

# 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 said to Pilate: "For this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this he went out again unto the Jews." John xviii. 37, 38.

IF Pilate had remained with Jesus he might have found out the answer to his question. It would have been well for him if he had. Many are to-day asking the same question, and like Pilate, are running away from the answer. The reason why people fail to know the truth is not that it is so difficult, but because they do not enquire in the right place for it, or are in too great a hurry to wait for an answer.

PILATE enquired at the right source, but he did not stay for the answer. He probably thought that the question could not be answered. But Jesus had already answered it. Only the night before He had said in His prayer to the Father: "Sanctify them through Thy truth; Thy word is truth." John xvii. 17. And but a short time before He said, "I am the way, the truth, and the life."

WHOEVER would know the truth must come to Jesus, and must remain there. He is the truth, the whole truth, and nothing but the truth. All

truth is to be found in Him, and aside from Him no truth can be found. He is "the true light which lighteth every man that cometh into the world;" but men must cherish the light, and walk in it, or it will be of no use to them.

THIS is shown by the case of the Jews, who, like Pilate, had the Truth before them but did not recognise it. "Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them." John xii. 34-36.

BUT Jesus will not depart from those who do not reject Him. To those who accept Him as the truth, He says, "I am with you alway, even unto the end of the world." And so all who wish may know Him as the very present truth, to shed light on every difficult question.

### OVERCOMING IN CHRIST.

To His disciples on one occasion Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33.

Why should this fact cause us to be of good cheer? Why should we rejoice because some one else has overcome the world, when it must also be overcome by ourselves? The grand truth which answers this question is, that we are not overcomers in ourselves, but overcomers in Christ.

To the Corinthians the apostle writes, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." 2 Cor. ii. 14. How is it that we are always

caused to triumph in Christ? It is simply because Christ has triumphed over everything, and in Him the victory is ours.

Christ was tempted in all points like as we are, yet was without sin. He has met and overcome every obstacle that can possibly be brought against humanity in the struggle for the life to come. And whenever any of these things, "the world, the flesh, and the devil," meet Him, they meet their Conqueror. The victory has been already won. And therefore in Christ we have the victory; for when we are in Him, the temptations assail Him, and not ourselves. When we hide our weakness in His strength, there is only His strength to fight the battle. He has gained the victory, and the beaten foe can never recover from his defeat so as to hope for victory over Him.

What, then, must we do to overcome? And why is it that we are so often overcome? The obvious answer is that we cannot overcome outside of Christ. What we have to do is to *take the victory that has been already won*, the victory that has been gained by Him. He overcame for us, that He might bestow His triumph upon us. And we take the victory by faith, for it is by faith that Christ comes into our hearts.

This is what is meant by the apostle John, when he says, "This is the victory that overcometh the world, even our faith." 1 John v. 4. By faith we bring Christ into our hearts and lives. Eph. iii. 17. And Christ being there, He is there as the Conqueror of all that is to be met and overcome in the Christian warfare.

The glorious truth is thus made manifest, that the victory over every temptation and difficulty is *already ours*, in Christ. We need not, therefore, come up to the conflict with a faint heart, but with all confidence, knowing that defeat cannot possibly be the outcome, no matter how formid-

able the foe may make himself appear. The battle is already fought, and Jesus Christ holds out to us the victory. We have simply to take it, and say, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

#### HEARING, SEEING, AND HANDLING.

"THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." 1 John i. 1, 2.

The Word of life is that which was from the beginning. Life must necessarily have been before all things,—the source of all things. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." John i. 1-3. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only-begotten of the Father,) full of grace and truth." Verse 14.

Christ, then, is the Word of life, which was from the beginning, from whom proceeded all things. He is eternal life, and those who heard and saw and handled Him, heard and saw and handled life—eternal life. He is all life, for He said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John vi. 51, 54.

John says "the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." We are therefore to see and hear and handle the Word of life as really as did the apostles. How can that be?

Let us first look at the other side. There were many on earth in the days of Christ's first advent, who saw Him, and heard Him speak, and who had their hands on Him, who yet knew really nothing of Him. They did not perceive the life that was in Him, and

derived no benefit from it. Christ is the wisdom of God (1 Cor. i. 24) "which God ordained before the world unto our glory." 1 Cor. ii. 7. But the apostle says of that wisdom, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 8.

Why did they not know Him? Because they had not faith. "He came unto His own, and His own received Him not. But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John i. 11, 12. "He that believeth on the Son hath everlasting life; and He that believeth not the Son shall not see life." John iii. 36.

Take as an illustration the case of the poor woman who was diseased with the issue of blood. She "came behind Him, and touched the border of His garment; and immediately her issue of blood stanch'd. And Jesus said, Who touched Me? When all denied, Peter and they that were with him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me, for I perceive that virtue is gone out of Me." Luke viii. 43-46. Then the woman came forward, and Jesus said to her, "Be of good comfort; *thy faith hath made thee whole.*"

Now we see how it was that the apostles, and others, saw and handled the Word of life. It was by faith. Multitudes thronged the Saviour, but in that crowd there was but one who handled the Word of life. She touched Him by her faith. She saw life in Him, for her own life was ebbing away, and she touched Him for the purpose of receiving life from Him. It was not mere physical contact that made known to the apostles the Word of life; it was by faith that they saw and heard and handled the life. When Peter said, "Thou art the Christ, the Son of the living God," Jesus said, "Flesh and blood hath not revealed it unto thee, but My Father, which is in heaven." Matt. xvi. 16, 17. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Holy Spirit." 1 Cor. ii. 9, 10.

And so we may hear and see and know and handle Christ, the Word of life. John says that he and the other disciples wrote that which they had

heard, and seen, and handled, for our sakes. That which they saw, they have shown unto us, that we may, by faith, see it with them. So our knowledge of Christ, and benefit from Him, may be the same as theirs. The fact that He is not present to our physical senses, makes not a particle of difference, since it was not by their physical senses that they knew Him as the Word of life.

"The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

#### FELLOWSHIP WITH GOD.

"THAT which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John i. 3. The last clause of the text shows what the fellowship is, which the apostle desires us to have. He wishes us to have the same fellowship with the Father and the Son that he and his fellow-apostles had.

The association of Jesus and His disciples was very intimate. They brought all their troubles to Him, receiving His sympathy and help; and He also shared their joys. He ate with them, directed and assisted them in their work, and healed their diseases. He was their companion at feasts and also in the solitude of the desert. He rejoiced with them at the wedding, and wept with them at the grave. No human companionship could ever be more close, and on terms of greater intimacy than was the companionship of the disciples and the Son of God on earth.

But while they were thus associating with the Son, they were also having fellowship with the Father, as well. "God was in Christ." 2 Cor. v. 19. Jesus said, "He that hath seen Me hath seen the Father." "Believe Me that I am in the Father, and the Father in Me." John xiv. 9, 11. Those who fail to recognise the fact that God the Father is in every respect just what Jesus was when here on earth, lose the whole object of the ministry of Christ.

Jesus was the genial companion of His disciples. But while they associated together as fellows, His lowly position did not obscure His greatness, nor lead them to lightly esteem Him. When He washed His disciples' feet, it was with the full knowledge that He was their Master and Lord, and that the Father had given all things into His hand, and that He came from God

and went to God. See John xiii. 3, 4, 5.

Thus they had fellowship with the Father and with His Son Jesus Christ. And the companionship which they had—which the beloved disciple had when he reclined on the bosom of Jesus,—is the same companionship which we are privileged to have. It was for the purpose of letting us know this, that John wrote his epistle.

Who may have this companionship? Is it only the wealthy, and those whom the world calls "noble"? Listen: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15.

In the world there are "classes," and so there will be till the end of time. No device nor organisation of men, no vows nor pledges will break down the barriers between the "classes" and the "masses." Socialism is powerless, even though it bear the prefix "Christian." But in Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Col. iii. 11. In the true Church of Christ there is but one standard,—love to God and love to man,—and nothing can bring men to this but the love of God shed abroad in the heart, by His Holy Spirit.

The life of Christ on earth shows that in His church there can be none of the false standards that exist in society. He came as a servant, showing that none who follow Him must think themselves above serving. "By love serve one another," is the exhortation of the apostle, and the Master says, "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister." Matt. xx. 27, 28. He was a carpenter on earth, in order that none of His followers might think it beneath their dignity to work. "The servant is not greater than his Lord."

Companionship with God involves humility, for Jesus said, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. xi. 29. "What doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God." Micah vi. 8, margin. "Before honour is humility," for "he that humbleth himself shall be exalted."

And what greater exaltation could created beings have, than to associate on terms of loving familiarity with the Creator of the universe? to be esteemed by Him as a friend, and to have God reveal His secrets to him? See John xv. 15; Ps. xxv. 14. Let us then give good heed to the message of the beloved disciple, which he has written unto us that our joy may be full.

#### WALKING IN THE LIGHT.

"THIS then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 5-7.

Of the Word which was in the beginning, which was God, the apostle says, "In Him was life, and the life was the light of men." John i. 4. Jesus said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. Christ is God, and God is light. The light of God is His life, so that walking in the light is nothing but walking in the life of God.

The Apostle Paul says of the heathen, that "they have their understanding darkened, being alienated from the life of God." Eph. iv. 18. Apart from His life there is darkness. The Holy Spirit moved David to say to God, "For with Thee is the fountain of life; in Thy light shall we see light." Ps. xxxvi. 9. Since the life is the light, this is the same as saying, "In Thy life shall we see light."

How is the life of God to be obtained? The Saviour said to the woman at the well, if thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." John iv. 10. And again He said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Holy Ghost, which they that believe on Him should receive." John vii. 37-39. The life of God is bestowed through the Holy Spirit, which may be had for the asking in sincerity and faith. See also Luke xi. 13.

"This I say, then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Gal. v. 16. That is to say, walk in the light,—the life of God,—and the life of God, and not that of fallen humanity, will be manifest in you. Some people expect a great deal of humanity; God does not. It is not to be depended on, and therefore we are exhorted to become partakers of the Divine nature. Human nature will always be imperfect, but the nature of God may take its place, and that is perfection.

#### A WONDERFUL BARGAIN.

PEOPLE are usually on the lookout for good bargains, and when they see one, are not slow to improve the opportunity presented. Oftentimes it happens, however, that they fail to see the opportunity that is before them, and the chance for a wonderful bargain is discovered only when it is too late; and then there is occasion for much vain mourning and regret.

There is a most wonderful bargain that is within the reach of every one of us, one that will bring us greater and more lasting benefit than was ever brought by gold or silver, if we will only be wise enough to see and improve it. It is a bargain offered us by the Lord of heaven. And though He is so much wiser than we are, we need not be afraid to accept what He offers, for there is no trickery or dishonesty about Him, but all His thoughts toward us are for our benefit. He offers to make with us a most wonderful exchange. In His word He has told us what this is. We find it referred to in Paul's letter to the Galatians in these words: "Grace be to you, and peace, from God the Father, and our Lord Jesus Christ; who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God, and our Father." Gal. i. 3, 4.

To whom did Christ give Himself? Who are the principals in this wonderful transaction? We find several texts which answer this question. In His prayer for oneness among His disciples, recorded in John xvii., Jesus said, "I in them, and Thou in Me, that they may be made perfect in one;" and we are told that the "mystery" that had been hid from ages and generations but is now manifest to the saints, is "Christ in you, the hope of glory." Col. i. 27. Again Paul tells us in 1 Corinthians that all things are ours, and we are Christ's. 1 Cor. iii. 21-23. Also in

his letter to the Romans we find him saying, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. viii. 32. Christ therefore is in His followers, and God "with Him," freely gives us all things. Thus it is evident that Christ gave Himself to us; and as the text says, "He gave Himself for our sins."

The transaction is now clearly before us. On the one side is ourselves, with all that we have, which is our load of sins; and on the other side is Christ, with all that He has. Christ says to us, I will give you Myself, and what I have, for yourself, and what you have. Christ has all that we need; We have only that which we do not need. He has righteousness, we have none; He has spotless raiment, we have only filthy rags. Isa. lxiv. 6; Zech. iii. 3. He has "all the treasures of wisdom and knowledge." Col. ii. 3. He has "unsearchable riches." Eph. iii. 8. He has a name which is better than that of angels. Heb. i. 4. He is the Son of God, and we also, through Him, are sons and daughters of God. 2 Cor. vi. 17, 18. We, of ourselves, have none of these things. We may think ourselves to be "rich and increased with goods," but if so we simply do not know that we are "wretched and miserable, and poor, and blind, and naked." Rev. iii. 17. Christ has everything, we have nothing.

What an exchange is this! We are offered everything for nothing; yes, for worse than nothing, for our load of sins would surely sink us in perdition unless we should become freed from it. And Christ simply asks us to give it all to Him; for He has purchased us, and our sins with us. He has paid the penalty of our sins, and He knows what to do with them. He will remove them as far from us as the east is from the west; He will cast them into the depths of the sea. Ps. ciii. 12; Micah vii. 18, 19.

Have we made this wonderful exchange? If not, do we realise that the opportunity is now before us? Will any of us be so foolishly unwise as to refuse to exchange death for life? Christ will not compel us to make the trade; but He invites and urges us to do so. The offer will not always hold good, for we read that the time will come when it will be said, "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still." Rev. xxii. 11. And how terrible will it be to awake to a realisation

of this neglected opportunity after it is gone! The opportunity to exchange nothing for everything, death for life, and yet we did not improve it! We let it slip out of our hands! Verily, among those who thus awake, there will be wailing and gnashing of teeth.

But this wonderful exchange can be made just now. It only lies with you to decide to make it, and to *do so* when you have so decided. "Now is the accepted time; now is the day of salvation." "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." Rev. xxii. 17.

#### IS THE WORLD GROWING BETTER?

A GREAT deal has been said of late years in answer to this question. We printed last week the brief but pointed reply thereto of the evangelist Mr. Moody, which appeared among a number of others in a "symposium" on the question in the *Independent*. Aside from the interest lent to Mr. Moody's remarks by his expectation of a general "smash-up" at the close of this dispensation, what he says is noteworthy for the truth it contains in reference to the real point which the question involves, and concerning which many dangerous and misleading ideas are entertained in the religious world.

Mr. Moody stated that there was power in the Gospel of Christ, and that wherever it was presented, people were reached by it and converted to God; while at the same time those who rejected it were growing worse and worse, and thus there was a development, side by side, of the kingdoms of light and of darkness. This is true; and this is really all that can be said in answer to the question. *Men* are growing better, and *men* are growing worse; the world itself shows no perceptible change in either direction.

How could the *world*, in its relation to spiritual things, be any worse than it is, and has been for ages in the past? How can worldliness be any different in one age than it is in another? How can the carnal heart, which is not and cannot be subject to the law of God, be any more subject to that law at one time than at another? How can the natural man, which "discerneth not the things of the Spirit of God," and is "dead in trespasses and sins," become either more or less acceptable with God? How can a dead man become any more dead than he is?

There is not one thing about the natural man or the carnal heart that can ever find favour with God. The path to salvation lies through death to self. Self is so utterly and totally bad that the Lord cannot use a particle of it in His kingdom, but every bit of it must die. How then could it be any worse, so far as God is concerned, than it is?

"The [human] heart is deceitful above all things, and desperately wicked." How then could the human heart be any worse, spiritually, than it is?

We are careful to relate this question to spiritual things, because while there is no difference spiritually in hearts that are not regenerated by the power of God, there is a great difference between them in other respects. The world has its standard of morality, to which some individuals conform much more closely than others. And the Spirit of God strives with all men, even the most worldly. But there is no power to uplift men save the power of the Spirit. Man, left to himself, is subject to the rule of sin and Satan; the inevitable tendency of which is downward. Until a man yields to the invitations of the Spirit and is "born again," he cannot be in a position to be uplifted to a higher plane of life. He can do many things that make an appearance of improvement, but all the time he has the heart which is deceitful above all things, and at enmity with God, and is the subject of sin and the devil. He cannot therefore become really and permanently better by any power that he has in himself.

All these—the natural heart, the enmity against God, the fruits of the flesh, its lusts and desires, we find in the world. The apostle John writes, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." It is respectable enough, according to the popular standard. It is often gentlemanly, refined, and polished, so that there is nothing wrong with its outward appearance; for "Satan himself is transformed into an angel of light." But it has no power to become better, in the true sense of the word. The difference between men of the world is one of circumstances, not of moral power. The only uplifting force in the world that can successfully combat the power of sin and the devil, is the force of the gospel of Christ. The grace of God, not any inherent power of man, makes the difference between the honest, vir-

tuous, upright man, and the conscienceless knave.

Times change, and with them there is a change of customs, institutions, and ideas. But worldliness does not change. The fruits of the flesh do not change. The carnal heart unrenewed by the grace of God, does not lose any of its carnality; pride, love of money, the thirst for power, are the same now that they always have been. The only way in which there can be any real growth toward a better state is through the substitution of the works of the Spirit for the works of the flesh, which can be done only through the power of the gospel.

Christian people are apparently very slow to learn the great truth that the only road to a better life lies through death. There is nothing of all that which fell under the dominion of sin, that can be reserved to a future life, or that can be changed over to suit the conditions of a life with God. All must die, all must pass away. The new birth comes only through death to self, and the new earth comes only through the destruction of the old. The apostle John declares that "the world passeth away, and the lust thereof," and Peter tells us that the world of to-day has long been reserved unto fire against the day of wrath and perdition of the ungodly.

The question, therefore, whether the world is growing better or not is not one of any moment to us, for so far as spiritual things are concerned, the world can no more grow better than the leopard can change his spots, or the Ethiopian his skin. But the point is one in regard to which a great many good people are deceived. The world does not seem to them quite too bad to be reformed, and they are continually in hopes of seeing some wonderful transformation take place, which will usher in the millennium. A great many of the world's leading men,—kings, emperors and zealous ecclesiastics, have tried to usher in the millennium, and the same thing is being attempted by men and women to-day. And in perfect keeping with such Biblical and spiritual ignorance is the short-sighted means by which they hope to accomplish their aim,—the ballot box and legislative enactments. But the millennium will never come in that way. It will never be brought about by the efforts of man for the reformation of the world. It will never come as the result of the world's growing better.

People who are looking to see how

much faster the world is growing better, with a view to determining the nearness of the millennium, are entirely off the track, and liable to be fatally misled. The truth is, as Mr. Moody has expressed it, that the development of the kingdoms of light and of darkness are going on side by side. Men are being gathered out and converted by the Gospel, and its opposers, on the other hand, are waxing worse and worse. But God's purposes in the world will be accomplished; the mystery of godliness will be finished; and then will be ushered in the long-looked-for millennium, but not, as people have expected, upon a world rejoicing in an era of universal goodness, prosperity and peace; but a world desolated by sin and evil, all prepared for its final destruction by the fire to which it has been reserved.

The conflict between sin and righteousness, good and evil, will not go on for ever. It will terminate, in the day when a people shall have been gathered from every nation, and kindred, and tongue, prepared to stand without fault before the throne of God, and to inhabit that new earth which shall arise from the ashes of the old. The conflict will deepen as it nears the end. The efforts of Satan to overthrow that which is good and to establish his kingdom of sin and rebellion against God will become more fierce and determined. We are told that "in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," and so on through a long catalogue of sins (2 Tim. iii. 1-5), and the prophet John tells us that he heard a voice from heaven saying, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Rev. xii. 10-12. When the devil knows that his time is short, that the conflict is near its end, he only becomes more furious than before, and in the climax of his fury, the end comes. It is cut short by the appearing of Christ in the clouds of heaven, "in flaming fire taking vengeance on them that know not God and that obey not the Gospel" (2 Thess. i. 7, 8), and sending forth His angels "with a great sound of a trumpet," to "gather together His elect, from the four winds, from one end of heaven unto the other." Matt. xxiv. 30, 31. The righteous dead will be raised, and together with the living servants of God will be taken to

heaven, to reign with Christ a thousand years. 1 Thess. iv. 16, 17; Rev. xx. 4. This is the millennium, and this the manner of its ushering in.

Let it never be forgotten that the purpose of God toward men and toward the world is not a changing over of what already is, but a *new creation*. If we will keep this fact, so abundantly set forth in the Bible, before our minds, we will not be misled by all the talk and speculation in the religious world as to the world's growing better, and the dawning of a millennial era of righteousness and peace.

#### ZEAL AND KNOWLEDGE.

ZEAL and knowledge are equally essential to the worker for Christ. Without zeal, the knowledge which one has is put to little or no use; and without knowledge, the zeal that one may possess is often put to a very bad use. The two must go together, or the result will not be for the advancement of the cause of truth.

A person who possesses knowledge without zeal will not be so conspicuous or do so much harm as one who has zeal without knowledge. It is better to have nothing done than to have that done which is evil and wrong. That is therefore a condition more carefully to be shunned which the Scriptures designate as a zeal "not according to knowledge," than that which comes from the possession of knowledge without zeal, although the latter condition is certainly not one to be desired.

Our knowledge and our zeal should both come from the same source, and that source should be Christ. The trouble is that so many persons mistake the source from which their zeal or knowledge,—or both, it may be—come. They imagine that it is given them of God, when in reality it comes from themselves. And whatever comes from themselves, is self. To just the extent that their zeal or knowledge comes from self, to that extent they are serving self in their fancied service of God. Such people need to be converted before they can realise what the true service of God is.

It is a very common thing for people to serve self under the pretence of serving Christ. And they pass, with many or most of their associates, as very exemplary Christians. Their activity in religious duties is known far and wide, and to all outward appearance they are all that they profess to be, and imagine themselves to be servants of Christ. But here is manifested the deceitful-

ness of the human heart,—that heart which “is deceitful above all things and desperately wicked.” It clings most tenaciously to self, and puts self into the life in so many ways, and so completely disguised, that only by the closest possible test can the presence of the evil be detected.

In the word of God there are presented several conspicuous examples of men whose lives were actuated by this self-originating zeal. There was Jehu, the king of Israel, who when he met Jehonadab, exclaimed, “Come with me, and see my zeal for the Lord.” 2 Kings x. 16. True zeal for the Lord is never boastful. It is only self that boasts, and desires to put its zeal on exhibition. Jehu’s zeal is the zeal too often possessed by those who engage in work for God to-day. Self can be displayed in apparent zeal for God, as well as in anything else.

In the New Testament there is brought before us the example of Saul of Tarsus. He was a most zealous man, but, until his conversion, he was sadly lacking in knowledge. He imagined, however, that he was just such a man as God would have him. He was a Pharisee of the Pharisees, a strict observer of all the Jewish ordinances, and an indefatigable worker in all that pertained (as he thought) to the service of God; but his zeal was directed in a channel which made him not the servant of God, but the persecutor of Jesus of Nazareth. While thinking himself to be a most exemplary man, which opinion was no doubt shared by his associates, he was in reality engaged in that which was most wicked. While appearing to be a zealous servant of God, he was in reality fighting against Him.

There is also the case of Peter, and his example is more profitable to us in this connection than either of the others. Peter was a follower of Christ. He was the personal companion of Christ during the Saviour’s earthly ministry. There is nothing in the narrative of his association with Christ, up to the time of the betrayal, to show that Peter was not a true and devoted follower of his Divine Master. That he was devoted to Him, personally, there can be no doubt; but he did not possess the spirit and the mind of Christ. He did not understand the real nature of the work that Christ came to do; he did not see that the path to the kingdom of glory led up to the cross and through the valley of death. In common with the other disciples, he had fixed his mind upon

a temporal kingdom to be set up on the earth, upon the throne of which should sit Jesus as the “king of the Jews.” In all that he did, his eyes were fixed upon this alluring vision; and deep in his heart there was a motive which God could not approve.

Peter acknowledged Christ to be the Son of God, and was very zealous for the success of His cause. When the night of Christ’s betrayal came, Peter stoutly declared that he would never forsake his Lord, and was willing, if need be, to die for Him. And to show that he meant what he said, he drew his sword when the mob came to take Jesus, and smote one of them and cut off his ear. But when he saw that Christ made no resistance but suffered Himself to be taken captive and resigned Himself into the power of His enemies, his zeal and courage suddenly disappeared. When the decisive test came of his loyalty to the cause of Christ, and of the loyalty of the others with him, “then [as the record runs] all the disciples forsook Him and fled.”

What was the trouble? Had they not been the true and faithful disciples of their Master? Had they not been zealous for His sake? Yes; they were not lacking in zeal; but their zeal was found to be “not according to knowledge.” All the time there was before their minds the picture of a glorious earthly kingdom, upon the throne of which Christ should sit, and (this is the important point) *they themselves associated with Him in His glory.* For as the record tells us, they had frequently thought among themselves about which one of them should be the greatest. They had disputed among themselves over this point on the way up to Jerusalem, and James and John, to the indignation of the other disciples, had even requested that they might sit, one on His right hand, and the other on His left hand, in His glory. So firmly fixed was this idea of an immediate kingdom in their minds, that they were entirely unable to comprehend the plain statements of Christ, several times repeated, concerning His approaching crucifixion and death. Even when they were seated at supper on the very night of the betrayal, and Christ had told them that one of them should betray Him, and designated Judas by giving him the sop, when Judas arose and went out, they thought he had gone to purchase something! How was it they were so blind, in the face of the plainest statements that could be uttered?

It was simply because self clung so tenaciously to the idea of a glorious earthly kingdom in which it would be honoured and exalted. They could be followers of a Christ going to the throne, but to follow Christ going to the cross and to the tomb,—that was a very different matter. When self saw at last that it was to get nothing, all their zeal and devotion left them, and they “forsook Him and fled.”

Peter thought, and the other disciples doubtless thought, that he was a true disciple, partaking of the mind and spirit of his Master. Such zeal as he displayed for Him was certainly, it would seem, conclusive evidence of the fact. But Christ, just before His betrayal, said to him, “When thou *art converted*, strengthen thy brethren.” Ah; Peter, with all his zeal and apparent devotion for his Master, was not converted! And how many Peters has the world seen since his day! How many very zealous and devoted persons are there to-day who imagine themselves good Christians, and are thought to be such by their associates, who are not really converted. How many are there whose zeal and devotion is but a subtle form of the service of self!

The actuating motive of the true Christian is “faith, which worketh by love.” Gal. v. 6. “Neither circumcision nor uncircumcision availeth anything,” neither zeal, nor works, if the motive is other than this. And why? Simply because any other motive than this is a selfish motive. Let us examine our motives and see if our zeal is zeal for Christ, or for self; whether “the love of Christ constraineth us,” or whether we are constrained by some motive that springs from an unconverted heart.

“THE Parliament of Religions” is the subject of a letter to the *Daily Chronicle*, by Mrs. Annie Besant, and a single quotation which she makes shows how exactly correct those were who predicted that the only result of the “Parliament” would be to exalt heathenism at the expense of Christianity. She says:—

“The impression created on the great crowds of Christians who thronged the halls day after day, by the learning, gentleness, power, and lofty spirituality of several of the Eastern representatives was startling in its strength of generality. ‘We have been for years spending millions of dollars,’ said one man, ‘in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and they have converted everybody.’ The phrase very well expresses the general feeling as to the noble types of the Eastern races who represented their an-

cient faiths in the most modern of Western cities."

This is nothing to the disparagement of Christianity, because it had no place in the Parliament. True Christianity teaches, and does not exhibit itself on a stage, along with other religions, for people to see how nearly alike they all are.

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**LIBERTY AND BONDAGE.**

WHERE sin is, there is bondage; but "where the Spirit of God is, there is liberty." 2 Cor. iii. 17.

"Whosoever committeth sin is the servant of sin." John viii. 34. "Of whom a man is overcome of the same is he brought in bondage." 2 Peter ii. 19. Sin overcame Adam, and through him the whole human family; so that every man is by nature in bondage to sin. We hear a great deal said in the world about liberty, and the best means of securing and preserving it; but it comes for the most part, from those who know little or nothing of liberty in its highest form. "While they promise them liberty," says Peter, "they themselves are the servants of corruption." It is not to such a source that we should look for liberty. We cannot be satisfied with liberty of the body or of the mind, if there is not with these liberty from the bondage of sin. Better is it to be shut up in prison than to be bound in the chains of evil habit. Paul and Silas when they were cast into gaol and their feet made fast in the stocks, sang praises to God; but Paul in the bondage of sin exclaimed, "O wretched man that I am; who shall deliver me from the body of this death?" Rom. vii. 24. And many a slave to sin since Paul's day has echoed in his heart these words. If we have never felt their force ourselves, it is because the stupor of sin has never been lifted from our minds.

But Christ came to bring us liberty. He came "to preach deliverance to the captives," "to set at liberty them that are bruised." Isa. lxi. 1. And Jesus Himself said, "If the Son therefore shall make you free, ye shall be free indeed." John viii. 36. That liberty is the liberty of the Spirit. If the Spirit of God is in the heart, liberty is there; and the Spirit comes into the heart as soon as it is yielded to Christ.

Where the Spirit of God is, it rules. It controls in the actions and the life. And as the Spirit is all-powerful, it does whatsoever it will. There is no obstacle that can stand before it,

nothing that can restrict its action in any direction. Sin, the conqueror of Adam, gives way before it, and the individual realises that he is at last delivered from the body of death, and has come into the glorious liberty of the children of God.

Let us seek first for the true liberty, the freedom that is in Christ; and then liberty of mind or of body will inevitably follow in God's own time.

◆◆◆◆◆  
**MY ROBE OF RIGHTEOUSNESS.**

My Saviour *lived* to weave a robe  
Of righteousness divine;  
He *died* that this fair garment might  
For evermore be mine.

And since He gave His life to weave,  
I'll give my life to wear,  
And not to soil its purity—  
Shall ever be my care.

The glorious marriage of the Lamb  
At last is drawing near,  
And He will surely call His friends  
At supper to appear.

When I appear what shall I wear?  
Oh surely you can guess;  
What else have I save this fair robe  
Of His own righteousness?

If this my wedding garment be  
When Jesus views each guest—  
Before He bids them to sit down,  
I'll be received and blest;

For He will recognise the robe,  
As at His feet I bend,  
And welcome me, for He will know  
I am indeed His Friend.

JENNIE E. OWEN.

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**HOLINESS THE POWER OF THE CHURCH.**

EVERY soul truly converted to God will be a light in the world. Bright, clear rays from the Sun of Righteousness will shine forth through human agents who use their intrusted ability to do good; for they will co-operate with heavenly agencies, and labour with Christ for the conversion of souls. They will diffuse the light which Christ sheds upon them. The Sun of Righteousness shining in their hearts will shine forth, enlightening and blessing others.

The rays of heaven shining from human agents will exert a subduing influence upon those whom Christ is drawing to Himself. The church is weak before the angels of heaven, unless power is revealed through its members for the conversion of those who are perishing. Unless the church is the light of the world, it is darkness. But of the true followers of Christ it is written: "We are labourers together with God; ye are God's husbandry, ye are God's building."

The church may be composed of those who are poor and uneducated; but if they have learned of Christ the science of prayer, the church will have power to move the arm of Omnipotence. The true people of God will have an influence that will tell upon hearts. It is not the wealth, nor the educated

ability which the members of the church may possess that constitutes their efficiency. The members of the church may have been so situated that they may have had every spiritual advantage, they may have been so situated that they have had opportunity to know the truth, to know Jesus Christ their Lord; but notwithstanding their advantages, if they are not humble, praying men and women, there will not be with them the hiding of the power of God. They will not exert that influence that will be far-reaching as eternity in its results, and men will not see their good works, and glorify God because of His people's faithfulness. It is when the Sun of Righteousness shines forth from the people of God that Christ is glorified and His kingdom advanced. It is then that they are chosen vessels of salvation, and are fit for the Master's use.

If the churches established in our world would follow Christ, they would pray as Christ prayed, and the result of their prayers would be seen in the conversion of souls; for when communication is opened up between souls and God, a divine influence is shed upon the world. When the members of the church abide in Christ, they deliver an effective testimony in their lives. They fulfil the words of Christ, "Ye are My witnesses." By their influence all the day long by precept and example, they say, "Come," "behold the Lamb of God, which taketh away the sin of the world."

The Lord is our light. The Lord is our salvation. This is the period in the earth's history when light will surely be given to the Lord's chosen people. The world's Redeemer "is light, and in Him is no darkness at all." Jesus says, "He that followeth Me shall not walk in darkness, but shall have the light of life." To those who will appreciate light, and who in their turn will impart light to others, God will give increased light. Saints and prophets of former ages were recipients of precious light and knowledge that was to be unfolded to the chosen of God in these last days. The disciples of Christ were honoured in having Christ, the Light of the world, among them. But they failed to appreciate their great privileges and blessings, until Jesus had left them. When His presence was no longer with them, they realised that they had been blessed with association with the only begotten Son of the infinite God. That they might fully realise the blessing that had been bestowed upon them, the Lord Jesus promised to send the Holy Spirit which would bring all things to their remembrance, whatsoever He had said unto them. In their blindness and unbelief they had not comprehended the value of the celestial truth presented to them; but the Holy Spirit was to illuminate the lessons of Christ before their minds, that they

might have an appreciation of heavenly things.

Jesus is the fountain head of knowledge, the treasure-house of truth, and He longed to open before His disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness He could not unfold to them the mysteries of the kingdom of heaven. He said to them, "I have many things to say unto you; but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doctrines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament, and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas, and made patriarchs and prophets responsible for things they never uttered. These false teachers buried up the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ. They made the keeping of the commandments of God appear to be a rigorous round of ceremonies, so needless and foolish that the force of God's law was destroyed. They heaped exactions upon the commands of God that could never be met, and thereby lessened respect for God.

When the Author of truth came to our world, and was the living interpreter of His own laws, the Scriptures were opened to men like a new revelation: for He taught as one having authority, as one who knew whereof He was speaking. The minds of men were confused with false teaching to such an extent that they could not fully grasp the meaning of divine truth, and yet they were attracted to the great Teacher, and said, "Never man spake like this man?"

The church is to reflect light into the moral darkness of the world, as the stars reflect light into the darkness of the night. Those who have a form of godliness, but deny the power thereof, do not reflect light into the world, and will not have power to reach the hearts of the unsaved. Without vital connection with Christ the value of truth cannot be made to appear in good fruit in the world; but if Christ is formed within, the hope of glory, His saving grace will be manifested in sympathy and love for perishing souls.

MRS. E. G. WHITE.

"In the fear of the Lord is strong confidence." Prov. xiv. 26.

#### THE SERVANT OF GOD.

"PAUL a servant of Jesus Christ" is the oft-repeated introduction of the apostle. Now the word translated "servant" is *doulos*, which literally means a slave. It is derived from *deo*, to bind; and *holos*, whole; hence *doulos* signifies "one wholly bound;" for the slave is one who is entirely given up to, and in the power of, his master. So Paul was in the hands of Christ and bound, not with fetters of iron, but with the stronger cords of love. Paul's service was the willing service of love and freedom, for he who is Christ's slave is also the Lord's free-man. 1 Cor. vii. 22.

This was illustrated in the Levitical law. After six years' service the slave was free; but if he loved his master and preferred to stay with him, he was brought before the judges, and the law said, "His master shall bore his ear through with an aul, and he shall serve him for ever." Ex. xxi. 1-6. The man counted the cost, made up his mind, and willingly took a step from which there was no retreat. He became wholly bound, and all for love of his master and home. Such a servant was Paul. Christ also willingly took the form of a slave, and so this figure is used of Him. Ps. xl. 6-8; Isaiah l. 5, 6.

Now the peculiar work of a servant is to wait upon his master; to stand in readiness to be used. So stand the angels before God. Ps. ciii. 20. So were the servants of the Romans. Luke vii. 8. And this is just the position God wants us to occupy. David writes, "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us." Ps. cxxiii. 1, 2. And again we have the admonition, "Wait on the Lord." Too often we get hasty and impatient, and execute our own orders and ask God to bless our "efforts;" but God would have us wait on Him and then He will work through us. Let us then wait until the message comes, and not move until it does come, for truth is never in a hurry. "For ye shall not go out with haste, nor go by flight; for the Lord will go with you; and the God of Israel will be your reward." Isa. lii. 12.

The disciples waited ten days before God poured out the Spirit and used them. Who would say those ten days were lost time; were they not as truly servants of God as at any time? After that God placed them where He wanted them, and told them what to do. He told some to go and preach in the temple. He told Philip to join himself to the Eunuch's chariot; He told Peter to go to Cornelius; and He directed Paul and Barnabas in all their work, sent

them into some towns but suffered them not to go into others. Thus God said to one *come*, and he came; and to another *go*, and he went. Such were ideal servants of God, and God will yet have such men on the earth in these last days, for it is upon His servants and handmaidens that He is to pour out His Spirit.

FRANCIS HOPE.

#### TRUE EVANGELISATION.

THE most successful missionary, evangelist, preacher, or Christian worker that the world has ever known was the Man of Calvary. It is therefore safe to follow His instructions and His methods in our present efforts to evangelise the world. What were His instructions and His methods? And what power did He seek to aid Him in the accomplishment of His work?

A moment's reflection will bring to mind principles and methods which ought to blush with shame the cheek of every man who has ever uttered or cherished an intolerant or uncharitable thought towards those who differed from him in religious belief or practice.

"Whatsoever ye would that men should do to you, do ye even so to them," is the "golden rule" given by our Saviour to govern mankind in every nation. This rule is based on the principle of loving one's neighbour as himself, which is contained in the second table of the moral law, and represents our whole duty to our fellow-men. If this golden rule were universally obeyed among men, civil government would not be required; for men would be doing all that any government could rightfully require of its subjects.

Man's right to choose his religion, or no religion, is a God-given right, and therefore a right with which man or government may not interfere. Spiritual service, or service of the heart, is the only acceptable service to God, and this service man cannot render until He becomes a spiritual man, a converted man.

The power which converts the soul is not the power of the sword, but the power of the word and Spirit of God; therefore as the sword cannot be used as an agent in converting men, neither can any government compel men to render acceptable service to God.

"Whosoever will, let him come," is the invitation of the gospel. The Saviour also says that "no man can come to Me, except the Father which hath sent Me draw him." Modern theologians in their zeal to convert the world, would revise these scriptures to suit proposed methods of operation, thus: "Whosoever will not, compel him to come," "no man can come to Me, except in the manner prescribed by the government."

We have only to go back a few generations to find the practical and

logical workings of such a policy. Those who asserted their liberty of conscience and of religious worship, were anathematised, and sent to the inquisition. As surely as like causes produce like results, so surely will religious institutions and usages enforced by civil law result in the persecution of those who assert their liberty of conscience and of religious worship. Let men who favour a union of the church and the State carefully consider the results of such a union as shown so clearly in past history.

The gospel commission is "Go, . . . teach all nations." Teach them what?—"To observe all things whatsoever I have commanded you." But when the minister has taught, and taught, and the church has worked and laboured, and yet the masses are unmoved and trample under foot some of the plain commands of Christ, what shall be done?

What did our Saviour do under the same circumstances? When the Jewish people rejected the gospel and denounced its Author as an impostor, did He seek the force of civil power to coerce them into obedience? No, indeed, but He intreated them, prayed for them, and wept over them. Yes, He appealed to his Heavenly Father in their behalf; and this is the Christian's only source of appeal to-day.

If Christian men to-day had the Spirit of Christ, they would petition Divine instead of human aid in prosecuting the work of the gospel; they would in their secret chambers, and not in legislative halls, obtain their strength; and by the power of the Spirit of God, and not by the power of civil law, would their work be effective in bringing souls to a saving knowledge of Christ.

I. J. HANKINS.

Claremont, South Africa, Sept. 11, 1893.

### THE CHRISTIAN'S CITIZENSHIP.

THE apostle Paul says, "Our citizenship is in heaven." Phil. iii. 20, Revised Version. The commonwealth of the child of God is the kingdom of heaven. Of this dominion it is written, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. ciii. 16.

Of course the Creator of all things is by right the ruler of all things. But Satan has disputed this right, and has therefore endeavoured to establish a kingdom of his own. He said, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. xiv. 13, 14. These words are rebellious utterances, showing the wicked design of the great usurper. Man deceived, surrendered himself and his realm into the hands of Satan, so that now the devil claims this world as his kingdom. See Matt. iv. 8, 9; Luke iv. 5-7. The officials in this kingdom of darkness are the demons,

Satan and his angels. The apostle exhorts:—

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places." Eph. vi. 11, 12.

Fallen humanity compose the subjects of the realm, and are the citizens of this kingdom. The citizenship of all who receive Jesus as their Saviour from sin, is transferred from the dominion of Satan to the kingdom of Christ. Paul, referring to the deliverance that God hath wrought through Christ, says He "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. i. 13.

The Christian, being honoured and intrusted with the citizenship of heaven, is instructed to live and act in complete harmony with the laws of heaven. He is also expected to be a co-worker with Christ in persuading the subjects of Satan to ground their arms of rebellion against the government of God, and have their citizenship transferred to heaven. In His prayer for His followers, Christ said to His Father, "The world hath hated them, because they are not of the world, even as I am not of the world." "As Thou hast sent Me into the world, even so have I also sent them into the world." John xvii. 14, 18.

The sinner's relation to the kingdom of God is set forth in the following statement: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12. This is all that Satan can do for the subjects of his kingdom. He alienates them from God, from hope, and from life, makes them slaves while they live, and when dead locks them up in the cold grave to await their final punishment.

But the gospel of Christ changes all this for all who accept it. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Verse 13.

Jesus is the great Peacemaker. When man beholds the love of God that is shown in the gift of His Son, he is at once ready to surrender, so "He [Christ] is our peace, who hath made both one." Verse 14. The sacrifice of Christ conquers the rebel who beholds it by faith. Christ slew the enmity by Himself dying, and then He came and preached peace. Verses 16, 17. By yielding, both Jew and Gentile have access by one Spirit unto the Father. Thus they become "fellow citizens with the saints of the household of God." Verse 19.

Just as soon as the sinner accepts

Christ as his Saviour, his citizenship is transferred to heaven; but he himself receives a commission as an ambassador for Christ to sinners. Christ immediately sends him into the world, sends him on the same kind of mission that Himself came on to this world. That is, he is sent with messages of the good news of salvation to the lost. Thus we see that sinners do not immediately leave this world for heaven by having their citizenship transferred to that place. But they do become members of the heavenly family, and are taken into the sacred union of sons and daughters of God.

Being children of God and ambassadors of the Lord Jesus Christ, they are placed under the especial care and protection of the strongest power in the universe. They can therefore go forth with the blessed message of eternal life to the dying sinner, without the least fear of being harmed by the emissaries of evil. Matt. x. 28; Luke xii. 4, 5.

When the heart is wholly surrendered to the will and keeping of God, the thoughts will be turned toward Christ constantly, and all the while that this is so the work with and for the Master will be sweet rest and holy joy to the heart. The thought to the Christian that he is accepted of the Lord, and that all things are his, enables him to see the love of God in all the works of his hands. It is the devout child of God who can enjoy the things seen in the realms of nature with the keenest relish and the sweetest delight. Father's handiwork and Father's power and skill and love are read in every blade of grass and every bud and flower. The mighty worlds pursuing their trackless route in the highway of the stars, constantly draw from the heart sweet praise. Yet these thoughts only serve to attract us toward things dearer still. For they connect us with the world that is to come; and our meditations are of the bright eternal ages, when sin, sickness, sorrow, pain, decay, and death are all in the past. We think of the time when our embassy will be completed, and we at home in our Father's house, with glorified bodies; we associate ourselves by faith with the Redeemer in person, and with the angels, together with our loved ones, never again to be separated. But when we have thought of all that our finite minds can grasp, we are assured that there is an infinite amount of indescribable glory beyond. But as we have eternity itself in which to grow and receive, we wait and rest in the Lord.

WILLIAM COVERT.

It is not difficult to trust God when everything goes smoothly, and we see no difficulties before us but such as we have been accustomed to meet and conquer; but to trust Him when we are face to face with those that we cannot see our way through,—that is true faith.

### LOT AND ABRAHAM.

ABRAHAM went out because God called him. Lot went because Abraham did. He had no call from God, but he thought Abraham was a pretty safe man to go along with. The Lord said to Abraham "Get thee out of thy country and from thy kindred." Lot was one of the kindred, who still clung to Abraham and would not be shaken off. God blessed Abraham, and Lot contrived to share the blessing. They prospered. Their flocks ate up the pasture; their herdsmen quarrelled over it; and the time came when they must separate.

Abraham proposed the separation, and gave Lot his choice of everything temporal. Lot instead of declining the favour and modestly saying to his uncle, "You have been called of God to this land; it is for you to decide where you will go, and I will go in the other direction," accepted the offer of the unselfish Abraham and took for his choice the *best of the land*—the well-watered plain of Jordan, leaving Abraham to content himself upon the hills as best he might. Lot probably was wealthy, and perhaps sold his herds and invested them in city property. Abraham still held his pilgrim life, and walked with God upon the hills. Lot sat in the gate of Sodom among the judges, the Honourable Judge Lot; his children married in Sodom, his family learned the vices of Sodom, he vexed his righteous soul from day to day with their unlawful deeds; but he did not leave them and go out from among them till the fiery storm was gathering in the air. He was vexed, but still he remained, and lost everything. His wealth perished in Sodom. All he carried there or gained there went down in the flame.

Abraham did not stay in Sodom to be vexed; he kept clear of Sodom; he would not have Sodom's wealth; and when he had rescued the king of Sodom from captivity and brought back Lot and his family from the hands of their enemies, while the king of Sodom very politely offered him all the treasure he had recovered from their captors, he refused the whole of it; declared that he would not have so much as a thread, or a shoe latchet, lest any Sodomite should say that the king of Sodom had made Abraham rich.

Lot lost everything in Sodom. Abraham, outside Sodom, found blessing at the hand of God. They that are of faith are blessed with faithful Abraham. But it would sometimes seem that there are more who delight in the example of Lot than there are who follow the faithful Abraham. Lot is not held up to us as an example; an awful warning is found in his history; he passes from view under a cloud of shame; his memory was preserved in nations which were, as a rule, no blessing to the world, and no friends to the people of God. Abraham was

blessed and made a blessing, and all the nations of the earth to this day are blessed in faithful Abraham and in Abraham's seed.

Who are we following to-day? Are we sons of Abraham, or are we following the example of Lot? . . . Let us be warned by the mistakes of a just man, and let us follow the example of faithful Abraham, that we may with him be blessed and brought to share in his eternal inheritance. "For if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—*The Christian*.

### THE RELIGIOUS VERTEBRATE.

NATURAL scientists classify the animate creation in two grand divisions,—vertebrates and invertebrates. The vertebrate is the animal with a backbone and its accompanying skeleton, which gives to its possessor grace and definiteness of form, combined with strength and beauty. He is a higher order of being than his invertebrate brother, and much more perfectly developed.

In the church of Christ a twofold classification appears not unlike that of the natural scientists. There are vertebrate Christians and there are invertebrate Christians. There are Christians with no moral backbone, no clearly defined character, no spiritual grace and power. They may be men or women of culture, of large views, of more than usual capacities and talents; but they add little strength to the church, they exert little influence for good.

On the other hand there is the religious vertebrate, the Christian with the backbone. He is instinctively recognised as belonging to a much higher order of spiritual being. He is a well formed and clearly defined character. He is a power in the church and community, a noble product of spiritual development.

What makes the difference between these two classes of Christians, found in every church and every community? The backbone.

But what is the backbone? In animals it is that strong bony column which, with its branches, gives firmness and shape to the body, holding in place the softer flesh and sinews and muscles. Animals that lack this internal skeleton are often provided with a clumsy substitute covering them externally in the form of a shell, as in the case of the oyster and crab.

The vertebrates are creatures with an internal skeleton, as contrasted with those having an external skeleton, or no skeleton at all. So the vertebrate Christians are those Christians whose basis of character and conduct is within themselves; while the religious invertebrates either have no fixed rule of life, or are constantly seeking some rule outside themselves.

Spiritual backbone is not merely strength of will; for we may find that very often in the religious invertebrate. It is, rather, definite moral principle, strong personal convictions of truth and duty, than which nothing is more essential to the development of the true Christian character. Without this there can be no moral strength and maturity, nor any beauty or completeness of life. The character that is not shaped and braced by definite principle will be as unsubstantial as the jellyfish, and as changeful as the clouds or the shifting sand. The spirituality that is not vitalised by the leaven of moral principle will have no power of growth or development, but must remain for ever imperfect.

For too many persons the sole law of action is external. They are the slaves of expediency, or public opinion, or what not. Instead of a backbone, they have a shell, and their spiritual life is but a clumsy and inefficient affair. Not a few young disciples long for some definite command, some "Thou shalt," or "Thou shalt not," to settle every difficult question that presents itself to them. They fancy that it would make life easier, and the path of duty much plainer; and they forget that such a course would be fatal to all extended spiritual growth. How many refer all debatable matters to the minister, or to some Christian friend of greater wisdom and experience than themselves, and order their conduct by the advice given? In special emergencies, when such advice cannot be obtained, or when it is unsatisfactory, they turn their Bibles into conjuring books, and by the chance opening to some significant word or verse they decide that which should have been determined by a clear principle within themselves. Such a use of the Bible degrades the word of God to the level of a heathen oracle. Worse than this, it condemns him who so uses it to a perpetual state of spiritual invertebracy.

A worthy moral or Christian character can no more be developed by formal obedience to specific precepts than can great scientific knowledge and power be built upon mathematical rules. One will not become a Newton by merely committing to memory all the mathematical formulæ. . . . We must search beneath all rules and precepts for the great principle which they embody. This is the secret of spiritual strength, of noble and growing character.

Principle is the moral "base-line" by which we measure and direct our conduct as accurately and as surely as the surveyor maps out the line of a railway. Principle is like the law of crystallisation; it renders a man's character as much superior to that of the mere legalist as the crystal is unspeakably more beautiful than the amorphous rock.—*George H. Hubbard*.

THE HOME.



SOME MIGHTY GIANTS.

THE size to which some trees grow is really wonderful. At a place called Alonville, in Normandy, there is an oak which is more than thirty-five feet round the trunk. It is very old. The inside of the trunk is decayed. It has been hollowed out, and a chapel has been made in the trunk. It is nicely paved, and there is a flight of steps, in front, leading up to it.

In South America the locust tree grows to a very great size. A gentleman who had been there saw one which was so large that it took fifteen Indians, stretching out their arms just so that their fingers would touch, to measure round the trunk of it.

The greatest trees in the world are in California. There is a small forest of these big trees on the side of a mountain. Some of them when they have fallen down and been hollowed out, are large enough for two or three men on horseback to ride abreast through the trunk. One of these trees is four hundred and fifty feet high. If this tree were hollowed out, the trunk would make a room large enough to hold a school of a hundred boys and a hundred girls, with a dozen teachers.

Some of these trees have fanciful names given to them. One group is called the "Three Sisters." A single tree, standing by itself, is called the "Old Bachelor." Another is called the "Old Maid." Two others, stand-

ing together, are called the "Mother and her Son." The mother stands three hundred and twenty-five feet high, and her son is rather tall for his age, as he reaches to three hundred feet. There is one tree called the "Mother of the Forest." It rises straight up to the height of a hundred and forty feet before a single branch appears. Then it goes up and up and up till it reaches to three hundred and sixty-three feet, that is only forty-one feet less than the top of St. Paul's Cathedral, London.

Very few of us may ever see these great trees. But even the large oaks, or pines, or chestnuts, that are found in woods and forests everywhere, are very interesting to look at. When we think of their great spreading roots underground, of their huge trunks, of their long, spreading branches, and of the multitude of leaves that cover them, we feel how much pleasure the trees give us by their size.—Rev. Richard Newton.

TREES OF RIGHTEOUSNESS AND SECRET OF THEIR STRENGTH.

WHAT a wonderful thing a tree is! Look at it closely; study it carefully. Heaven-sent messages unfold with its opening buds, flutter on its rustling leaves, wave from its swaying branches, and cling to its spreading roots. And if we but pause to listen, from every part of it may be heard the still small voice of the great Creator whispering words of love and instruction, of warning and comfort.

Look at that old familiar friend! For years and years it has guarded the entrance to our home. We have climbed its rugged sides, swung in its branches, rested in its shade, eaten of its fruit, and sought its shelter in the storm.

How often we have seen it bent to the ground and shaken and twisted in every limb by the mighty storm-winds. And yet it has straightened up as soon as the storm was past, and has seemed to grow stronger every day.

The heat and droughts of summer have never affected it. When the grass and flowers were drooping and dying for want of rain, the old tree stood there as bright and green as ever.

Every spring it has put on a new green dress, and adorned itself with fragrant blossoms; every autumn it has rained upon us the most delicious fruit.

What is the secret of its great age and strength, and of its ever-green leaves and never-failing fruit?

Look down at its roots. Uncover them and follow them throughout their endless twistings and turnings, and you will dis-



cover the secret of the old tree's strength.

Great, gnarly, underground branches it has spread out on every side, which strike deep into the ground and throw out multitudes of tough, wiry rootlets that twist themselves round the very rocks.

But look again. The old tree is not content to find merely a solid resting-place, it seeks for life and nourishment as well. Down, down, and then farther and farther to the right it has sent out a great strong root. Where does it go? Follow it and you will see. Down under the cellar wall, tearing up the cellar floor, and out at the other side of the house goes that wonderful root, until you find it quenching its thirst at the family well, or at the little stream that flows through the garden!

Ah, no wonder the old tree stands so fresh and green through the heat of summer; it has moisture and nourishment of which we little dreamed! No wonder it stands unmoved through the storms and tempests; its roots are clinging fast to the solid rocks beneath!

Now list to the heavenly message: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith." Col. ii. 6, 7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 7, 8. "Being rooted and grounded in love" (Eph. iii. 17), and "God is love" (1 John iv. 8), "the root of the righteous shall not be moved" (Prov. xii. 3).

There is the secret of the strength and never-failing fruit of the righteous man. He is rooted and grounded in Christ the solid Rock, and yet the living, life-giving Rock. There is the source of all his power to resist the storms of trouble and sorrow, to withstand all the fiery heat of temptations. From Him he draws all his nourishment, and satisfies all his thirst. Christ dwells in his heart by faith, and he is strengthened with all might "by His Spirit in the inner man." His branches bring forth holy fruits because he has sent his roots down deep in Divine love; "if the root be holy, so are the branches." His fruits never fail, for Christ, in whom he is rooted, is "the same yesterday, to-day, and for ever," and daily gives him just the nourishment that he needs.

But the wicked are not so; "their root shall be as rottenness" (Isa. v. 24), "the whirlwind passeth, so is the wicked no more" (Prov. x. 25).

Oh, shall we not learn, before it is too late, the lesson that God would have us learn from the trees? In what kind of soil are we sending down the strong rootlets of our affections? In

the barren soil of this earthly wilderness, or in the rich, nourishing soil of heaven? Are we sending out our roots to broken and empty cisterns thinking to quench our thirst? or to the cool, crystal waters of the never-failing Fountain of Life. Do the rough winds of persecution and tempests of sorrow cause us to strike our roots still deeper and twine them still closer round the Rock of Ages? If not, can we hope to stand unmoved in the great whirlwind that is just before us? Can we hope to be found standing in our place and bearing good fruit when the Master cometh?

#### ROOTED IN LOVE.

UNSHAKEN as the sacred hills,  
And fixed as mountains stand,  
Firm as a rock the soul shall rest  
That trusts th'Almighty hand.

Not walls nor hills could guard so well  
Fair Salem's happy ground  
As those eternal arms of love  
That every saint surround.

—Selected.

#### SIMPLE REMEDIES FOR COMMON DISEASES.

MANY of the cases of illness which are constantly occurring in nearly every family, are of such a character that they can as well be treated by an intelligent, well-informed mother as by a physician. Important cases demand medical advice; but every parent ought to be sufficiently well-informed to be able to attend promptly and efficiently to the great majority of the ailments to which all families are liable. A mother, too, should be able to render efficient aid to the physician in cases of grave illness, in which as much often depends upon good nursing as upon medical advice.

If children are properly clothed and fed, allowed plenty of exercise, fresh air, and sleep, they will seldom be ill. The same is equally true of grown people. Accidents, exposures, and indiscretions will occur, however, resulting in various ailments. If the simple directions given for treating some of the common ailments are carefully followed, much trouble, expense, and suffering may be avoided. Few drugs are recommended for internal use, because the cases in which they are really needed are such as require the personal attention of a physician.

*Hygienic Agencies.*—Nature has not provided agents by the use of which the penalty of transgression of her laws may be evaded; but there are certain natural agents, the proper employment of which will preserve health. If a person becomes diseased by neglecting to thus use these health-promoting agents, the only proper, and the most efficient, way in which to recover from disease is to begin at once to do that which has been neglected. Thus it is that those agencies which are promotive of

health and life become remedies for disease.

As might be supposed from the foregoing, the most potent remedies must be those agents which are the most essential to the maintenance of life and health. Among these, the following are the chief: *Air, water, food, clothing, exercise, rest, cheerfulness, sunlight, and electricity.*

*Air.*—Pure air is the first and last desideratum of human life. Individual life begins with the first breath, and ends with the last act of respiration. A human being lives largely in proportion as he breathes. Frogs and lizards are sluggish, because they breathe little. Birds are more vigorous in their movements, because of the wondrous capacity and activity of their lungs. So with human beings. Need we suggest that those feeble-minded creatures who emulate each other in compression of the waist—thus curtailing their breathing power—are like frogs and lizards in their capacity for appreciating the “joy of living?” or that their organs of cerebration may be as small as their waists? Has a man consumption? Let him live in the open air; he cannot breathe too much. Thousands of patients die in hospitals for want of fresh air. God's oxygen is the best tonic known. Fill the sick-room with it; the patient's chances for recovery will be thereby increased fold. Its disinfectant and deodorising properties are unsurpassed. All it requires is unrestrained action.

*Water.*—This limpid fluid constitutes three-fourths of the whole weight of the human body. The brain, the organ of thought, contains a still larger proportion. Its value as a curative agent is in direct ratio to its importance in the structure of the body. Water is valuable, 1. To dilute the blood, being the *only* drink; 2. To cleanse the body from impurities within and without; 3. As the most efficient means of applying heat and cold in the various forms of baths. Nothing relieves thirst like water. Nothing will regulate the temperature of a fever patient so effectually as water applied in the form of a cool pack. In relieving the coma of narcotic poisoning, apoplexy, sunstroke, and lightning stroke, cold affusion is more potent than all other remedies combined. No salve, liniment, plaster, ointment, or medicated lotion is equal to pure soft water as a dressing for wounds. Water—hot, warm, tepid, cool, cold, or iced—is useful at the appropriate time.

*Food.*—“As a man eateth, so is he.” A loaf of bread, eaten, digested, assimilated, becomes flesh. A pound of pork, put through the same process, also becomes flesh. The first becomes pure, healthy flesh; the second becomes gross, diseased flesh. Lord Byron appreciated this fact when he declared

that he “felt himself grow savage” whenever he partook largely of animal food. If a man has filled himself with grossness, so that his liver is clogged, his stomach and bowels torpid, all his vitals congested, and his life-current sluggish, the best and only remedy is to “mend his ways” at once, and adopt the diet which nature indicates is best. In this way thousands of wretched dyspeptics and hypochondriacs have sought and found their squandered health.

*Clothing.*—The absurdities of fashionable dress are too glaring to require exposure. All admit the need of reform, but few have moral courage to break Dame Fashion's shackles. To the pinioned, corseted, fettered, dying daughter of Fashion, who would scarcely be conscious of living except for the aches, pains, nerves, and neuralgias, an emancipation is offered in a dress which clothes the body equally from head to toe, gives perfect liberty of action to every muscle, allows room for a deep inspiration and a vigorous heart-beat, removes from the hips those cumbrous, dragging weights, and unties the lower extremities!

*Exercise.*—Life is activity; stagnation is death. This is true everywhere. It is this alone that makes the difference between the sparkling brook and the slimy pool, the blooming flower and the withered shrub, the labourer's brawny arm and the student's flaccid muscle. Few men die of excessive brain-work; many die from lack of muscle work. Proper exercise is a powerful remedial agent.

*Rest.*—During sleep is the time when Nature converts her workshop into a repair-shop, mending broken nerve fibres, replenishing wasted muscles, repairing tissue cells, and renovating worn-out particles. When the body is wasted by disease, how much of this work there is to be done! and how important that sleep be afforded as a prerequisite for its accomplishment!

*Cheerfulness.*—“Laugh and grow fat” is an old adage. *Laugh and get well* would be just as true. Indeed, the remedial power of a hearty laugh is sometimes greater than that of any drug in the *materia medica*; and its salutary effects have often saved the life of a failing patient. “A merry heart doeth good like a medicine” is good Bible hygiene.

*Sunlight.*—Sunshine paints the skies, colours the leaves, and tints the flowers. Under its genial influence all nature thrives. It surpasses all other agents in restoring a natural colour to the blanched and ghost-like faces of long-housed invalids. Sun-baths are powerful remedies for disease, if rightly used.—*J. H. Kellogg, M.D., in the Household Monitor of Health.*

“By the thorn-road and no other  
Is the mount of vision won.  
Tread it without shrinking, brother!  
Jesus trod it—press thou on!”

Every good tree  
bringeth forth  
good fruit

Matt. vii. 17.



Herein is my Father  
glorified,  
that ye bear  
much fruit

John xv. 8

Wherefore by their fruits  
ye shall know them.

Matt. vii. 20

**BEARING FRUIT.**

SAVIOUR, make us good and kind like Thee,  
Then each one will be a fruitful tree,  
Bearing buds and blossoms beautiful and sweet,  
Bearing precious fruit to lay at Jesus' feet.  
—F. E. Belden.

**A LESSON FROM THE TREES.**

"We should bring forth fruit unto God." Rom. vii. 4.

As we sit down to rest in the shade of a grand old apple tree and look up at the strong branches bending neath their load of rosy apples, we ask, "Lord, what lesson would you have us learn from this fruit tree? Help us to understand." Suppose we begin to study and think about it, and recall what He has said about fruit trees in His holy word, and see if He will not make us understand.

We know that this is a good fruit tree because it has such good fruit; and we know that that one over yonder is a bad tree because it has such little, hard, bitter fruit. It is just as Jesus said, "Every good tree bringeth forth good fruit; but a corrupt tree

bringeth forth evil fruit"; and, "by their fruits ye shall know them." We wonder why that bad tree does not bring forth good fruit like this good tree. And then we remember that it cannot because it is all bad inside; of course nothing good can come out unless something good is in it. And we read this also in our Bible. It says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." We turn on a little farther, and read these strange words; "A good man bringeth forth that which is good; and an evil man bringeth forth that which is evil." What! does God mean that men are like fruit trees, and that bad men are like bad fruit trees, and good men are like good fruit trees? Yes, that is just what He means, for read Rom. vii. 4. It says that "We should bring forth fruit unto God." Ah, that is the lesson, then, that He wants us to learn from this good fruit tree: We should bear good fruit for Jesus.

But what kind of fruit can He mean

for us to bear? The Bible says that, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the kinds of fruit that Jesus loves best, and that He wants us each to bear. He says that if we bear these kinds of fruit we shall be called His "trees of righteousness," because we do only those things that are right. Are you not glad that you may be a good fruit tree for Jesus, and bring forth loving looks and words, and kind gentle actions to please Him?

But there is one thing that you must never forget. You cannot bear these fruits unless you have the Spirit of Jesus in you, for it says that these are the fruits of His Spirit. He says, "Without Me ye can do nothing." Do you know why? It is because without His Spirit in you, you are all bad inside and full of naughty thoughts and feelings, so that no good fruit can come forth a bit more than it can from a bad tree. But if you ask Jesus to fill your heart with His sweet, gentle Spirit, He will do it. Then your thoughts and feelings will be pure; then you can bear good fruit, for it changes you from a bad tree into a good tree. You need not wait till you are older, Jesus is willing to take the bad out of your heart now and help you to be His own little fruit tree. Will you let Him do it?

1. Did you ever see an apple tree loaded down with apples?
2. How can you tell whether the tree is good? Matt. vii. 20.
3. How can you tell whether the tree is bad?
4. Always what kind of tree bears good fruit? Matt. vii. 17.
5. What kind of tree bears bad fruit?
6. Why cannot the bad tree bring forth good fruit?
7. How is a good man like a good fruit tree? Luke vi. 45.
8. How is a bad man like a bad fruit tree?
9. What lesson does God want us to learn from the good fruit tree? Rom. vii. 4.
10. Then whenever we see a good fruit tree, what should we remember?
11. What kinds of fruit does Jesus love best and want us to bear?
12. What is it to be loving? Joyful? Peaceful? Long-suffering? Gentle? Good?
13. What is it to have faith in God?
14. How are we when we are meek? Temperate?
15. If you do all these things, what will Jesus call you? Isa. lxi. 3.
16. Can you bring forth these good fruits alone?
17. Why not?

18. Who only can take away the bad that is in your heart?

19. Then who only can help you to bear good fruit?

20. Is He willing to do it now while you are so young? Matt. xix. 14.

#### THE LITTLE FRUIT TREE.

ONE day Willie was in the garden and saw a very young fruit tree, which bore three large and beautiful pears upon its slender branches. Willie sat down and looked at the pears. By and by he said, "You are such a little tree, and yet you bear large fruit."

Did Willie dream it, or was there really a soft little voice coming from the tree? Willie thought he heard it say, "God thought about me, little boy. He sent me the rain and the sun and the dew and the sweet juices of the earth, and so I can bear this beautiful fruit. God thinks about you, and sends you good things. What fruit are you bearing?" Willie sat still and thought a good while. Can little children bear fruit?—*Selected.*

#### THE TRAVELLER'S FRIEND.

THE Travellers' Tree is very abundant throughout the island of Madagascar, and rises from the ground with a thick, succulent stem like that of a plaintain. Long, broad leaves grow from opposite sides of the stalk, so that the tree looks like a huge, green, open fan. "Many of the trees," says a traveller, "reach thirty feet from the ground to the lowest leaves. I frequently counted from twenty to twenty-four leaves on a single tree, the stalk of each leaf being eight feet long, and the broad leaf itself being about six feet long.

During the most arid season this tree contains a large quantity of pure, fresh water, supplying to the traveller the place of wells in the desert. So abundant and pure is the water that the natives will not take the trouble to go to a spring or well, but draw off and drink the fluid of this tree.

The Rev. William Ellis says that on passing a clump of the trees, one of his bearers thrust his spear-head several inches deep into the thick, firm end of the leaf-stalk, where it joined the trunk. Instantly a stream of water gushed forth, about a quart of which was caught in a jug. The water was found to be almost ice-cold, clear, and perfectly sweet.—*Glimpses of the Animate World.*

**AMMONIA GAS.**—When quite concentrated, this may produce violent inflammation of the air passages, followed by pneumonia. Injury is most likely to be done in the use of ammonia in the cases of fainting or of narcotic poisoning. If applied at once, the vapour of warm vinegar would be of

service in neutralising the effects of this caustic gas. The continued inhalation of steam constitutes the best treatment. When severe bronchitis or pneumonia follows, they should be treated as elsewhere directed. *Ammonia should never be inhaled from a bottle.* A few drops at a time should be placed on a handkerchief, so that it may be well mixed with air.—*Home Handbook.*

#### Interesting Items.

—A ministerial crisis is reported in Spain.

—A \$3,500,000 fire occurred in New York city, Oct. 18.

—News of a decisive battle with the Matabele is expected from South Africa.

—The internal political situation in Austria is greatly strained, and rumours of a ministerial crisis are current.

—The death of the eminent musical composer, Gounod, is reported from Paris. Deceased was seventy five years of age.

—A railway collision is reported from Jackson, Mich., U.S.A., by which a dozen passengers were killed and thirty injured.

—By a recent flood on the Yellow River, in China, three ferry boats were swept away, and a hundred persons were drowned.

—Brigandage is unusually prevalent in the island of Sicily, and the authorities are devising energetic plans for its suppression.

—From Paris comes the news of the death of the veteran Marshal MacMahon at his chateau, Oct. 17. He was in his eighty-sixth year.

—There are over 2,600 cases of scarlet fever being treated in the metropolis, and the death rate from the epidemic is about thirty-five in a week.

—The president of the republic of Guatemala has declared himself dictator, dismissed the special session of Congress and ordered a new election.

—The National Protestant Congress is in session at Bath. The subjects considered are largely related to the danger to the country from Romanism.

—A fire which occurred a fortnight ago at Bradford small-pox Hospital has resulted in a great increase in the number of cases of small-pox in that vicinity.

—On the 16th inst. five men were killed and five injured at Wilmington, Ill., U.S.A., by an explosion of dynamite which they were using in digging a well.

—A dispatch from Belgrade brings news of the explosion of one of the government powder mills, Oct. 16, killing six men and shaking the country for miles round.

—Somewhat serious anti-European excesses are reported from Fez on the occasion of the celebration of the Moslem feast of the Moolood, or birthday of the Prophet.

—An industrial Co-operative Conference was held at Chelsea to consider the advantage of a closer union between the different working-class movements of the country.

—The secretary of the United States Treasury has announced to the Senate that if present conditions continue to the end of the year, there will be a deficit of \$50,000,000.

—The Gaikwar of Baroda has just passed a law making education compulsory for both sexes in his territory. All boys are to attend school from the age of seven to twelve, and girls from seven to ten.

—Pope Leo is endeavouring to impress the people of Europe with the idea that the Vatican is in a very dangerous situation, owing to the liability of war in Italy. His aim is to secure a conference of the powers of Europe upon the subject. In the event of a war in which Italy should be involved, the movable part of the papal treasury would, it is said, be transported to London.

—The *Chronicle's* Moscow correspondent telegraphs that towards the end of the month a conference of Orthodox Churchmen will be held to consider what steps to take for the repression of the Stundist and Baptist sects.

—The reception of the Russian fleet at Toulon, has been the occasion of great demonstrations of friendship on the part of the French and Russians. There seems to be something approaching an understanding between these two powers.

—Mortality from cancer has increased nearly seventy per cent in the last twenty-three years. Out of a million persons, six hundred and seventy-five die of this disease. Deaths from tuberculosis are on the other hand steadily decreasing.

—At a conference held at the Elysium Club, Chelsea, under the auspices of the Metropolitan Radical Federation, it was resolved to commence an agitation for the abolition of the House of Lords, and a committee of thirteen was nominated.

—Official statistics show that in Europe alone the quantity of beer consumed last year was not less than 3,000,000,000 gallons. Germany heads the list with 1,051,000,000 gallons, the United Kingdom coming next with 855,000,000 gallons.

—Slowly but surely the revolutionists in Brazil are gaining ground, having received important accessions to their forces by recent defections from the forces of the government. Rio Janeiro is still under fire from the insurgent fleet, and has suffered much damage.

—Two Hamburg doctors are reported to have discovered a new treatment for combating typhus, consisting of the subcutaneous injection of a preparation made from typhus bacilli. The treatment, it is stated, has already been successfully applied to patients.

—The Assembly of the Congregational Union, which was recently in session, at its final meeting considered a resolution dealing with the question of strikes, and also passed resolutions on the subjects of local option and Sunday closing, religious persecutions, and disestablishment.

—The struggle between the miners and coal-owners still continues, but the former are apparently certain of victory, as they are obtaining fresh advantages every day by the opening of the pits at the old rate of wages. Nearly £8,000 has been raised by the *Chronicle* for their relief.

—The Belgian mail steamer *Marie Henriette* from Ostend to Dover, ran down the Danish schooner *Elinor*, in the English Channel, soon after midnight on the morning of Oct. 14. The schooner, which was cut in two, sank immediately, only one of the six men on board being rescued.

—A New England firm is introducing an automatic gas-lighter for street lamps, which works on the principle of an eight-day clock. It is explained that the only attention the lighter requires is a weekly winding of the clock movement, and that it lights the lamp at the required time and extinguishes it at daybreak.

—A disastrous storm is reported from the eastern seaboard of the United States. In Washington, New York, and Philadelphia it appears to have been very severely felt, some lives being lost, and a considerable amount of property being destroyed. Several wrecks are reported from Lake Erie, with the loss of thirteen lives.

—It is computed that the number of missionaries throughout the world is 5,094, of unmarried female missionaries 2,445, of native ministers 3,730, and of native helpers 40,438. The total income raised annually for foreign missions amounts to £2,749,340. Of this sum England contributes £1,228,211, or nearly half, and the United States of America £786,991.

—According to accounts received in Madrid from Melilla, the Moors are continuing their warlike preparations, and have numerous and well-drilled forces in strong entrenchments, whence they make daring sallies against the Spanish lines. The Spanish remain on the defensive, and will delay an attack in force until they have 10,000 troops and a strong artillery train.

—A mysterious epidemic has raged the past week at Greenwich workhouse, the number of inmates attacked being over 200, of whom a dozen or fifteen have died. The disease exhibited some symptoms of Asiatic cholera, but the latest declaration of examining physicians is that it is not true cholera, which opinion would seem to be substantiated by the small percentage of deaths.

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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, OCTOBER 26, 1893.

FOR TERMS, SEE FIRST PAGE.

THIBET and Nepal are the only two countries of Asia not open to Christian missions. Nepal is an independent kingdom lying along the southern slopes of the Himalayas in Northern India. Its population is said to be about two millions.

TOWARDS the end of this month a conference of Russian churchmen will meet in Moscow, under the presidency of the Metropolitan, to take into consideration what steps are necessary for the extermination of dissenters, special reference being had to the Stundists and the Baptists. This will be the third conference of the kind. The Government has adopted all the propositions of the preceding conferences, so that about the only thing now left to do in the way of suppression of "heresy," is wholesale banishment and murder.

THE New York *Independent* has articles from several noted men, in response to the question, "Is the World Growing Better?" Dr. Cuyler's article contains a thought that is worth bearing in mind in this age when every invention, even of an instrument of death, is hailed as a sign of the speedy approach of the millennium. He says:—

"The wonderful advance made in science, art, and mechanical inventions, has nothing to do with the question, which is purely *ethical*. Brain-culture does not mean heart-culture; steam-engines and telegraphs are not spiritual agencies. In making humanity permanently better, God's word is the standard, and God's Spirit is the regenerating factor."

THE following is from *Lloyd's Weekly London Newspaper*, of the 8th:

"The *Lowestoft Standard* is constrained to say a word or two with regard to the prosecution of Frederick Leach, the Kirkley newsagent and tobacconist. Leach has been breaking the law by opening his shop on Sunday, and as a result has been twice fined by the magistrates. He feels himself hardly treated, and that not without reason. You see in the same town a man fined for selling a *Lloyd's* paper in his shop, whilst Salvationists are allowed to hawk the *War Cry* about the streets and to turn their place of worship into a newsagent's shop with impunity. There is another aspect of the case with respect to the boats which during the season ply for hire on Sundays. Their proprietors are not summoned, although the Act forbids the use of any boat or barge on

the Lord's day. Then why should Leach be punished? Again, there are those grocers in the town who possess beer licenses. Why should they not be summoned for selling other articles on Sundays? Why should two restaurants be permitted to open? The Act is simply absurd. A publican may sell tobacco on Sundays, whilst a regular tobacconist may not. A Salvationist may hawk papers, whilst a recognised newsagent may not; and some few people may imagine the Act to be a good one, whilst others may not."

There is an evident inconsistency in the law, but that is not the thing against which complaint should be made. The trouble is with the existence of any Sunday law. There never has been, and never can be, a consistent Sunday law. Sunday laws are arbitrary and inconsistent simply because they have no shadow of foundation in right and justice. In the first place the observance of Sunday in any way is contrary to the law of God, and therefore to compel men to observe it, is to compel men to sin; and in the second place, to compel men to rest even on the Sabbath of the Lord, is contrary to God's law, and so Sunday laws are evil in principle and in application.

It is well known that there is now in the United States a law which calls for the expulsion of every Chinese who will not consent to become a ticket-of-leave man. On account of lack of funds for that particular purpose, no general enforcement of the law has been attempted. It is no small affair to transport a hundred thousand Chinese, and the probability is that if it were seriously attempted, China would retaliate by expelling all Americans from China. The author of the infamous law is prepared for that, however, for he says:—

"I am perfectly willing to vote for a bill requiring every American missionary in China to return to his country within a year, the protection of this Government to be withdrawn from him at the expiration of that time. I would do this just as I would vote to expel every anarchist from the United States within a year."

This brings up for consideration the question of the right of the people residing in one country to say who shall and who shall not dwell in that country. It is a large question. There are very few, if any, people on earth who were the original occupants of the land in which they dwell. Therefore, when the people of any nation claim that people from any other nation have no right to dwell upon "their soil" without their consent, they thereby undermine their own claim to the land. The fact is that the only right is that of *might*. The nations of earth occupy the lands which they call their

own, only because they or their remote ancestors dispossessed the original inhabitants, and killed them; and the only right that they now have to say that people from any other country shall not dwell among them, is the fact that they may be more powerful.

THE Chinese outnumber, by hundreds of millions, the inhabitants of America. If they should pour into the United States by millions, overpowering the present inhabitants, they would have as much right to the exclusive control of the country as the present inhabitants have, and that is just none at all. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." Ps. xxiv. 1. God hath made of one blood all nations of men for to dwell on all the face of the earth." Acts xvii. 26.

NEVERTHELESS the nations of earth assume the exclusive right to the land in which they dwell, and if they be what are called "Christian nations," they also assume the right to the possession of the lands of other people. It would not be at all surprising if these other nations should learn the lesson that is given them, and should enact laws expelling strangers from among them. What would the missionaries do then? If they were missionaries of Christ they would remain, and God would protect them, or else He would make their death contribute more to the advancement of the Gospel than their lives could do. The Gospel does not depend on carnal weapons. Whenever the Gospel has really been carried to heathen people, it has been by the sacrifice of life, but not in battle. Christ has condemned the use of the sword in His behalf, and He will not accept its service now. It would be well if this fact were remembered by those missionaries who are declaring that the success of mission work in Africa depends on the overpowering of the Matabele by the English.

### RELIGIOUS MEETINGS.

THE Seventh-day Adventists of North London meet in Duncombe Hall, Duncombe Road, Hornsey Rise, every Sabbath at 11 A.M. This service is preceded by Sabbath-school.

Services are also held on Sundays at the same place, as follows: Bible study at 3 P.M., and preaching at 7 P.M. Hymn books and Bibles are provided for visitors, and all are welcome.