satiate the soul of the priest with fatness, and My people shall be satisfied with My goodness, saith the Lord."—*Mrs. Major Miles.*

WHO DRIVES?

A FATHER and his little son were riding along a familiar road with a gentle horse. To gratify his child the father placed the reins in his hand, but at the same time, unseen, retained his own hold on them. As they rode on they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided and the danger escaped.

When all was over the little son looked up to his father, and, with choked utterance, said:—

"I thought I was driving, but I wasn't, was I, papa?"

So often does the child of God, when some peril has been escaped, or some deliverance has been vouchsafed

in ways unforeseen and unthought of, have occasion to say, "Father, I thought I was driving, but I wasn't." It is blessed to feel that the reins are in the hands of One mightier and wiser than we are.—*Sel.*

BOW-LEGGED CHILDREN.

MOTHERS cannot be too strongly warned of the evil of allowing children to walk too young. The bones in a young child's leg are soft, half cartilaginous, and easily bent. People who urge children to walk prematurely are often responsible for lasting injury. Long before soft bones ought to have any strain put upon them, one sees these poor infants made to stand or walk, and by the time they are two years old, their legs are so bent that they have to be put in irons. One very often sees sad and permanent deformities produced in this way. When children are a year old, they should be encouraged to creep, but not to walk till after eighteen months.—*Hall's Journal of Health.*

COMMON BLESSINGS.

"WE do not sufficiently appreciate the blessings which are common. We speak; we are accustomed to speak, and think little of it. We expect when we open our eyes in the morning, that the familiar objects will meet our view. The greatest mercies are the most constant, and the most constant, are those which are apt to be overlooked because they are so common. Surely then, when we pray, we ought to thank God for eyesight. It is well, sometimes, when we are thanking God, to thank Him for every faculty of the body, for every individual friend that we may have, and for all our comforts.—*Newman Hall.*

THE DIFFERENCE.

WHY is it that two men shall stand up and say the same thing; and from the lips of the one the words will drop cold and impotent, and from the other they will come flaming with power? There may be subordinate reasons for the difference; *the* reason lies in this, that the one man is speaking from personal contact with Jesus Christ and His Spirit, and the other man is chattering what he has learnt from men, or what he thinks it is the proper thing to say. The power that touches the world is the power of an indwelling Divine Spirit.—*Rev. Dr. Alexander MacLaren.*

"God keeps His choicest cordials for the time of our deepest faintings."—*H. B. Stowe.*

"THE real force of a man's character must be measured by its weakest place."



AT THE HOME.

NOW.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then, to-day, fulfil your vow;
If you mean to help another,
Do not dream it—do it now.

—Christian Intelligencer.

ONLY HIS MOTHER.

CHARLIE HOLLAND, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him" is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to post this letter for me? Are you going near the post office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And as he receives the letter his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower and let me whisper a secret in your ear. It is not five minutes since that boy's mother had said to him, "Charlie, can't you run upstairs and get that letter on my bureau and post it for me?" And Charlie,

with three wrinkles on his forehead and a pucker on each side of the mouth, said, "O mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well then, he need not mind, for she did not want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the old lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:—

"Indeed I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him; you are to study for yourselves. Do you know any boy like him?—Pansy.

NOT MIGHTY DEEDS.

Not mighty deeds make up the sum
Of happiness below;
But little acts of kindness,
Which any child may show.

An early flower, unasked, bestowed;
A light and cautious tread;
A voice to gentlest whisper hushed,
To spare the aching head:

Yes, deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose. —Selected.

THE HOMES OF INDIA.

THE homes of India are very different from your home.

In the southern part of India the villages are very pretty. They are built amid palm groves, and have no walls. The low, mud houses have thatched roofs—often covered with vines. In the north the houses are close together, and are built entirely of clay. There are no trees, and few flowers. The villages are generally surrounded by clay walls.

The educated and wealthy live in the cities and large towns. Some cities contain very magnificent palaces and mosques of marble and stone, but the houses are mostly built of brick around a central court-yard, on which all the rooms open. There are scarcely ever any windows on the outside, only a blank prison-like wall, with one door for entrance. When there are windows they are so small and high that the street cannot be seen from them. The streets are very narrow and dirty.

You would be the most surprised if you were to visit some of the villages of the hill tribes, for you would find their houses, not on the ground but up in the trees! They build them there that they may be out of the reach of wild elephants and tigers.

The houses of the Hindus are mostly one story in height, though some are two-storied. They are built of clay bricks dried in the sun and white-washed with a kind of lime. They have an open verandah towards the street. The door is placed in the middle. Entering this door you come into a small room with a raised *pial*, or alcove, on each side. Here the owner receives his guests. Passing on, you come to an open court, paved, but not roofed, and around this the house is built. There are three deep verandahs, and behind these are some small dark rooms where the people sleep when it is very hot or very cold or damp. In ordinary weather, and at night during the hot weather, they sleep either in the open court-yard, or in the verandahs, or on the roof. In one of the verandahs the cooking goes on; there is no kitchen such as we understand it. The stove is made of earth, and stands only a foot from the ground, so an Indian woman *sits* when she does her cooking.

One room is set apart for the use of the women and girls, and the others for the other members of the family, as well as for various purposes, such as eating, storing grain, etc. The household gods are usually kept in the kitchen, and worship is paid to them before eating. In better houses a special room is set apart for this purpose, where anyone who wishes may go for worship. There are no tables or chairs, but a low bedstead, without mattress, a box for keeping clothes and jewels, a rush mat, and a few earthen and metal pots, are all the furniture.

Some of the educated and wealthier classes now have chairs, tables, couches, pictures, lamps, etc., but this is not the general custom. In large houses there is often a second smaller court and a small garden with a well in it. The ceiling, rafters, and beams are of teak or palmyra wood, and the roof is covered with tiles. The dwellings of the poorest natives consist of four mud walls, with bamboo rafters, covered with grass or palm-leaf thatch. Cows, buffaloes, and fowls are freely admitted inside an ordinary Hindu house, and may be seen entering at the front door!"

A missionary says of a rich man's house in India: "If you went into the upstairs rooms, where the gentlemen live, you would find them very nicely furnished, but very dusty. Hindu rooms are always dusty and full of cobwebs, for the Hindus think it is very lucky to have plenty of spiders, and that it is a great sin to disturb them."

But although you will find plenty of gentlemen enjoying themselves, and little boys and big boys and little girls running about playing and laughing, you would not be able to find one lady or one big girl, until you go into another square building, smaller and not so nice as the other. There up at the top after going through a dark narrow staircase we find ourselves on a verandah, "with a few doors and little windows with bars to them, too high up for you to see out, opening into it; and now at last we have got at the women and girls, hidden away up here altogether, where they cannot see anyone, and nobody can see them. There they are, shut away by themselves all the year round, from the time they are a few years old, to the time they die."

"You will find no nice furniture in the ladies' rooms, like that you saw in the gentlemen's; no tables or chairs or sofas; no pictures, except of dreadful gods and goddesses painted on the walls themselves, and no books. Perhaps you will find a bedstead with a mat on it, and there may be even two or three hard pillows; but most likely not. There will be a box in one corner for the ladies' clothes, and a brass cup for them to drink out of, and generally that is all. Not quite, though, for running about under the bedstead, on the box, anywhere, you will find hens and chickens and dogs, that live there with the ladies. So you may imagine how dirty everything is; and remember this is not a poor man's house, but a rich man's, and these ladies, living in this dirty, close, bad-smelling place, are the wives and children of the richest men of India. The rooms where they live form what is called a zenana.

"Under the house, we find a passage leading out of the court to a piece of ground with a high wall all round it, in the middle of which there is a pond. The water in the pond comes from a spring which stops running in the very hot dry weather, and then the pond gets green and muddy, and stays like that till the rain begins. This is all the high-caste Hindu ladies know of a garden. In a very few of these courts there are two or three trees by the side of the pond; but there are some ladies in India, even old ones, who never saw a tree in their lives." The pond is the ladies' bath, in which they bathe every day, and sometimes even twice a day.

Some Hindu ladies have to begin this shut-up life when they are six years old. Do you not think that you have a very pleasant home compared with these poor souls? They are often treated with such unkindness that their lives are very miserable. Their husbands do not visit with them and take them out to pleasant places with them; they see nothing that goes on in the streets, and never go for an outing under the pleasant trees, as you do; and they have very little that is pleas-

ant to do or think about, and no books or pictures to look at. But worse than all else, their gods do not hear them when they cry to them, and cannot help them when they are ready to drop under their heavy burdens. Very few of them know of the *living* God who can hear their cries, and lighten their heavy burdens, who can bring beauty and sunshine and love into the humblest house, and peace and hope and joy into the saddest heart.

GENTLE WORDS.

It is not much the world can give,
With all its subtle art,
And gold or gems are not the things
To satisfy the heart;
But oh! if those who cluster round
The altar and the hearth
Have gentle words and loving smiles,
How beautiful is earth!

—Selected.

OUR HOMES.

"It matters not," says J. R. Miller, D.D., "how little or how much of grandeur, of luxury, of costly adornment, there may be. Money and art can do many things, but they cannot make a *home*. There may be more of the spirit of a true home in a lowly cottage or in the one room where poverty finds a shelter, than in the state-liest mansion.

"What is it that makes a home complete after all that the architect, the builder, the painter, the upholsterer, the furniture maker, and the decorator can do? What is it that comes into the furnished house and makes it a home? Is not the answer found in one word—God? If we leave Him out our most perfect home will be but like a marble statue, with all the grace and beauty of life, but having neither breath nor heart-throb."

We need Jesus in our homes to help us each to do our duties faithfully. The parents need Him, or how *can* they train up their children in the way they should go? The brothers and sisters need Jesus, even the tiny ones, for they have a duty in the making of a pleasant home. How can they be kind and thoughtful, unselfish and helpful to one another and to their parents, if they have not Jesus with them?

"Kindness and patience must rule in the home to make it happy." "Thankful hearts and kind looks are more valuable than wealth and luxury; and contentment with simple things will make home happy if love, the love of God, be there." When Jesus was on earth "He was a light and blessing in every home, because He carried cheerfulness, hope, and courage with Him." We read that He is the same "yesterday, to-day, and for ever." Then if we let Him into our homes to-day, will He not bring the same blessings that He did then?

"Oh that we could be satisfied with less heart-longings, less strivings for

things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home."

We need Jesus in our home in the time of prosperity and in the time of sorrow. "Where is the home into which sorrow comes not? We can build no walls strong enough or high enough to shut it out. We can gather within our doors no treasures so sacred that sorrow will never lay its hand upon them. Then when sorrow comes where shall we find comfort if not in the religion of Jesus Christ? Shall we find anything in the splendors of architecture, in the beauties of art, in the luxuries of costly furnishing or adorning, to bring calm and comfort to our hearts when one of our household lies in the struggle of death?"

"But in the home of prayer when trial comes there is help at hand. An unseen presence walks amid the shadows. A voice others hear not whispers peace. A hand others see not ministers consolation. Religion pours light in the darkness. No home is prepared for the trials which are at some time inevitable which has not its altar standing in the centre, whereon the fires burn perpetually."

As we read of the sad hopeless homes of heathen India, as we so often call it, let us pause and think. What mark is there that distinguishes our home from the home of our godless neighbours, from the homes of heathen India? Is our home blessed with the daily presence of the living God, or is it cursed with idols of gold, of appetite, of self, that can do nothing but drag us to the same pit into which our heathen neighbours are falling?

May God open our eyes to the grand possibilities in our homes. God has given us our homes, not for our own selfish pleasure, not for our permanent abiding place, but merely as a halting place in which to prepare for the home above, in which to become acquainted with Jesus and accustomed to the atmosphere of heaven. If He finds that He can trust us in our present homes, we soon shall be called up higher to a home where there is no sin, no sorrow, and no death.

Oh, shall we not, young and old, invite Jesus into our homes? Shall we not yield up our wills and choose His will? Shall we not begin to *use* the lamp of God's word? Then our homes will be filled with the light of heaven, for the word of God in our hearts brings Jesus into our hearts, and where Jesus is there is no darkness at all for He is the light of the world.

—♦♦♦—
"In the time of trouble, cry
To the Lord who rules above,
To thy help he'll quickly fly,
For His heart is made of love."



THE SAVIOUR'S LOVE.

You've seen a gentle father's care,
Bestowed upon a child of love,
How tenderly he guided where
The little feet could safely move!

So Jesus loves His little ones,
The lambs He carries in His breast,
And speaks to them in gentle tones,
And bids them come to Him and rest.

Like as a father, tenderly,
He pities all His children here;
He ever looks on you and me,
And marks each smile and falling tear.

A father's care's not great as His,
His love is more than mother's love;
The Lord the tender Shepherd is,
To lead His little lambs above.

FANNIE BOLTON.

OUR BEST FRIEND.

"There is a Friend that sticketh closer than a brother." Prov. xviii. 27.

ALL little boys and girls like to have friends—those who love them—to whom they can go and tell all their joys and sorrows. Some children have a great many friends. There are their playmates, with whom they go to school and spend many happy hours. Then there are their uncles, and aunts, and cousins, their brothers and sisters, and best of all their father and mother. Their father and mother are the best earthly friends that they have, because they love them more and have done more for them than any other of their friends.

Some children have lost their father and mother and do not have many other friends. But no matter how poor and lonely they may be, all children have one Friend "that sticketh closer than a brother," a Friend that loves them more and has done more for them than any father and mother. He gave them their parents, and brothers and sisters. He caused the wheat to grow that they might have bread to eat. He made water for them to drink, air for them to breathe, and warm sunshine to keep them well and strong. And He made the animals, and birds, and bright flowers, with which they love to play. He watches over them and takes care of them day and night. Can you think who this good Friend is? Yes, it is God, our kind Heavenly Father, of whom we learned last week.

It is right for us to love our fathers and mothers, and to do all that we can to please them, for they have suffered and done a great deal for us. But our Heavenly Father has done more for us than they, so we will love Him *best of all*. And we will try to show our love and thankfulness to Him by doing all that we can to please Him.

We cannot see Him now, for we are too weak and full of sin to bear even the sight of His purity and brightness. His face is brighter than the sun, and His garments are of dazzling light. He has beautiful angels (messengers), more than we can count, and each one shines like lightning, and is clothed in light as white as snow. He has a wondrous white throne, encircled with a rainbow. And He lives in a city with gates of pearl and streets of purest gold, a city where there is no sin, sickness, pain, or death. How rich, how great, how glorious!

But best of all, this glorious King is so loving and good that He is willing to be *our* best Friend. Such a Friend! How we should love and praise Him for His goodness. He says, Can a woman forget her little babe? Yea, they may forget, yet will I not forget thee. (Isa. xlix. 15.) Let us remember this precious promise when we get into trouble. And let us remember that although His home is in heaven, He is not so far away but that He can see us all the time, and can hear us whenever we cry unto Him.

1. Have you any brothers and sisters?
2. Do you ever play with anyone else? Who?
3. Have you any cousins, or aunts, or uncles who come to see you?
4. Have you a father and mother?
5. Which of these friends do you love best? Why?
6. How can you show them that you love them?—The best way is to try to please them.
7. Then if you do not try to please them, what will they think?—They will think that you do not love them.
8. Would you not be very lonely without all of these dear friends?
9. Who gave them to you?
10. What else has God done for you?
11. Has anyone else done so much for you?
12. Then who is the *best* friend of all?
13. How can you show Him that you love Him and thank Him for all His kindness? By trying to please Him.
14. Can we see God now? Why not?
15. How bright is His face? Matt. xvii. 2; Acts xxvi. 13-15; Rev. i. 13-16.

16. How is He clothed?
17. How many beautiful angels has He? Rev. v. 11; Heb. xii. 22.
18. How bright are their faces? Matt. xxviii. 2, 3; Dan. x. 5, 6.
19. What kind of garments have they?
20. What do angels do?—They are God's messengers, going here and there at His bidding. Ps. ciii. 20, 21; Heb. i. 14.
21. Tell what you can about God's throne. Rev. xx. 11; Dan. vii. 9; Rev. iv. 3-8; Ezek. i. 26-28.
22. Who only have thrones?—Kings.
23. Then what is God?—A mighty king.
24. In what kind of city does He live? Rev. xxi. 10-23.
25. Where is this city?
26. Although so great, what is He willing to be?—*Your* best Friend.
27. A better friend than a brother? Prov. xviii. 27.
28. And what does He say that shows Him to be a better friend than even your own mother? Isa. xlix. 15.
29. Can He hear when you call upon Him? Ps. xxxiv. 17; cxlv. 18.

WHICH LOVED BEST?

"I LOVE you, mother," said little John,
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half a day,
Till her mother rejoiced when she left to play.

"I love you, mother," said little Fan,
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the baby till it fell asleep.

Then, stepping softly, she brought the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think the mother guessed
Which of these little ones loved her best?

—Selected.

THE ORPHAN'S FAITH.

"WHAT do you do without a mother to tell your troubles to?" said a child who had a mother to one whose mother was dead.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was mother's friend, and He is mine."

The other replied, "Jesus Christ is up in the sky; He is far away, and has a great many things to attend to in heaven. It is not likely He can stop to mind you."

"I do not know about that," said the orphan; "all I know is, He says He will; and that is enough for me!"

The orphan was right. God's ear is open to His little ones, for He knows and loves them all.—*Sel.*

"Suffer the little children to come unto Me, and forbid them not."

SELFISH ROBBIE.

"It's *my* orange. You can't have it," said Robbie to a poor little boy who was looking wistfully at the lovely fruit. The little boy had not spoken a word, but his hungry look told a story of want and sorrow. "I don't want *your* orange," he said; "I was just wishing I had one like it." Robbie scowled and hugged his orange tighter as he turned away. Just then a lady spoke to the poor little boy. She was passing and had heard all that was said. She took little Tommy's hand, and saying, "Come with me, dear," she led him to her own home. There she filled a basket with good things, and on the very top she put two oranges. How Tommy's eyes did shine! He thanked the kind lady, and ran every step of the way home to his poor sick mother, and they thanked the dear God together, who had not forgotten them in their trouble. But do you think Robbie found his orange sweet? A kind heart that loves to share its good things with others is a heart that Jesus loves. If our hearts are selfish, let us ask him to give us new hearts.—*Sel.*

EATING IN INDIA.

THE Hindus usually have but two meals a day—one at twelve o'clock, and the other at night, although the labouring classes do take a little something early in the morning.

"The principal food is curry and rice. Curry is a kind of powder made of pepper, salt, turmeric, ginger, tamarind, onions, coconut juice, garlic, saffron, etc., mixed so as to suit the taste of the person. This is added to the rice, fish, fowl, piece of mutton, or vegetable, which is boiled in an earthen vessel."

There are no tables, chairs, knives, forks, or spoons. The person sits cross-legged on the ground. A plantain leaf, sometimes several fig leaves sewn together, form the plate. The curry and rice is placed on this. The women cook the food and bring it when ready and set it before the men and boys, as the women and girls are never allowed to eat with the men. When the men have finished, the women eat the remainder from the same leaf plate.

The fingers are used in eating. Some of the curry and rice is taken, rolled up into a sort of ball, and thrown into the mouth. Ripe fruits are eaten raw when in season. Sweets are much used, and buttermilk and curds.

"WHOSO keepeth his mouth and his tongue keepeth his soul from troubles." Prov. xxi. 23.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

It should not be forgotten that cigarettes owe much of their attractiveness and their daily effect to opium. The lower brands contain nothing worse than refuse tobacco and rubbish of various kinds, but they are soon succeeded by higher grades flavoured with opium, and the smoker becomes an opium fiend before he knows it.—*Philadelphia Bulletin.*

Interesting Items.

—Justice Blatchford, of the United States Supreme Court, died on the 8th inst.

—The first reading of the German Army Bill was passed by the Reichstag on the 8th.

—There are in Great Britain and Ireland 10,655 breweries. In Germany there are 23,138.

—Nearly 10,000 persons are reported as drowned or crushed to death by falling houses, from floods in China.

—Of the 1,847 deaths in London the week before last, 1,054 were of persons under twenty-one years of age.

—It is estimated in Somerset that the farmers in that county have lost £1,000,000 by the failure of the hay crop.

—Cholera is reported to be spreading among the villages in Russia along the Dnieper and the Dniester Rivers.

—During a severe storm at Chicago and on Lake Michigan, on the 9th inst. several boats were capsized, and about thirty persons were drowned.

—For the half-year ending the 30th ult. the number of failures in the United States was 6,400, with liabilities of over \$171,000,000. The failures included 175 banks.

—Now that the Chinese land telegraph line has been joined to the Russian system, messages can be sent to every part of the world from any telegraph station in China.

—The twenty-eighth anniversary of the formation of the Salvation Army was celebrated on the 9th inst. There are now 3,068 corps, and 10,816 paid officers at home and abroad.

—Two hundred persons are under trial before the Assize Court at Viterbo, Italy, charged with aiding and abetting the notorious brigands Tiburzi and Fioravanti in their criminal career.

—There is trouble again in Brazil. Telegrams from Rio Grande do Su report a partial revival of the insurrection in that province. The City of Rio Grande is stated to be infested by the rebels.

—The brig *Odorilla* brings the news to Philadelphia that thousands of people are dying of yellow fever at Santos, a part of Brazil whence great quantities of coffee are exported. The death-rate averages 310 a day.

—According to recent advices from Australia, the late financial troubles have had the effect of increasing the discontent among the unemployed, which agitators are taking advantage of for the purpose of fomenting trouble.

—The crush of persons to view a marble Madonna at the Milan Cathedral—the image is credited with having the power of healing the lame—has been such that the police have had great difficulty in preventing accidents.

—The village of Pomeroy, Iowa (U.S.A.), was destroyed on the 7th inst. by a cyclone. Fifty-three persons were killed, and one hundred and fifty have suffered severe injuries, and half of the injured are not expected to recover.

—More than fifty persons were drowned or burnt to death in the destruction by fire of the Volga steamer *Alphonse Zevecke*. General Petroshieffsky, who was amongst the victims, was one of the most celebrated generals in the Russian army.

—It is reported as an event worthy of record, that the first shipment of hay ever made from the United States was cleared from New York two weeks ago. It was carried in a German vessel, and shipped to France, the charge for carrying being 10s. 6d. a ton.

—A religious riot broke out in Montreal, on the evening of the 8th, because an Indian missionary at the Gospel tent of the Christian Endeavour Association made a comparison between the Roman Catholic Church and idol worship. The Christian Endeavour leaders apologised for the remarks.

—Official returns show the general revenue of Cape Colony, during the eleven months, July to May, 1892-93, to have yielded £4,574,982, as against £4,112,895 for the corresponding period of 1891-2. The net increase amounts to £462,087, customs showing an increase of £63,299, and railway receipts £372,359.

—During a terrific thunderstorm which raged throughout Lincolnshire on the afternoon of the 8th, a large pleasure boat, called the *Shannon*, was capsized off Skegness, and thirty workmen, excursionists from London were drowned. The men were employes of the North London Railway, and were on their annual trip. Most of them have families.

—The Socialists in Vienna have been recognised by the authorities to the extent of being allowed the use of the town-hall for a mass meeting in favour of universal franchise. For the first time also the Socialists were allowed to march through the streets carrying Socialist emblems. Although 40,000 were in the demonstration, there was no disorder, and few policemen were present.

—Disastrous floods and landslips, caused by heavy rains and cloudbursts, are reported from the Tyrol, the principal scene of destruction being the upper and lower Inn Valleys, the Oetzthal, and the Zillerthal. Many houses have been swept away, together with the inhabitants and their cattle, while others have been buried by landslips, among them being the building at Brixlegg in which the Passion Play took place.

—A terrible fire, resulting in the death of thirty firemen, occurred on the 10th in a cold storage warehouse on the World's Fair grounds at Chicago. The building, although not used for purposes of exhibition, and half a mile from the nearest exposition building, was, architecturally, one of the finest in the park. The fire was first observed in the high tower of the building, and the firemen climbed up to it, when the fire suddenly broke out on all sides beneath them, cutting off their escape.

—At a Silver Convention held last week in Denver, Colorado, at which 2,000 people were present, Governor Waite made a speech in which he said: "If the money power should attempt to sustain its usurpation by a strong hand we shall meet that issue when it is forced upon us, for it is infinitely better that blood should flow to the horses' bridles than that our national liberties should be destroyed. If it be true that the United States is unable to carry out its governmental policy without the dictation or consent of foreign Powers; or if we are a province of European monarchies, then we need another revolution, another appeal to arms." Many other speakers confirmed these sentiments.

—While the Czarewitch was in London attending the wedding of his cousin, the Duke of York, he received a warning letter from the Nihilists of this city. The writer forwarded to him a piece of rusty chain, which he begged the Czarewitch to keep always before him as an emblem of the tyranny and cruelty which prevailed in the Russian Empire. The writer expressed a hope that His Imperial Highness might profit from what he saw among the happy people in this free country, stating that if he sought to ameliorate the condition of the unfortunate people in his father's country, it would be well, but that if the barbarous cruelty prevailing in Russia be continued, all the Guards of the Russian Empire would not be sufficient to protect him from the vengeance that would surely be meted out to him.

—Following is the new plan that has been put into effect to regulate the drink traffic in South Carolina:—A State Commissioner, a total abstainer, buys in bulk all the intoxicating liquor to be sold in the State. This liquor is tested by a State chemist, then sold to a body of legally appointed dispensers. This dispenser must not be addicted to drink, neither a hotel-keeper, nor in the amusement business, and his petition for appointment must be signed by a majority of the voters in his town or district. A county dispenser can only sell in packages, not less than half a pint, and this must not be opened on the premises. He must take oath to sell to no minors, drunken persons, or persons unknown to him. The idea of the law is to lessen the drink habit, and give the State all the profit on the liquor that is sold.

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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, JULY 20, 1893.

FOR TERMS, SEE FIRST PAGE.

AN armed cruiser, with a displacement of about 3,000 tons, has just been completed at Newcastle-on-Tyne for the Japanese Government.

It is stated that out of 50,000 school children in England, more than 30 per cent. were found on examination to be suffering from physical or mental defects, largely attributable, either directly or indirectly to the drinking habits of their parents.

ANOTHER Presbyterian, Professor John Campbell, of Canada, has declared his disbelief of the Bible. He takes the strong ground that there is no infallibility in the Bible. Such statements as that are the best evidence of the tendency of professed Protestantism to unite with Catholicism.

THE mayor of a town in Valencia, Spain, has just been convicted on 217 counts of forgery and falsifying public records, and has been sentenced to fourteen years' imprisonment on each count, making a total of 3,083 years' imprisonment, to which he is sentenced. Earthly courts have long assumed the prerogative of sitting in judgment on matters pertaining wholly to God, but this is the first instance we have known of their assuming jurisdiction in the world to come as well as in this world.

THE "Conference for the Reunion of the Churches" is now in session at Lucerne. In the opening address, Dr. Lunn stated that the unity of the Christian Church was to be the great testimony to an unbelieving world, of Christ's mission; and then he added the statement that this testimony could never be afforded by any invisible unity. Of course "invisible unity" would be no unity at all; but the fact remains that the cause of the unity of the Church of Christ is invisible, and the thing itself will be a source of wonder to the world, when it is seen. "I in them, and Thou in Me, that they may be made perfect in one; that the world may know that Thou hast sent Me," were the words of Christ, in His prayer to the Father.

This will be brought about, not by formal federation, but by individual submission to Christ.

THIS is the plan which the Rev. Canon Curteis, of the Chapel Royal, Savoy, has submitted to the Reunion Conference, at Lucerne, for the union of all the churches:—

"It seems to me that the Church of England ought to consent (if Nonconformists vehemently and sincerely demand it) to some sort of disestablishment and disendowment; and certainly Churchmen ought to give up at once their worrying and senseless policy about 'religious education.' But, then, on the other hand, it ought to be candidly and charitably borne in mind that the great mass of Church of England people hold (superstitiously if you like) to Episcopal ordination, and it should perhaps be taken much to heart, whether (hypothetically or somehow) all ministers in charge of congregations ought not to place themselves on a brotherly footing of equality in that matter."

OF Christ it is said, "He shall not fail nor be discouraged." Isa. xlii. 4. "In the Lord Jehovah is everlasting strength." Isa. xxvi. 4. "He is our peace." Eph. ii. 14. "If we believe not, yet He abideth faithful; He cannot deny Himself." 2 Tim. ii. 13. If He lost courage and strength and faithfulness every time we do, we should be in a pitiable condition. Our comfort is in the fact that He is "the same yesterday, and to-day, and for ever." Therefore we are to derive courage from His courage, strength from His strength, peace from His peace, and trust from His faithfulness. And there is a never-failing supply of all.

"Seeing Life."—One of the evening papers contains a dispatch from San Francisco, of which the following is a portion:—

"Charles Stenzel, of this city, who had previously been in moderate circumstances, inherited \$75,000 from a wealthy relative some years ago, and being anxious to see a little life, soon made the acquaintance of a number of sporting characters."

The remainder is summed up in the statement that the young man got into trouble which nearly cost him his life, and which permanently disfigured him. The paragraph is referred to for the purpose of calling attention to the false view of things which sin has made so common. The reader will note the fact, when his attention is called to it, that "to see a little life" is generally understood as equivalent to learning the ways of sin. The following scriptures show how gross a perversion of the truth that is:—

"For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things

whereof ye are now ashamed? for the end of those things is death." Rom. vi. 20, 21.

"For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. viii. 6.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12. The tragic end of so many who boast that they are "seeing life," and even of the young man referred to, is a striking comment on this text.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36.

Here is the description of the true way to see life: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter iii. 10, 11.

ARRESTS for Sunday labour are becoming more and more frequent in the United States, Tennessee and Maryland taking the lead. Among the latest arrests for Sunday labour in Maryland is that of a young lady who was caught in the very act of sewing in her own room. She was taken before the magistrate and fined, but the case was appealed. The result will doubtless be, as in other cases, imprisonment. Surely, it is in place now, if ever, to sing,

"O, say, does the star spangled banner yet wave
O'er the land of the free, and the home of the brave?"

Although the flag undoubtedly waves, we fear that the question must be answered in the negative.

WHEN it is said that God is as able to speak to us now as He was to speak to Enoch, or Abraham, or David, or Isaiah, it should not be understood as depreciating the Bible.* That is the word of God. It contains all the revelation that God has for men; and there is nothing that man will ever need to know from God, that is not in the Bible. So when God speaks to us as plainly as He did to the patriarchs and prophets of old, He speaks to us by the same word which He spoke to them. Many read the Bible, and do not hear the voice of the Lord. The province of faith is to enable us to come into personal relation to the word, so that through the written word we may hear the voice of God speaking to us individually, about even the everyday affairs of life.