

THE Present Truth

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

Vol. 9.

LONDON, THURSDAY, NOVEMBER 2, 1893.

No. 31.

The Present Truth.

PUBLISHED WEEKLY BY

The International Tract Society,
PRICE ONE PENNY.

Annual Subscription Rates:

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

FOR COUNTRIES OUTSIDE THE POSTAL
UNION EXTRA POSTAGE IS ADDED.

Make all Orders and Cheques payable to The Inter-
national Tract Society, 59, Paternoster Row, London, E.C.

EDITORIAL COMMUNICATIONS TO BE SENT TO
451, HOLLOWAY ROAD, N.

"FRET not thyself [or, be not angry] because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb." Ps. xxxvii. 1, 2. See also Ps. lxxiii. 18, 19. Since this is the end of evil-doers, it is evident that whoever envies them, is in reality envying them their reward. How foolish! Surely none who consider the end of wickedness, can envy anybody's ill-gotten wreath, or be angry when selfish men use oppression. "Envy thou not the oppressor, and choose none of his ways."

"TRUST in the Lord, and do good; dwell in the land, and feed in security." He who trusts in the Lord will do good, and he will dwell securely. For "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

"DELIGHT thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way [roll thy way] unto the Lord; trust also in Him and He shall bring it to pass." Ps. xxxvii. 4, 5. This is a promise that is as sure as the existence of God. In it is the means for the solution of all difficult questions, and the removal

of all labour troubles, if men would but believe it. But men refuse to rest in the Lord, and wait patiently for Him. They become fretful and angry, and take matters into their own hands, and so spoil everything. In the world there will be trouble until the coming of the Lord, because men will be lovers of their own selves; but this need not disturb the Christian. "These things have I spoken unto you, that in Me ye might have peace."

Capital and Labour.—"And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee." Ruth ii. 4. There was no conflict there between capital and labour; nor will there ever be when such expressions can be used between employer and employes, not as a matter of form, but from the heart. When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can be no clashing. But only the Spirit of God in the heart can bring this about. Strikes, wars, and fightings will go on as long as evil desires reign in the human heart.

THE INFALLIBLE WORD.

THE question of infallibility is one that is receiving a great deal of attention at the present time. As a matter of fact, everybody believes that there is such a thing as infallibility somewhere; the question to be decided, is, Where is it? Many will deny that there is any such thing as infallibility, but it will be found that those who the most loudly deny its existence, are the ones who most complacently trust in themselves, and think that their own reason is infallible.

INFALLIBILITY is one of the great essentials of religion. In a matter

concerning our eternal destiny we cannot afford to rest on uncertainties. We must *know*. Now the Gospel provides a certainty. We are told that we may "rest in the Lord," and are exhorted to know the truth for ourselves.

BUT the church is not infallible, for it is composed of men, and there is nothing infallible in any man on earth. "He that trusteth in his own heart is a fool" (Prov. xxviii. 26), because "the heart is deceitful above all things, and desperately wicked." Jer. xvii. 9. This is true of the human heart without exception. It is just as true of the Pope of Rome as it is of the savages in Africa.

HERE is something that the Bible says about trusting in human power and wisdom. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 3, 4. "Thus saith the Lord, Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited." Jer. xvii. 5, 6. This is not an arbitrary decree, but the statement of a natural consequence. Man is as the grass. At his best state he is "altogether vanity." He who puts his trust in man, no matter who the man may be, is trusting in nothing; and he who trusts in nothing, must come to nothing.

LOOK now at the other side: "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 his roots by the river, and shall not see when heat cometh; and shall not be careful in

the year of drought, and shall not cease from yielding fruit." Jer. xvii. 7, 8. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is." Ps. cxlvi. 5, 6.

THE One who made the heavens and the earth is infallible, for we read, "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but Thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." Heb. i. 10-12. He "worketh all things after the counsel of His own will." Eph. i. 11. "Whatsoever God doeth, shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him." Eccl. iii. 14.

THERE is, however, no direct controversy about the infallibility of God. Few openly deny it, although one really denies it when he trusts in himself instead of in God. But the controversy in these days is over the Bible. The discussion is not between avowed infidels and Christians, but among those who profess to be Christians. There was a time when the Bible was held to be the word of God by all who professed to be Christians; but in these days the infidel's occupation is gone, since a portion of the church is acting his part.

THE above is strong language, but it is true. At the recent meeting of the Congregational Union, in London, a minister read a paper in which the position was taken that,

"A man who affirmed the absolute inerrancy of the Bible laid himself open to one or other of the three following charges: Either (1) that he did not know the facts with which he professed to deal; or (2) that he was unable, owing to the influence of some kind of intellectual strabismus, to see their true bearing and the conclusion to which they inevitably pointed; or (3) that he had not the manliness and courage to admit the unwelcome truth which he perceived."

Another minister, of another denomination, recently pleaded most pathetically with a congregation, not to lead souls to ruin by teaching them that the Bible is absolutely true. Said he, to the few souls who still hold that the Bible is true, and who are simple-minded enough to expect others to believe it:—

"You are safe—safe not because you believe in an absolutely inerrant Bible,—I hope you have a

better foundation than that,—you are safe because you believe in an inerrant Saviour."

From the report of another sermon, we take the following:—

"In the course of his argument, the preacher said that to claim infallibility for the Bible was to contend for more than itself claimed. Nor was infallibility to be found in the Church; and no man living within sound of a railway whistle claimed infallibility for a church creed. Infallibility could not be in a book, but must be in a person who was sinless. Therefore Jesus Christ the sinless One was the only possible seat of infallibility."

IN these references no names have been used, because our object is not to call any man in question, but simply to give a few specimens of a sentiment that is becoming alarmingly prevalent. Some may think that the last two quotations are not very bad, since, although they do set the Bible aside very summarily, they uphold the infallibility of Christ. But this is just what as a matter of fact they do not do. Speaking of this discussion about the Bible, a religious journal recently said:—

"We greatly fear that some of those who are trying to break up what they call 'book worship,' and thereby magnify the Christ, will soon practically get rid of Him also."

That is just what they have already done, as we shall show; and that is why we raise our voice in earnest protest and warning.

IT is said that the Bible does not claim to be infallible. Let us see. It *does* claim to be the word of God, spoken through men. Read the prophecies of Isaiah, Jeremiah, Ezekiel, and the rest, and on almost every page you find the words, "Thus saith the Lord;" "The word of the Lord that came," etc.; "The word which the Lord spake." To Jeremiah the Lord said, "Behold, I have put My words in thy mouth." Jer. i. 9. We read, "The word of the Lord came expressly unto Ezekiel the priest" (Eze. i. 3), and the Lord said to Him, "Thou shalt speak with My words unto them, whether they will hear, or whether they will forbear." Eze. ii. 7. And thus it is throughout the book. It claims to be the word of God; if it could be shown that it is not what it claims to be, then the whole thing would be a monstrous forgery, and unworthy of the slightest regard.

BUT let us read further as to what the Bible claims for itself. Take the following texts:—

"God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," Heb. i. 1, 2.

"No prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter i. 20, 21, R.V.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16.

"And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began." Acts iii. 20, 21.

"For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of God." 1 Cor. xiv. 37.

MANY more texts might be added, but these are sufficient. They show plainly that the Bible claims to be the word of God. It is not that it *contains* the word of God, but it *is* the word of God. In the words of the Bible, the Holy Spirit testifies. See Heb. x. 15, 16; 1 Cor. ii. 13. It was the Spirit of Christ that was speaking through the prophets. This is what the Bible claims, and there are many who *know* of a surety that it is true. They are not Bible critics, however, but Bible believers. "If any man willeth to do His will," said Christ, "he shall know of the teaching, whether it be of God, or whether I speak from Myself." John vii. 17. "The secret of the Lord is with them that fear Him, and He will show them His covenant." Ps. xxv. 14.

FROM the texts that have been quoted it is evident that whoever brings a charge against the Bible is bringing a charge against God. To say that the Bible is fallible, is to say that God and Christ and the Holy Spirit are fallible. For if the word of God be not infallible, then God is not infallible. But God is infallible, and so is His word. "As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those who trust in Him." Ps. xviii. 30. "The words of the Lord are pure

words; as silver tried in a furnace of earth, purified seven times." Ps. xii. 6. "For ever, O Lord, Thy word is settled in heaven." Ps. cxix. 89. Jesus said to the Jews, "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John v. 46, 47. And so it is that in rejecting the Bible, either as a whole or in part, men not only are in danger of rejecting Christ, but are actually rejecting Him. We write for the purpose of warning honest souls who may be confused by the show of learning made by Bible critics. Let them remember that "the fear of the Lord, that is wisdom, and to depart from evil is understanding." "A good understanding have all they that do His commandments." When people who decry the Bible profess to believe in an infallible Christ, it is enough to ask them how they can know anything about Him, if it is not from His word, which they treat so lightly.

BUT some will say, "Even though we admit the Bible to be infallible, every man's opinion and interpretation thereof is not infallible." Very true. We go further, and say that no man's opinion or interpretation of the Bible is infallible. Further still, we will say that there is not a man on earth, whose opinion or interpretation of the Bible is worth any more than the paper on which it is written. It is not what men think about the Lord, but what the Lord thinks about men, that we are concerned with. The Bible is not to be interpreted, but read, studied, and believed. The most learned man in the Scriptures can do no more than to lead others to the place whence he derived his knowledge and let them drink from the same fountain for themselves.

THERE are in the Bible many "deep things," and "things hard to be understood." But

"God is His own interpreter,
And He will make it plain."

He gives the Holy Spirit freely to every one who will receive it, as a Guide into all truth. John xvi. 13. The Spirit makes known to us the things that are freely given to us of God, "for the Spirit searcheth all things, yea the deep things of God." 1 Cor. ii. 10. Learning is not to be despised, but rather desired; but the humblest person who truly fears God, may understand the Bible far better than the most learned Doctor who

trusts in his own wisdom. The truth of God is hidden from the wise and prudent,—wise in their own wisdom,—and is revealed unto babes, who are willing to receive the wisdom that comes from God.

DEPEND upon it that souls will never be saved by preaching that throws the least discredit upon the Bible. The man who feels constrained to apologise for the Bible, may have crowds to listen to his smooth eloquence, but he will not have them crying out, "What must I do to be saved?" The men through whom God worked in the past, were men who believed the Bible without reserve. There were things that they did not understand, but instead of parading their ignorance as wisdom, they took it to the Lord, and waited for Him to show them wisdom. And God is as able and willing to do mighty things through human agency to-day as He ever was. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word." Isa. lxvi. 2; When we see the humble acceptance of the word of God, we shall see the demonstration of the statement that it works effectually in all that believe.

THE EYE OF FAITH.

THE Christian sees with the eye of faith. Faith is the only means through which we obtain a knowledge of the things to which Christianity pertains. By faith we have received all that we know of the life to come. By faith we look back to the time before man was, and "understand that the worlds were framed by the word of God." Heb. xi. 3. By faith also we understand truths of the highest importance pertaining to the present life. By the eye of faith we are enabled to guide our feet in the narrow path that leads by many snares and pitfalls to an eternity of joy and peace.

Faith sees that which is not cognizable to the natural senses. "Faith," we are told in Heb. xi. 1, "is the substance of things hoped for, the evidence of things not seen." But faith does more than simply see that which the natural senses cannot perceive; it contradicts the evidence of the senses. It refuses to see that which the senses claim to perceive. And this is where faith is especially valuable, for if we allowed ourselves always to believe the evidence of our senses, we should wander quickly and hopelessly away from the path which leads to God.

One of our senses,—feeling, for instance, that inner feeling which is of the mind and heart—says, I do not see any happiness in the way, or any eternal weight of glory at the end of it; but faith says, It is there! Again, feeling says (and perhaps reason backs it up), I see a great difficulty in the way; but faith says, It is not there; what you saw was only an appearance, not a reality. Faith deals only with realities. They may be invisible to us now, but they are no less tangible. That which seems so awfully real to us now, is described by Paul as the "light affliction, which is but for a moment"; the invisible glory beyond is an "eternal weight." 2 Cor. iv. 17.

Perhaps you see before you—or seem to see—a great list of very grievous sins that have darkened your past life. You have repented of and confessed them, but the devil comes and holds them up before you and says, There are your sins; do you not see them? You are too wicked a person for the Lord to save. But faith says, They are *not* there. And why? Because it quotes to you these words of God Himself, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. And when God forgives sins, He removes them from us "as far as the east is from the west."

The very fact that the devil tries to discourage you with a long and vivid array of your past sins that you have confessed, is reason for encouragement, because the devil never brings to a person's mind sins that are not confessed and pardoned. His work is to keep people in ignorance of their sins; but as soon as they are seen and confessed, and God has removed them according to His word, the devil holds them all up and tells the individual they are still there, in order to make him discouraged. He is as persistent in bringing such sins to the Christian's mind and keeping them before him, as he was before in keeping them in the background.

But faith says, "as far as the east is from the west, so far hath He removed our transgressions from us." Ps. ciii. 12. And thus we are enabled to know the *truth* on this vital point; for faith always speaks by the word of God; and His word is truth. Rom. x. 17; John xvii. 17.

Where feeling sees mountains, faith sees only molehills. Where feeling sees only the arm of flesh, faith sees only the arm of God. Where the

wisdom of man sees foolishness, faith sees the wisdom of God. Where feeling and reason see nothing but defeat, faith sees eternal victory. Where feeling and reason see only death, faith sees everlasting life. It makes all the difference in the world whether we shape our course in accordance with the evidence of the one, or the other.

Faith sees nothing but truth. More than this; it sees nothing but that which is worth seeing. Paul said to his Philippian brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. These are just the things that faith sees. So long as we direct our steps by the eye of faith, we shall walk in the paths of righteousness; but when we cease to walk by faith and begin to walk by sight, or by reason, or by feeling, we begin to go wrong, because we are guided by appearances and not by truth.

Moses at the Court of Pharaoh, and Joseph in the house of Potiphar, walked by the eye of faith and thus kept themselves from paths that were false and evil. We are told that Moses "endured as seeing Him who is invisible"; and we may be sure that Joseph, surrounded by the licentiousness and idolatry of Egypt, walked in the midst of them as one who saw them not. And so it is with the Christian of to-day. He is not influenced by that which he does not see. Though he may see evil and wickedness with his natural eyes, and feel the promptings of evil in his own heart, he *walks* by faith, which sees only his Saviour and the pardoning blood of Calvary, and the things of the kingdom of God.

The Christian must walk by faith, and faith alone. He will not be safe in making the least departure from the path that faith marks out, or in substituting any other source of knowledge for it, for all other sources of our knowledge are liable to be fallacious and misleading. And the devil can mislead a man every time when he can get him to substitute reason or feeling or something else, for faith. The devil surrounds his deceptions with very plausible appearances of truth. Notice how it was that he deceived our first parents. He appeared to Eve in the form of a serpent, and as she beheld him he was among the branches of the tree of knowledge of good and evil,

eating of its fruit. As she came near the serpent spoke to her. She was surprised to hear a serpent speak, for she knew God had not given it the gift of speech. Then the serpent told her that the fruit of the tree of knowledge would not cause her to die, but would open her eyes and make her like a god; for see, he said, I have eaten of the fruit and it has not hurt me; and more than that, it has given me the power of speech! This, when we come to consider it, was really an overmastering deception. Her eyes, her ears, her reason, all testified to the truth of what the serpent said. Ah, had she then been guided by faith, and not by these, she would have known the truth, and the history of the world would have been different. Faith would have said, "In the day that thou eatest thereof, thou shalt surely die." This was the truth, and all the specious appearances before her were entirely false.

The devil has lost none of his cunning since he tempted Eve. He has worked continually upon men's feelings, upon their reason, upon all their natural senses, to get them to discredit the word of God. If he can do this he can deceive them every time. But if we will cling to the word of God, if we will have faith in it in spite of all appearances, however plausible, that contradict the word, we shall escape the deceptions of the devil, and keep our feet in the straight path that leads to eternal joy.

Getting Faith.—How often in a conference meeting we hear some one say, "What we need in order to make our Christian work more of a success, is more faith." Very often a member will make the confession, "I know that the trouble with me is that I have not faith enough." And then they will resolve to pray for more faith. People seem to think that if they have not faith it is the Lord's fault, and that if he wishes them to have more of it, He must give it to them. They seem to think that faith is something that God must pour down from heaven, as He does the rain. It is an utterly senseless thing for men to complain that they have not enough faith. The only way to have faith, is to believe, and God has given all possible foundation for that in His word. What would be thought of a man on a broad plain, or by the sea-shore, who should complain that he is not breathing as much as he ought to? We should say to him, "Then breathe; for God has given you

abundance of air." So to the faithless one we may say, "Believe; for you have the word of God as free and as abundant as the air."

RIGHT AND WRONG WORSHIP.

THE fall, it has been rightly said, was the transferring of man's worship from God to self.

God claims man's worship as due alone to Him. He claims all worship, as being the only rightful Object of worship. To worship is to ascribe power and glory and honour to the object adored. This may be done either by words or actions. Indeed, as "actions speak louder than words," obedience is in reality the truest worship.

As God is the only Being who has power and honour and glory in Himself, He is the only proper Object of worship. All other things derive their power and glory from Him. Hence to ascribe such attributes to them, when they belong only to Him, is a falsehood. It matters not how glorious or exalted they may be; they have nothing except that which the Creator gave them. Whether they be angels, or principalities, or things in the heavens or things in earth, none have any power and honour and glory in and of themselves. All was bestowed by God, and to Him only can they be properly ascribed.

The devil fell from his exalted place in heaven because he became lifted up in his heart on account of his beauty and brightness. Eze. xxviii. 17. He saw—or thought he saw—something to admire in himself; and straightway he set to work to establish a kingdom of his own, and make himself an object of worship. But though he was, as the prophet tells us, "full of wisdom and perfect in beauty," and perfect in all his ways from the day of his creation till he began to be lifted up with pride, as soon as he saw *self* to be perfect, and full of wisdom and beauty and brightness, he began to fall. The Lord took from him His Spirit, and let him see, and let all the universe see, what he possessed of himself. But he immediately ceased to be an object worthy of admiration, and has been sinking lower and lower from that day to this.

No one will ever become so good and bright and beautiful, or get so near to God, as to be in himself an object of admiration and worship. Should he even be, as Lucifer was, the anointed cherub overshadowing the throne of

God, full of wisdom and perfect in beauty, and sinless in all his ways, just as soon as he would begin to admire *himself* and see in *self* that which is inherent only in God, he would make as great a mistake as Lucifer did, and the result, if persisted in, would be just as bad.

The same principle was revealed in the fall of our first parents. The tempter made Eve think there were some godlike attributes in herself, that only wanted the magic influence of the fruit of the tree of knowledge to cause them to spring into life and elevate her to her proper place. The result was her fall and the fall of the human family. And the evil principle of self admiration and self worship has been handed down in her descendants, and rules the world to-day.

The gospel turns men's worship back again from self to God. It shows men that self is nothing, and God is everything. It puts in men the Spirit of God, which is the Spirit of truth, and can never witness to a falsehood. The Spirit expels the thought that there is anything good in self, and testifies of Jesus Christ as the One through whom all goodness comes. It causes death to self, but life unto God. It brings life and immortality to light through the everlasting righteousness of Christ. In the worship of God it brings to man more than he ever dreamed of attaining through the worship of self.

Clearing the Way.—In mountainous countries, where the snow in winter falls to a great depth, it is often necessary to attach great ploughs to powerful engines, by which the snow can be removed. Sometimes the force of several engines is required before the obstruction can be removed. Suppose now that the engine driver should declare that it is impossible for his engine to make any headway as long as the snow is in the way, what would be said? He would be told that it is his business to remove the snow, and that if the snow were first cleared away, there would be no use for his snow plough. Just so must people say to the ministers gathered together to consider the "spiritual needs of London," when they declare that the Gospel can make no headway as long as the public-houses remain. They say that the attractions of the public-houses, gambling houses, and other places of vice, are so great that the churches cannot successfully compete with them. But the church exists on earth for the sole pur-

pose of saving men from those things, and if they were removed entirely from the land there would be no need for the church. Let the professed ministers of the Gospel preach the Gospel, and let all professed Christians live a Christian life indeed, and there will be no complaint about the superior attractions of vice. When Christ was on earth, the common people heard him gladly, and crowds flocked to hear the preaching of John the Baptist. For preachers to complain that they can accomplish nothing while wickedness is so rampant, is like an army of soldiers complaining that they can gain no victories as long as their enemies have arms in their hands.

♦♦♦♦♦ ADVOCATE—COMFORTER.

In the second chapter of the first epistle of John we read that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Whole "systems" of theology have been built upon the idea which is commonly attached to the word "Advocate," namely, that it means a lawyer. So men regard Christ as acting the part of a lawyer in heaven, labouring to work our cases through the heavenly court, before a God who is a stern and almost implacable judge.

We turn to the passage in question, in the Revised Version, and we find at the word "Advocate," a reference to the margin, where we read the following: "Or, Comforter or Helper. Gr. *Paraclete*." This opens up a new thought, and we pursue it further. Any reader of the PRESENT TRUTH can carry it through for himself. Let us see how easily it may be done, and what a wonderful blessing it will bring with it.

We will suppose that the reader does not understand the Greek. Those who do will not need these suggestions, but will take their Greek Testament and Greek Concordance, and look the matter up for themselves. But having our curiosity aroused by what we find in the margin of the Revised Version, we take Young's Analytical Concordance, and turn to the word "Advocate." There we find that it is indeed from the Greek word *Paraclete*. Of course this does not seem to help us much, for we cannot use the Greek Lexicon, in order to find out the meaning of the word *Paraclete*; but that need not hinder us in our study. We notice that the word "Advocate" does not occur elsewhere in the Bible, but we remember that the margin of the Revision gave "Comforter" as an al-

ternative reading, and we also remember that somewhere in the Bible we have seen that word; so we turn it up in the Concordance.

We find that the word "Comforter" occurs but four times in the English translation of the New Testament, and also that it is from the Greek word *Paraclete*, from which "Advocate" is derived, in 1 John ii. 1. Now if we have access to an Englishman's Greek Concordance, we may find that the word *Paraclete* occurs but these five times. Four times it is translated "Comforter," and once "Advocate," with "Comforter" in the margin. Let us now turn up all these texts in the Bible and read them.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." John xiv. 16.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." John xv. 26.

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . He shall glorify Me; for He shall receive of Mine, and shall show it unto you." John xvi. 7-14.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have a Comforter with the Father, Jesus Christ the righteous." 1 John ii. 1.

Now we have the texts all before us, and can read and re-read them, until the comfort that is in them comes into our hearts.

We are all accustomed to consider the Holy Spirit as *the* Comforter, forgetting that He is only "*another* Comforter." Jesus Christ is a Comforter, and the Holy Spirit is a Comforter simply because He represents Jesus Christ, coming in His name. Sorrow filled the hearts of the disciples when Jesus told them that He was going away from them. They had been used to going to Him in all their troubles, and He had always helped them and comforted them. So He said to them, "I will not leave you

comfortless." John xiv. 18. He promised to come again; but in the meantime, until His second coming, He sends His representative, the Holy Spirit, who speaks to believers the words of Christ, and who reveals Christ to us.

But this is not all. Jesus Christ is the Comforter, only because He is the manifestation of God the Father. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4.

Now let us read again, "If any man sin, we have a Comforter with the Father, Jesus Christ the righteous." What means the statement that we have a Comforter "with the Father"? Read John i. 1, 2: "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." Also the eighteenth verse: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." And again, "Believe Me, that I am in the Father, and the Father in Me." John xiv. 11. "I and My Father are one." John x. 30.

Now we can see how it is that we have a "Comforter with the Father." He is "the God of all comfort." There is no comfort to any soul in the universe, that does not come from God the Father. But Jesus Christ is with the Father, even "in the bosom of the Father." That is His dwelling place; He is there continually. He is the manifestation of God to men. His name is Emmanuel, "God with us." So we have a Comforter with the Father, in His very bosom, even God Himself.

And this Comforter is ours if we sin. He "comforteth us in all our tribulation." But sin is the greatest trouble, being the source of all the trouble on the earth. It was sin that "brought death into the world, and all our woe." So if we sin,—and "all have sinned,"—He is ready with His comfort. We cannot see Him, but "the only begotten Son which is in the bosom of the Father, He hath declared Him." The Holy Spirit comes as the representative of both the Father and the Son,—"another Comforter."

When He comes, He convinces of sin, and of righteousness, and of judg-

ment. We should not know that we had sinned, but for the enlightenment of the Holy Spirit. He makes us know that we have sinned, by revealing the righteousness of God. Just as the man who stands at the foot of a great mountain, or who gazes at the wonders of the heavens, feels his own insignificance (see Ps. viii. 3, 4), so he who beholds the righteousness of God, knows that he is a sinner. But God does not make known to us that we are sinners, in order to taunt us. It is the Comforter that convinces us that we have sinned. That same righteousness of God which causes us to know that we are sinners, is the righteousness which is declared unto and upon us in Christ, for our righteousness.

This then is the comfort wherewith God comforts us. In Christ He has given Himself for our sins. Because of His great love wherewith He loved us, even while we were dead in sins, He gives us His own righteousness in Christ. What confidence this gives us! God does not hate us, but He loves us. He loves not our sin, but He loves us, and He loves us so much that He has manifested Himself in Christ to take away our sin. We have a Comforter in the bosom of the Father, and if we accept the comfort that He offers us, we are taken into the bosom of the Father, and learn the preciousness of the words, "As one whom his mother comforteth, so will I comfort you."

CHRISTIANITY AND OTHER RELIGIONS.

THE PRESENT TRUTH has contained several criticisms of the "Parliament of Religions," and it is pleasant to be able to note that there was at least one expression of truth there. Professor Wilkinson, of the University of Chicago, had a paper on "The Attitude of Christianity to Other Religions," in which he said:—

"Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says no. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words, Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring religions of mankind. Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as groping downward, not groping upward. According to Christianity they hinder, they do not help. Their adherents hold on them is like the blind grasp of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The truth that is in the false re-

ligion may help, but it will be the truth, not the false religion. The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved."

It is significant, however, of the prevailing sentiment, that his paper is said to have "created a sensation"; and he is reported as having "had all his armour on," and being "a valiant champion with shield and lance." Fancy the benefit that can come to Christianity from a "Parliament" in which a man has to be armed and full of courage to dare to tell the truth about it.

"JESUS CHRIST THE RIGHTEOUS."

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.

Of all the beings who have lived on this earth, Christ alone "did no sin." He is the only one of whom it could be said, "There is no unrighteousness in Him." Ps. xcii. 15. He Himself could without egotism declare Himself to be sinless. And the reason why He could do this, was that He was indeed God. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John i. 1, 14. Christ was God manifest in the flesh, so that His name was Emmanuel,—"God with us." Matt. i. 23.

Because "in Him is no sin," "He was manifested to take away our sins." 1 John iii. 5. "This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 6. Note that He is our righteousness, and not simply a substitute for righteousness that we have not. Men are not, as a Roman Catholic work charges justification by faith with teaching, "reputed or considered holy on account of the merits of Christ, without really being so." The Bible teaches that they are actually to be righteous, through the merits of Jesus Christ.

More and more is it getting to be held by professed teachers of Christianity, that there is in man at least as much good as evil, and that the good in men will eventually gain the complete victory over the evil. But the Bible teaches that "There is none righteous, no, not one." Christ, who "knew what was in man," declared that "out of the heart of men proceed

evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark vii. 21, 22. He also declared that "an evil man, out of the evil treasure of his heart, bringeth forth that which is evil," and that good cannot come from a bad source. Luke vi. 43, 45. Therefore it is plain that from man of himself "no good thing" can come. "Who can bring a clean thing out of an unclean? Not one." Job xiv. 4.

God does not propose to try to bring goodness out of evil, and He will never call evil good. What He proposes to do is to create a new heart in man, so that good can come from it. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10.

No man can understand how Christ can dwell in a man's heart, so that righteousness will flow from it, instead of sin, any more than we can understand how Christ the Word who was before all things, and who created all things, could come to earth and be born as a man. But as surely as He dwelt in the flesh once, He can do it again, and whosoever confesses that "Jesus Christ is come in the flesh, is of God."

"If we walk in the light as He is in the light, . . . the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7. "We walk by faith, and not by sight." By faith we receive Christ, and to those who thus receive Him He gives the right and power to be called the sons of God. John i. 12. Then the exhortation is, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. ii. 7. This is walking in the light.

As the physical life is sustained by breathing and eating, so the spiritual life is sustained by faith; and as we cannot to-day breathe enough for to-morrow, but must keep breathing all the time, so we cannot to-day have faith for the future, but must continue to have faith, if we would continue to live a spiritual life.

While we thus by faith walk in the light, we are continually receiving Divine life into our souls, for the light is life. And the life continually received, continually cleanses the soul from sin. The cleansing is an ever-present work, showing an ever-present need. Thus it is that we can never say that *we* have no sin. It is always only "Jesus Christ the righteous."

It is by the obedience of One that many are made righteous. What a

wonder! Only one—Christ—obeys, but many are made really righteous. The apostle Paul said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. So then, if any one asks a Christian, "Are you without sin?" he can only reply, "Not I, but Christ." "Do you keep the commandments?" "Not I, but Christ." Imperfect and sinful in ourselves, and yet "complete in Him."

With God is the "fountain of life." Ps. xxxvi. 9. Christ is the manifestation of God, and so the fountain of life is in Him. "He ever liveth," and so the fountain ever flows. As it is said of the river of life, "everything shall live whither the river cometh" (Eze. xlvi. 9), so of the life of Christ, wherever it comes it cleanses from all defilement. And so, while confessing ourselves to be sinful and helpless, we are constrained to place all dependence in Him who "knew no sin," and are "made the righteousness of God in Him." 2 Cor. v. 21.

♦♦♦♦♦ "HE CALLETH THEE."

By the wayside, near Jericho, as Jesus passed along, sat blind Bartimæus, begging. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou Son of David, have mercy on me. And many charged him that he should hold his peace; but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; He calleth thee." Mark x. 46-49.

The result is well known. As soon as Bartimæus said, "Lord, that I might receive my sight, Jesus replied, "Thy faith hath made thee whole." "And immediately he received his sight, and followed Jesus in the way."

All men are blind by nature, for "all have sinned," and sin is blindness. "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus iii. 3. And "he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John ii. 11.

With a word Jesus gave to blind Bartimæus his sight. That was written

for our sakes, that we might know His power to open our sin-blinded eyes. Said He, "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. His word is light and life, and the same word that gave sight to Bartimæus, can remove the blindness of sin.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. In another article we have seen that Jesus as our Advocate, is our Comforter. It would have been better if the translators had put "Comforter" in the text, instead of "Advocate," since the latter word is associated in so many minds with the idea of a lawyer before a judge; but if we take the word "advocate" according to its derivation, we shall find the same comfort.

If we consult a dictionary we shall find that the word "advocate" is made up from two Latin words, meaning *to call to*. Thus an advocate is one who calls to another. In law it has come to mean one who speaks for another; but we will adhere to its original use.

Now let us read the verse with this definition of "advocate." If any man sin we have with the Father One who calls to us. God does not turn away from us, but calls to us in Christ, who is in the bosom of the Father. So we read, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ." 1 Cor. i. 9. "I marvel that ye are so soon removed from Him that called you in the grace of Christ." Gal. i. 6, R. V.

"God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. Jesus said, "The word which ye hear is not Mine, but the Father's which sent Me." John xiv. 24. Therefore it is God who calls to us, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

If any man sin, we have One with the Father who calls to us. And what does He say? "I will hear what God the Lord will speak, for He will speak peace unto His people." Ps. lxxxv. 8. He says, "Peace, peace to him that is far off, and to Him that is near." Isa. lvii. 19. Also He speaks righteousness. "I the Lord speak righteousness." Isa. xlv. 19. God has set Christ forth "to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Rom. iii. 25. When Christ speaks

righteousness to a sinful soul, then there is righteousness there, just the same as there was light when He said, "Let there be light."

And so again we find that Christ as Advocate is a Comforter. The voice that calls out to us, "Peace," comes from God Himself, for our Advocate is "with the Father." "The Word was with God, and the Word was God." The righteousness which it speaks is the righteousness of God. And He is calling to all; all may have the comfort, if they will hear His voice. "Incline your ear, and come unto Me; hear, and your soul shall live." What greater comfort could there be than to know that a voice from God is calling to us to come to Him? Whosoever reads this, "to you is the word of this salvation sent." Are you weary with grouping in the darkness of sin? "Be of good comfort, rise; He calleth thee."

THE PRIVILEGES OF LOVE.

It is love that finds the highest and best privileges in the Christian life.

Probably no one mentioned in Scripture had a more ardent love for the Saviour than did Mary Magdalene. Christ had cast out of her seven devils, and she was one that "loved much because she had been much forgiven." And her love brought her greater privileges than were realised by any other of the associates of her Master.

It was Mary's love for the Saviour that brought her precious lessons from His lips while her sister Martha was busy with household cares. But a greater privilege than this fell to her lot,—the privilege of anointing the Saviour of the world for His burial. The event is thus recorded by Matthew:

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor."

It is possible that Mary did not understand the full significance of what she had done; but she did that which her love prompted her to do, and God in His own wisdom ordained her reward. But what a contrast was presented in the mean and selfish spirit of His disciples! That which had been bestowed upon Jesus they characterised as a "waste"! As we are

told elsewhere, it was the traitor Judas who first whispered the idea among the disciples, not on account of his love for the poor, but because the money would have been put in the bag which he carried; but the suggestion met with prompt sympathy from the rest. They had been constantly with Jesus, which Mary had not. They had been chosen to the highest positions; they were the foremost in point of privileges and honour; but Mary was foremost in love. She obtained the privilege of anointing Christ for His burial and they lost it.

Mary sought not for honour and renown, but she gained it; for the Saviour said, "Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. xxvi. 13. And with it is also told the story of the meanness and ingratitude of the disciples. Her love brought her a privilege that might well have been coveted by angels; their selfishness brought them what was just the reverse.

Yet another instance is recorded of what Mary gained through her love for her Saviour. The record in Mark tells us that "when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." Mark xvi. 9. Mary, as we learn from the narrative, was more anxious to find Jesus than were the others, and she was the first to behold Him. She was the first to have visible evidence that she had a risen Saviour. At this time, also, as we are told in the twentieth chapter of John, Christ had not ascended to His Father. He had waited in order that He might appear unto her! Her love for Him held Him to the earth until He had filled her longing heart with joy and comfort.

Love gains the privileges now, as well as it did then. We may not have the talents or occupy the high position of others whom we know; but if our hearts are filled with the love of Christ, we may rest assured that our privileges will be as great as theirs. If we do that which our fervent love for Him prompts us, though we may not see the result now, we shall see by and by the privilege and the blessing that we gained, and the nearness which our love will have brought us to our Redeemer in the life to come.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16.

HE LED ME.

HE led me through a darkened way,
I trod on many a thorn;
I walked alone, for none would stay
By one they deemed forlorn;
They shunned me as a marked man,
By grief and sorrow known;
But little knew they of His plan
To make my heart His throne.
He took from me the things He lent
All—and left me bare—
Wounded and sorrow-marred, and spent
With anxious thought and care.

In losing all I found the best
That ever heart could find—
In Him my hope, and joy, and rest,
And comfort to the mind.
He gave me faith to lighten care,
And strength to bear my grief;
He broke from me my earthly snare,
And gave my heart relief.

Not one of all my many cares,
My sorrows, fears, and pains
Was one too much; I sought by prayers
The cleansing of my stains;
I found that there was only One
Could understand my heart,
Could give me comfort when undone,
And rase my sorrows' smart
All praise to Him, who through my pains
Sped me unto His side,
From all my losses spring up gains,
My hopes, from Him who died.

M. Y. W.

A LESSON FOR OUR DAY.

"WOE unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

In these words of denunciation a solemn warning is given to the churches of to-day. It will make every difference with us as regards our eternal future whether we receive or reject the message and the messenger that God sends. All truth originates with God, and according to its character is invested with influence to move men. Spiritual truth is above all else, and Christ came to reveal this manner of truth to the world. The Father came in vital connection with the world through His well-beloved Son, and the revelation of divine truth through the Son was designed to draw men to the Father.

Satan has been the central object of the world's worship; but where stands Satan's seat, the throne of God should have been planted. Christ purposed that His cross should become the centre of attraction, whereby He should draw the hearts of men to Himself. Taking upon Him human nature, He became one with the fallen race, and by virtue of the divine nature He laid hold of the throne of the

Infinite, and enlisted the co-operation of every heavenly instrumentality to carry out His plan for redeeming a lost race. He sends down upon the hearts of men the bright beams of His righteousness, in order to dispel the shadow which Satan has cast upon the world. To counteract His work, Satan and his hosts combined their forces with evil men, and sought to overthrow the work of Christ; but heavenly agencies, united in their great Head, advanced to meet the confederacy of evil, and evil and error were in conflict with goodness and truth.

The love of God was to be revealed to the world in the death of His beloved Son crucified on Calvary for the sins of the world. He was to present to the world the Gospel, which was to be the power of God unto salvation. This was not a new truth, but through the traditions of men it had become obscured, and the original truths, by separation from their Author, had lost their meaning to the world. When Christ came, a flood of light was to be shed upon the utterances of patriarchs and prophets. Through this revelation, neglected obligations were to be taken up. Obedience was to take the place of rebellion, and the truth would work a transformation of character in all who should receive it. The great atoning Sacrifice was to be the central and supreme truth, about which all other truths were to cluster. And Christ Himself came to the world to bear this truth to His rebellious subjects.

Before the coming of Christ, prophets had been sent, and message after message had been delivered to the people of God; but they had beaten one and stoned another, and at length the loving Father said, "They will reverence My Son." But when He came with the message of divine love, their hearts had grown so hard through their rejection of light, their resistance had become so stubborn, that they said, "This is the heir; come, let us kill Him, and let us seize on His inheritance." The work of rejection of light was to result in the murder of their Lord. Among the most diligent enemies of Jesus were the scribes and Pharisees. They were ready to bear false witness, and in their blindness even thought that they were doing God service. Jesus went through all the land of Canaan, and mighty works were wrought in Chorazin, Bethsaida, and Capernaum; but notwithstanding all His mighty works in these cities, they did not believe on Him. The great mass of the people would and did listen to the great Teacher, and they would have taken their position with Him had it not been for the counterworking of the scribes and Pharisees and those who sat in Moses' seat. But the priests and teachers, filled with intense hatred and unreasonable prejudice, made every possible ef-

fort to make His words and works of no effect. They saw the fruit of His doctrine and the results of His work, but when they had exhausted all their objections, they inquired for a sign of His authority.

The lessons that Jesus taught, the work He wrought, gave unanswerable evidence that He was the Son of God. Abundant evidence was given of the most conclusive character, but they closed their eyes lest they should see, and their ears lest they should hear, and refused to listen to His appeals. What sadness it brings to the heart as we read that "He came unto His own, and His own received Him not"! He had to leave His own, and go from city to city, and from place to place, in order to preserve His life until His work was done. We read, "He walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him."

At one time the people came to the priests and asked, "When Christ cometh, will He do more miracles than these which this man hath done?" And so enraged were the Pharisees at the evident conviction that had settled upon the people, that they immediately dispatched officers to arrest him. He was teaching the people, and healing the sick, and when the officers came within the sound of the melody of His voice, and heard His gracious words, they stood as men entranced, and forgot what had been their errand. Hardened as were their hearts, they were melted under His words of truth and compassion; and when the chief priests and Pharisees inquired, "Why have ye not brought Him?" they answered, "Never man spake like this man." Then answered them the Pharisees: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed."

The Pharisees charged the people with ignorance of the prophecies, and yet it was themselves who were willingly ignorant that Jesus met in His life and works and character every specification of the Scriptures. There was no want of evidence of His Messiahship, no dimness of light concerning His divine claims; but they did not wish to believe, and permitted prejudice to blind their eyes.

The Man of sorrows, who bore our griefs and carried our sorrows, who was bruised for our iniquities, and wounded for our transgressions, by whose stripes we are healed, was indeed without form or comeliness to the Jews; and yet He was the predicted Messiah, who was to shine before the ancients gloriously, to reign from sea to sea, and from the river to the ends of the earth. As He came in His humiliation to our earth, no conquering armies were visible to mortal eyes, and the unbelieving Jews decided that He could not be the illustrious King for

whom they were looking, as there was no outward display. And why did the people of Chorazin, Bethsaida, Capernaum, and Jerusalem reject the Lord of life and glory? Why did they keep up a continual controversy with Him? It was because those who claimed to believe and teach the word of God interpreted its utterances to suit their own preconceived opinions, so that the word of God might seem to harmonise with the traditions and commandments of men. It was because the people did not see the necessity of searching the Scriptures for themselves, of comparing scripture with scripture, that they might know the truth. They gave credence to what the priests and Pharisees taught, in place of seeking to understand the true meaning of the word of God for themselves, instead of using the reason and judgment which God had given them that they might understand. They placed the priests and rulers where they should have placed God, and rejected the truth of God, that they might keep their own tradition. Let us take a lesson from the mistake of the Jewish people, and not be found committing a similar error.

MRS. E. G. WHITE.

THE AMBER WITCH.

ABOUT sixty years ago a young clergyman at Usedom, a place near the mouth of the Oder in Prussian Pomerania, wrote a little book. Its object was to illustrate the old iniquity of witch hunting. It was for some reason or other condemned by the censorship of the press. The author, after some years, conceived the idea of issuing the tale in the form of being the transcription of an old manuscript found in the church at Usedom. His chief object, he afterwards stated, was to test the skill of the Rationalistic critics of his age, who were just then coming to the front. It was a clever notion. He sent the MS. to Dr. David Strauss and his colleagues, who after careful examination pronounced it genuine. The work engaged so much interest in literary circles that at length it was laid before the king, who ordered it to be printed in 1843. About a year after it was published and accepted by a high critical authority as a genuine antique myth. Then the author made a public declaration that it was an invention, and designed to show the worthlessness of the higher criticism of that day.

In an article the author of this work wrote subsequently, he says: "My view as far as I can find out here in my literary Patmos is attained; the work is almost universally received as genuine; none of the critics mention the least suspicion of what is nevertheless the fact, that it is mere fiction without any single historical ground to rest upon. In this way those persons have taken my myth for genuine history who have rejected as fabulous a history

which is attested not only by its existence and wide extension to the present day, but by the united testimony of all antiquity, and by the blood of thousands of martyrs. It is a madness more insane than if they were to affirm that the splendid cathedral of Cologne was commenced and obtained its present state without an architect and without a plan, by the act of pilgrims who merely cast stones together as they passed."

He proceeds: "After I had made my former declaration the uproar was unbounded at the manner in which the critics had been deceived; they not only abused me and accused me of wickedness, but persisted in declaring that my 'Amber Witch' was a genuine historic document. I therefore subjoin the united testimony of the Synod of Usedom that my declaration is correct." Then follows the evidence that he had composed it himself, which is satisfactory enough.

He then presses forward his victory, and with a little justifiable blast of trumpets shows how he had routed the critics, concluding: "All reasonable men will judge that they have pronounced their own condemnation. If the device by which I have proved this is wicked, it is the wickedness of one who by an artifice would detect a thief that had broken into the sanctuary. To me and thousands of others the Gospel is such a sanctuary."

I like this figure, and the one alluding to Cologne Cathedral. Not long ago from a shrine in an Eastern cathedral some skilful thieves carried away a number of priceless jewels. It is possible that those large diamonds and sapphires were not essential to the services held there. But the worshippers were greatly incensed at their loss. There is a bright beauty in some conceptions of which we are to be robbed. It has been a joy to me to believe in the veracity of the Old Testament histories, in the scintillations of the inner life of David as seen in the Psalms, in the thought that Jesus Christ was infallibly true in all he said. For many devout souls these and a thousand similar jewels have been taken away. I have heard that in one cathedral robbery the jewels were found to be false. But the jewels of the Bible are not false. And we shall be very decidedly the poorer in Scriptural ideas if we accept the assertions of modern criticism. Say what its advocates may, it seeks to rob us of many very precious beliefs.—*Correspondence of London Freeman.*

THERE are deep mysteries in the word of God, which will never be discovered by minds that are unaided by the Spirit of God. There are also unsearchable mysteries in the plan of redemption, which finite minds cannot comprehend. A long lifetime of prayer and research will leave much

unexplored and unexplained. But what we know not now, will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as He leads the hosts of the redeemed to the fountains of living waters, will impart rich stores of knowledge; He will unravel mysteries in the works and providence of God that have never before been understood.—*Mrs. E. G. White.*

LOVE.

"Love is of God, and every one that loveth is born of God, and knoweth God. God is love."—1 John iv. 7, 8.

Love found me in the wilderness, at cost
Of painful quests, when I myself had lost.

Love on its shoulders joyfully did lay
Me, weary with the greatness of the way.

Love lit the lamp and swept the house all round,
Till the lost money in the end was found.

'Twas Love, whose quick and ever-watchful eye,
The wanderer's first step homeward did espy.

From its own wardrobe Love gave word to bring
What things I needed—shoes and robe and ring.

Love threatens that it may not strike; and still
Unheeded, strikes, that so it may not kill.

The bondservant of Love alone is free;
And other freedom is but slavery.

Once o'er this painful earth a Man did move,
The Man of griefs, because the Man of Love.

Nothing is true but Love, not aught of worth;
Love is the incense which doth sweeten earth.

O merchant at heaven's mart for heavenly ware,
Love is the only coin which passes there.

The wine of Love can be obtained of none,
Save Him who trod the winepress all alone.

—*Archbishop Trench.*

"COMFORTABLE WORDS."

"Come ye yourselves apart." Mark vi. 31.

THE apostles had been very busy. They had been preaching the gospel of the kingdom of God, and healing the sick. Our verse tells us that "they had no leisure so much as to eat."

So anxious were the people to come and be healed, that the apostles had not time even to eat their meals.

In these days it is no uncommon thing for a busy doctor to be hardly able to find time to eat; and no wonder that when sick people could go to the apostles and come away *cured*, "many were coming and going."

The apostles could not go on without the help of their Master, so "they gathered themselves together unto Jesus, and told Him *all things*, both what they had done and what they had taught."

Then what did the Lord Jesus do? He took them apart.

Does He not act with us in the same way now? We may not recognise that it is His doing, but, nevertheless, it is. Perhaps the father or mother of a family, one who has toiled early and late for the benefit of the children, and who has had no time for God's service, is laid on a bed of sickness; it is the Voice of Jesus, saying, "Come ye yourself apart." Just at first you may not be able to hear that it is the Voice of Love. Very likely you will say—

"Oh, why has this trouble come to

me?" The father will think, "Who will earn the children's bread?"

The mother will think, "Who will look after the household affairs?"

But tell Jesus "all things." As you lie on your sick-bed just speak to Him as you would to a beloved and trusted earthly friend, and remember that He will hear you.

Now, what did the Lord take His apostles apart for? It was to "rest awhile."

Let your sickness be a time of rest. Yes, it may be that, even if it is a time of bodily suffering. "Rest in the Lord, and wait patiently for Him." If you could put all your affairs into the hands of some earthly friend, whom you knew was both able and willing to look after house, and children, and work, would you not gladly do it? Then trust all to your Heavenly Father, and leave the issues in His hands. He is far more powerful than the greatest of human beings: "Cast all your care upon Him, for He careth for you." Depend upon it that there is a "needs be" in your affliction. Do not miss the lesson that God would have you learn.

Where did the Lord Jesus take His apostles? "Into a *desert place*." But He was with them; He did not *send* them there; He went with them. So He will be with you all through this time of sickness—able to support you in pain and weakness, able to make you patient in suffering, able to take care of all dear to you, "able to save."

But all these promises are only for those who are His blood-bought children. The apostles had accepted Him as their Saviour; each one knew what it was to have personally come to Him, and so must you. You must know Him as your *own* Saviour. He will enable you to come to Him, and He will receive you. Then do not delay; go to Him at once; never mind how feeble you are. He has said, "Who-soever cometh unto Me, I will in no wise cast out."

Then all His promises are yours, all His comforts, all His love, and in sickness or in health, or in joy or in sorrow, you will be able to say,—

"Though we pass through tribulation,
All will be well,
Ours is such a full salvation,
All, all, is well.
On our Father's love relying,
Jesus every need supplying,
Or in living, or in dying,
All must be well."

Laura L. Pratt.

"HONOUR the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10.

HE that puts his confidence in God only is neither overjoyed in any great good things of this life, nor sorrowful for a little thing.—*Bishop Taylor.*

THE HOME.

FOLLOWERS OF JESUS.

TRUSTING Jesus all the way,
Trusting Him each gloomy day,
Taking to Him every care,
Telling all our wants in prayer.

Loving Jesus more and more,
Giving Him our heart's full store,
Striving by our love to win
Others from a life of sin.

Clinging closer to our Lord,
Watching for His faintest word,
Sitting at the Master's feet,
Ever in communion sweet.

Help us, Saviour, thus to be
Loving followers of Thee,
Till we reach Thy home of light,
And our faith is lost in sight.

—Selected.

A MISSIONARY OFFERING.

It was in the church at M— at the season of the yearly offering for foreign missions. The pastor had preached an eloquent sermon, describing the work in certain portions of the field, and had closed his address with a stirring appeal for means to carry on the work.

In the back of the church sat a young woman, plainly dressed, but with a sweet, gentle face and eyes that instinctively moved you to sympathy with their owner whenever their gaze met yours. She was from the poor farm, but had lived for some four years with Mrs. John Peabody, a farmer's wife, just in the edge of town. Her term of service as a "bound girl" had expired two years before when she reached her eighteenth birthday, but her home life with the quiet family was so peaceful that she had never thought of leaving it. So she was there yet, although serving without wages except an equal share in the family's comforts, and such simple clothing as they were able to afford her. The pastor's appeal for the mission work had sunk deep into her tender heart, but she had no money to give. Taking a lead pencil she hastily wrote on the fly leaf of her singing book the following message:—

"I cannot give any money, for I never had any. But I will give myself. Please send me very soon.

"JANET CAMPBELL."

She tore the leaf out of the book, and when the contribution box was passed to her, dropped it in among her neighbours' coins.

At dinner that day the minister laughingly said to his wife, as he tossed a crumpled paper toward her: "There, my dear, is a foreign mission offering which we did not expect. I hardly think we shall be able to accept it, however."

Mrs. Lansing read Janet's hurried note, and then said slowly: "I do not know, perhaps Janet could be a missionary."

"But she has no education, no abilities or cultivation. How could she? It is impossible."

"Janet attended the public school, and has had an ordinary training in the common English branches. Perhaps she might be sent to school and trained for the work."

"I do not believe that she has the natural qualifications of a student. If you attempt to send her to the foreign field, I am afraid you will find you have a hopeless task before you. Our Board would never accept her."

The Ladies' Missionary Circle met the following Thursday in the church parlours, and Mrs. Lansing went to the meeting with a troubled heart. Janet's offer still dwelt in her mind, and she could not rid herself of the notion that, somehow it ought to be accepted. When the ordinary business of the meeting was finished, Mrs. Lansing read Janet's note, and appealed to the circle to know what ought to be done with it.

"I am sure I don't know," said Mrs. Watkins. "Janet is a very good girl, but she is not at all clever, and I do not think she would ever make a teacher. As to actual missionary work, she does not know anything about it."

"She has had no experience at all," said Mrs. Taylor. "So far as missionary work is concerned, I do not see how she can think of such a thing."

"Mrs. Peabody says she is a perfect housekeeper," said Miss Whitney. "She says she never knew a better cook or manager. But to my mind she has no head at all for study. How could she learn a foreign language?"

"How do babies learn their mother tongue?" said Mrs. Lansing with a mischievous gleam in her blue eyes, "and young children a foreign tongue in the nursery? It is not with books and professors, certainly. Even though Janet is not an apt scholar, she may be able to pick up the language by association with the people who speak it. Thousands of servant girls come to this country who cannot speak English. They go at once to service in families, and in six months they can speak very well, and yet they never open a grammar or reader in all that time. Why could not Janet learn a foreign tongue in the same way?"

"Perhaps she could," assented Mrs. Watkins

"Do you remember what Mrs. Randall, from Burmah, said when she was here?" continued Mrs. Lansing, earnestly. "She spoke of the great difficulty of securing a servant who was either capable or cleanly. She said that she was often obliged to go into the kitchen herself to fulfil the neglected duties of the servant, and that they were frequently ill from the poorly cooked food. Mrs. Peabody has said that Janet is excellent as a cook and housewife. Why not send Janet out to her?"

"But would she be willing to do such work in a mission?"

"I think she would. I called to

see her this week, and she says she is quite willing to do anything, cooking, or washing, or scrubbing. But she seems determined to go. Having put her hand to the plough, she seems to have no thought of turning back."

"But we will have to raise the money ourselves. I am sure the Board would never approve of it at all," said Mrs. Taylor.

"I think we could raise it," said Miss Whitney. "I am willing to try the experiment of sending out a missionary cook, although it does seem a queer thing to do."

"Janet offered to work her passage on the steamer, if that would help toward sending her," said Mrs. Lansing.

"Oh, no!" said Mrs. Watkins, quickly. "Do not let us force her to that. If we send her, let us do it decently."

A month from that date Janet Campbell was on her way to Burmah. It was not easy to leave the kind friends at M—, and the family to whom she had been so devotedly attached. But Janet was a brave girl, with much honest heroism hidden under her quiet demeanour, and she patiently fixed her eyes upon the horizon, looking out toward that land where her future life was to be spent, and refused to grieve overmuch.

In the same ship, reposing in a stout mail bag, was the following letter, written by the secretary of the Circle to Mrs. Randall:—

"M—, MASS., May 19, 18—.

"DEAR MRS. RANDALL: We are sending to you by this steamer Miss Janet Campbell, who has offered herself for service in the foreign mission field. Her qualifications are but few, and it has been with much doubting and hesitancy that we have finally decided to send her. We realise that we are only trying an experiment. We can but hope that it will not prove an unfortunate one for you. Janet, I fear, will not be of much service to you in your mission work, but she is a good cook, and our only hope is that you may be able to use her in that capacity. We will pay her a small salary, so that you need not be chargeable with her expenses. If she fails to be of any use we will send the money for her return passage. With best wishes for your work, I remain,

"Yours sincerely,

"CHARLOTTE T. WHITNEY,

"On behalf of the Woman's Mission Circle."

The sequel of this tale can best be told by the following letter, dated from Burmah six months after Janet's arrival:—

"DEAR MISS WHITNEY: How I thank the ladies of your Circle for sending dear Janet Campbell to us. At first we did as you directed, put her in the kitchen, but we soon found her capable of widely different duties.

We put her over our large children's school as matron, and now she is mother, nurse, friend, and counsellor to sixty dark-eyed Burmese girls and boys. There is not a person on the premises better loved than she is. The children are perfectly docile under her wise management, and give us no trouble whatever.

"I have just come over from the dormitories, where she is sitting on the porch. Round her, on her knees, over her chair, at her feet, the children are crowding, while she tells them stories of the life of Jesus. She has learned the language from the children themselves without a teacher or a book. No, she is no scholar, and would never be a teacher, as we limit the term. But she is an instructor in the higher sense, in that she knows how to inculcate Divine truths in the hearts of these little ones. Already several of the older ones have come to us with the blessed confession of their faith in Christ, and have traced their conviction and conversion directly to her faithful, heart-searching words.

"Yes, we thank you most sincerely for sending us such a helper. If you have more like her, send them by all means. God has a place fitted for every one He calls, and our work will be the better for more of such women as she is. It is not always those whom we call wise and cultivated that God can best use. Let us accept joyfully all whom the Spirit prompts to come.

"Yours faithfully,

"ANNA A. RANDALL."

And Janet, sitting late at the door of the Mission dormitory, with her eyes fixed upon the soft glow of the tropic sky at twilight, whispered to herself the words of the psalmist: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—*Helen F. Clark, in New York Observer.*

THE MEDICINAL VALUE OF WATER.

THE human body is constantly undergoing tissue change. Worn-out particles are cast aside and eliminated from the system, while the new are ever being formed, from the inception of life to its close.

Water has the power of increasing these tissue changes, which multiplies the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drinking water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find

the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the day.

Hot water is one of our best remedial agents.

A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs.

Inflamed parts will subside under the continual poulticing of very hot water.

Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilising wounds.—*Hall's Journal of Health.*

EARLY HOME TRAINING FOR GIRLS.

So much is written nowadays about the home training of girls, with the object of making them better wives and mothers, and better housekeepers in future years, that surely some good must come of so much sterling advice freely given. Still there are points on which too much cannot be said, though often dwelt upon, one of which is the teaching of our daughters at an early age the importance of familiarising themselves with all kinds of housework, so as to make them self-reliant and independent when they reach maturity.

My early training was received in a home where habits of the strictest economy and simplicity prevailed, together with what seemed to me at the time a rather severe discipline in the management of household affairs. They were, however, only customs handed down from a long line of Puritan ancestors, and many times in after years have I had occasion to thank fortune for the humble lessons of those early days.

When I became old enough to be of help about the house, my good mother's first care was to instruct me in the art of preparing our simple meals, teaching me with so much pains how to make a good loaf of bread, how to cook, sweep and iron, and at the same time how to manage a needle and thimble, and make over and mend my own garments. In this way I soon became expert in the work, and took great pride in doing it, and doing it well.

But the proudest moments in my life were those when, from some cause or another, the household duties devolved upon me and I was left to get the meals alone for father. How proud I used to feel when he would say: "So my little girl got dinner all alone today. I really don't know what I would do without her, she's such a help about the house."

Mother used to say she would never let one of her daughters grow up in

ignorance of household work; they must learn that first and play the lady afterwards. If all mothers would only adopt the same plan with their daughters when young, how much better fitted they would be in after years to preside over the destinies of the household, no matter in what rank of life their lots might be cast. How much better wives they would make for men in moderate circumstances. They cannot all marry rich husbands, but if fortune should favour them and riches be theirs, how much better fitted they would be to look after the management of a large establishment and a corps of servants, by knowing just how everything should be done, from the kitchen up.

I once knew a young lady who had been reared in luxury, with servants to obey her slightest wish, yet who was perfectly helpless so far as providing for herself was concerned. She came home unexpectedly one day from a visit somewhere and found the family out of town and the house closed. She immediately sent for one of the servants to come and look after her wants, but went without her breakfast that morning because, as she afterward confessed, she did not know how to make a cup of coffee, though there was everything in the house for that purpose. Think of it! A young woman in this enlightened age—accomplished, highly educated, endowed with a certain amount of common sense, and yet ignorant of the simplest things which a girl should know and should be ashamed to confess that she didn't know!

My heart ached for a bright young girl who remarked once in my presence that she did not know how to make a bed. "Why, I shouldn't know what to put on first," she said; "mamma would never allow me to do such work."

How different was the training of some other girls! Their parents were well-to-do, and they had every luxury they could desire, but every week they were obliged to take turns in the kitchen, assisting in the preparation of the family meals; and while one was on duty in the kitchen, another assisted in the upstairs work, and another did the marketing—thus learning the value of things, so as to be able to buy economically and with judgment. This practice they kept up for several years, until all became expert housekeepers and prided themselves on that as one of their greatest accomplishments.

A friend once said that when he was first married, his wife was entirely ignorant of all manner of housework, though highly accomplished in everything that a young ladies' seminary could teach, her parents considering such an education all that was necessary to make their daughter perfect. After a year of trials and tribulations with different cooks, he became dis-

couraged, and one day told her she would have to go into the kitchen herself and learn what her mother had neglected to teach her. She started in courageously and practiced persistently, but shed many tears of vexation and disappointment. She succeeded, however, with first one thing and then another until she had mastered them all, and to-day she proudly boasts of being able to make a better loaf of bread and to prepare a better meal than any other woman of her acquaintance, and her husband backs up her claim.

One thing which my mother was particular to impress upon me when going on a visit to any of my friends or relations was, to make myself as much of a help and as little of a visitor as possible—to make up my own room in the morning and to offer to assist in the work of the household, at least to show myself able, as well as willing, to do so if they would permit, and not to make myself a burden to the friends whose hospitality I was accepting.

Mothers, look to it that your daughters receive a good moral and intellectual education, but do not neglect to give them what is fully as essential—a thorough home training in household work, so that in after years they will never experience the mortification of having to start in and learn those things which you neglected to teach them in their youth.—*Mrs. John A. Howe, Jr., in Good Housekeeping.*

THE SNAIL'S WONDERFUL MOUTH.

It is a fortunate thing for man and the rest of the animal kingdom, that no larger wild animal has a mouth constructed with the devouring apparatus built on the plan of the insignificant-looking snail's mouth, for that animal could out-devour anything that lives. The snail itself is such an entirely unpleasant, not to say loathsome, creature to handle, that few amateur naturalists care to bother with it, but by neglecting the snail they miss studying one of the most interesting objects that come under their observation.

Any one who has noticed a snail feeding on a leaf must have wondered how such a soft, flabby, slimy animal can make such a sharp and clean-cut incision in the leaf, leaving an edge as smooth and straight as if it had been cut with a knife. That is due to the peculiar and formidable mouth he has. The snail eats with his tongue and the roof of his mouth.

The tongue is a ribbon which the snail keeps in a coil in his mouth. This tongue is in reality a band saw, with the teeth on the surface instead of on the edge. The teeth are so small that as many as 30,000 of them have been found on one snail's tongue. They are exceedingly sharp, and only a few of them are used at a time. Not exactly only a few of them, but a few

of them comparatively, for the snail will probably have 4,000 or 5,000 of them in use at once. He does this by means of his coiled tongue. He can uncoil as much of this as he chooses, and the uncoiled part he brings into service. The roof of his mouth is as hard as bone. He grasps the leaf between his tongue and that hard substance and rasping away with his tongue, saws through the toughest leaf with ease, always leaving the edge smooth and straight.

By use the teeth wear off or become dulled. When the snail finds that this tool is becoming blunted he uncoils another section and works that out until he has come to the end of the coil. Then he coils the tongue up again and is ready to start in new, for while he has been using the latter portions of the ribbon the teeth have grown in again in the idle portions—the saw has been filed and re-set, so to speak—and while he is using them the teeth in the back coil are renewed.—*New York Sun.*

WHAT THE SMOKE SAID.

A POOR young man was leaning against a post on Boston Common. At least, I took him to be a poor young man, judging from his words, and from the expression of his face. He held in his hand the languishing stub of a cigar, with a puff from which he frequently insulted the inoffensive air.

Said the poor young fellow, the corners of his mouth drawn down almost to his chin: "It's hard luck. I don't seem to get along. The firm doesn't pay me enough by half. Now there's Bill Akens, he went in when I did, and he owns his house, and he has money in the bank to boot, while I—bah! my pocket's full of bills, and I can't keep a cent. Now he has luck, gilt-edged luck, while I have—"

While he was thinking of a word mean enough to express his financial depression, the poor fellow took a puff at his cigar, and we both of us watched the smoke whirl away in the air. What was my astonishment to see the curling wreaths form themselves into letters, shaped like script, and reading, "Here goes my money." I looked at the young man in amazement, but he was serenely puffing away, quite oblivious to that strange smoke penmanship.

"That's strange!" exclaimed I; but he, without allowing me to explain what was queer, went on with his complaint:—

"Strange? I should say so! And just see how that Bill Akens stands with the firm! Why, there's some talk of his getting into partnership! But I—why, the other day I hinted to the old gentleman that I thought my salary ought to be raised, and he as good as told me if I didn't like it I might leave it. Leave it? I think I would, in a hurry, if I could get another place."

And this time he gave an exceedingly vigorous puff at the cigar.

Again the mysterious air currents twisted the smoke, turning it over and over, and drew it out into the words, "Here goes my reputation." I was about to call his attention to the remarkable phenomenon—for, though he was leaning back with one eye cocked up at the smoke, evidently he did not read anything in it—but he proceeded in a still more indignant strain.

"And what makes it all the more ungrateful is that I am absolutely wearing myself out in their service. My head aches nearly all the time, and my eyes ache, and I am actually getting to be afraid of heart disease, I have such queer feelings in my chest. They ought not to expect any one man to do as much work as I do—at least on such a ridiculous salary."

With these dolorous words the poor chap slowly straightened himself up and sauntered disconsolately away, still comforting himself with his cigar. And as the twisting, serpentine train of smoke strung out after him, it took shape much as before, save that this time it read, "Here goes my health."

And as I passed on I shed a tear for the poor, persecuted, unfortunate young man.—*Selected.*

FEATHERED WOMEN.

IN a little pamphlet which Mr. Hudson has written on this subject for the Society for the Protection of Birds, he describes how the "aigrettes," or "ospreys" as they are called in the trade, are obtained. The egret, which at other times is a solitary bird, is gregarious at breeding time. Then the egrets congregate, as herons do in heronries, to the number of three or four hundred. The hunter chooses his time when the young birds are fully fledged, but not yet able to fly, because then the parent birds will not go far from the nests. "I have seen," says Mr. Hudson, "how they act when the heronry is approached by a man; they take wing and hover in a cloud over his head, their boldness, broad wings, and slow flight making it as easy as possible to shoot them down. And, when the killing is finished, and the few handfuls of coveted feathers have been plucked out, the slaughtered birds are left in a white heap to fester in the sun and wind, in sight of their orphaned young, that cry for food and are not fed."

[The *Times* of Oct. 17, speaks on the subject as follows:—]

How long will women tolerate a fashion which involves such wholesale, wanton, and hideous cruelty as this? If their sense of humanity is too feeble, will not their native sense of maternity arouse them? The case of the egret is not a singular one. Of nearly all the birds with which women adorn their dress, the nuptial plumage is the brightest, and, therefore, that which is

most in demand. Let every woman who adorns herself with a dead bird, or with plumage only to be got by wanton slaughter, think first of the bright and joyous being that has died in order that she may be smart, and then of the callow fledgelings lingering in desolate starvation in the ravished and deserted nest. If these things were fully known, surely there is no good and reflecting woman who would care, and no bad or thoughtless woman who would dare, to wear the feathers of birds thus cruelly slaughtered. And why should they not be fully known? If in every pulpit of the land this shocking story of the egrets were told, surely for once humanity would prove stronger than fashion. Let it be clearly understood, once for all, that the feathered woman is a cruel woman, that for the sake of a passing fashion, which pleases no rational being, and should disgust all who can think and feel and understand, she brings dishonour upon her sex, and robs nature of its beauty without adding to her own. "Feathers," wrote Professor Newton in the letter already referred to, "on the outside of any biped but a bird naturally suggest the association of tar." We could wish it were possible to make every woman feel that by wearing feathers she tars herself with the brush of cruelty, and outrages, unconsciously it may be, but still inexcusably, the best instincts of her womanly nature. Only so can the Moloch of fashion be cheated of those innocent victims which are now sacrificed in countless numbers on its altars.

EDUCATION IN ICELAND.

THE general education in Iceland is wholly domestic, and there are no public schools in the country, neither any direct compulsory educational law. But the laws and customs of the country demand that every parent or guardian of children shall, under the direction of the parish minister, teach those in their care to read, write, and cipher, and instruct them in domestic science, general history, and especially in the literature of their own country. Furthermore, every young man must learn to make all common household articles, to do horseshoeing and other necessary every-day mechanical work. The girls are taught the art of carding and spinning wool, and both sexes learn to knit and weave; but the dressmaking and tailoring are left to the fair sex entirely. A girl in that country who cannot take a fleece of wool and return it in a well-fitting woman's dress, or man's suit, is regarded as hardly fit to marry.

During the summer season everybody is busy tending stock and haying, but in the winter educational pursuits are attended to, and children are given three or four lessons every day, Sunday excepted, by either one of the parents, some one of the hired hands or older

children. In every household there is a library of not less than fifteen volumes, mostly religious and historical works, as also a few scientific ones. There are no school-books in existence; but the children can select any book they wish to take their lessons from. This privilege makes them all the more anxious to read, and this is the chief cause why the Icelanders are great readers. It is not uncommon in that country to see the lady of the house whirling the spinning-wheel, and her daughter of from eight to ten years sitting by her side and reading aloud a chapter from the Bible, from history, or some other instructive book, and the mother explaining the subject to the child.

Iceland is laid out into several ecclesiastical wards, and a competent minister appointed to each one, whose duty, among other things, is to visit every home in his respective ward, at least once a year, to look after the education of the children, from the time they begin to learn their a, b, c's, till they are confirmed, which is generally at the age of fifteen. And should there happen to be a child that his parents or guardians cannot bring up to the required educational standard, the minister must take him and educate him. Hence the training and education of children in that country is entirely in the hands of the parents and the minister of the gospel, the result being, as an American professor who a short while ago visited that country wrote:

"Iceland is perhaps the best educated community on the face of the earth; throughout the length and breadth of the land there is nobody who cannot read and write, and the general knowledge of some of these obscure fishermen farmers is sometimes well-nigh appalling."—*John Thorgeirson, in N.Y. Independent.*

Interesting Items.

—The epidemic of diphtheria continues in the inner circle of London.

—Dr. Philip Schaff, President of the American Bible Revision Committee, has died at New York from paralysis.

—There are only about thirty non-commissioned officers and men alive who were in the charge of the Light Brigade.

—A dispatch from Valparaiso announces that a volcanic eruption has occurred near Calbuco, causing great damage to that town.

—The United States government has launched a new battleship, the *Oregon*, said to be the most powerful in her navy, and to have cost \$4,000,000.

—Improvements that are to be made in the Southampton docks by the South-western Railway Company will, it is said, make that port one of the best equipped in the world.

—The latest transatlantic record is held by the Cunard steamship *Campania*, which recently made the trip westward in five days, thirteen hours, and thirty-nine minutes.

—A World's Fair special train collided with an express train on the Grand Trunk Railway at Battle Creek, Mich., Oct. 19, and twenty-six people were killed and as many more seriously hurt.

—It is anticipated that next year emigration to Siberia from the congested districts of European Russia will be continued on a large scale.

—A conference, convened by the London Non-conformist Council met recently, to consider the "spiritual needs of London from a practical standpoint." The results have not yet become apparent.

—Admiral Stanton, in command of the United States warships at Rio de Janeiro, has been removed from his command by the Secretary of the Navy, for having recognised the Brazilian insurgent leader Admiral de Mello.

—Senor Frederico Lorena, the captain of one of the Brazilian insurgent vessels, has been proclaimed provisional President of Brazil by Admiral de Mello. Both sides are strengthening their forces preparatory to the final conflict.

—Intelligence received from St. Petersburg reports extensive fires in the Crown forests in the district of Gori, Caucasus. The damage done already amounts to several million roubles, and a number of persons have been burnt to death.

—Aluminium is now used in the construction of field officers' canteens in the German army, the whole of the cooking utensils, plates, cups, etc., being made of this metal. The weight of the entire outfit for six persons is little more than 9lb.

—It is announced that during 1894 the Italian Admiralty commence the construction of three new ironclads of the first class, six cruisers of the first class, three cruisers of the second class, four despatch boats, and twelve sea-going torpedo boats.

—The crisis in Austria in consequence of Count Taaffe's new Franchise Bill is said to be growing more and more acute. The Premier, contrary to what has been stated, has no intention of resigning, and a dissolution of the Reichsrath and an appeal to the country on the question are regarded as inevitable.

—Out of fifty-six cases at the Newcastle Police court on a recent day, fifty were charges of drunkenness. It is significant that, while the prisoners were at the Court-house, the unemployed of the town were holding a meeting not far off to urge the authorities to provide work to mitigate the distress in the district.

—A telegram from Algiers reports that a detachment of forty French soldiers has been attacked by Tuaregs, near El Golea, in the extreme south of Algeria. The soldiers made a desperate defence, lasting an entire day, during which twelve of them were killed. The survivors were rescued by reinforcements from El Golea.

—"The Buddhists of Japan," says *Church Bells*, "are fighting desperately against Christianity. They are organising 'salvation armies' and 'moral associations,' buying up timber so that churches cannot be built, seeking to persuade hotel-keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels, and other buildings.

—A subsidy has been recently granted by France for a Pacific cable between Queensland and New Caledonia. This has aroused considerable discussion in government circles at Washington, and it is urged that the United States should take steps for the construction of a cable to the Hawaiian Islands, with a view to its ultimate extension to Japan.

—The *Chronicle's* Moscow correspondent telegraphs that according to a published statement over thirty Lutheran pastors in the Baltic provinces have during the past year been fined, imprisoned, or dismissed their posts, mainly for administering the sacraments according to the Lutheran Church, to nominal members of the Orthodox Church.

—It is announced that the forces of the British South Africa Company have had sharp engagements with Lobengula's impis in Matabeleland. The Matabele were defeated with heavy loss. It is becoming apparent to the English public that the Matabele war is but a scheme of conquest on the part of the Company, who have promised a liberal reward in booty to all who will aid them in the undertaking.

—Advices received from Uganda state that there has been further serious fighting in that region between Christians (so-called) and Mahomedans, the latter being defeated with the loss of several hundred killed. Selim Bey, the commander of the Nubians, is also reported to have mutinied with his troops. The latter were disarmed, and Selim was banished to a small island. He is reported to have since died.

SUNDAY:

THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH,

Traces the institution from the earliest times, and states concisely the circumstances of its introduction into the Church. Only Protestant historians and writers are quoted.

102 pp. Price 6d., postpaid.

Wine and the Bible.

TEMPERANCE workers are frequently met with the argument that the use of strong drink is sanctioned and encouraged by the Scriptures. "WINE AND THE BIBLE" effectually disposes of this idea, and should be read by all who are interested in the question. It is written by a well-known M.D.

24 pp. Price 3d., postpaid.

STEPS TO CHRIST.

THIS little work presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are labouring with the difficulties that beset a growing experience.

157 pp. in neat cloth binding, 1s. 6d.

EDEN TO EDEN.

In a clear and interesting manner this book traces the purpose of God from the Eden lost by man's transgression to the final restoration. Throughout the history of Israel and the great empires which have successively ruled the world, down to our own times, is seen the working out of "the promise made of God unto the fathers," culminating in the resurrection of the dead and the establishment of the faithful in the "city that hath foundations, whose builder and maker is God."

The book is handsomely illustrated by 16 FULL-PAGE ENGRAVINGS, and can be had in

Cloth, bevelled boards, gilt edges,..... 5/-
Cloth, plain boards,..... 3/6.

Bible Object Lessons

AND SONGS FOR LITTLE ONES.

THIS volume is prepared by experienced Sabbath School workers, and comprises in itself all the aids to imparting Bible instruction which have proved most successful in dealing with children. There are 52 Bible Lessons on the Life and Words of Christ, 30 original Hymns and Songs, written for the Lessons, 52 original pen drawings, showing how to use the kindergarten material when teaching the Lessons, and 36 Blackboard Sketches.

Board,..... 5 0
Plain Cloth,..... 7 6
Cloth, aluminium and brown, lemon edges, 9 6
Extra Cloth, panel sides, green and gold, gilt edges,..... 11 6

Kindergarten material to accompany the book is contained in three boxes, consisting of (1) Cubes and Triangles, (2) Squares and Oblongs, (3) Miscellaneous. Price per set,..... 5 0

PROPHETIC LIGHTS.

THIS interesting work places side by side many of the great prophecies of the Bible and their exact fulfilment, recorded centuries later by impartial historians. The light cast by the prophecies on the present eventful age makes their study of supreme importance, and "PROPHETIC LIGHTS" is well adapted to inspire confidence in these utterances of the Divine foreknowledge.

The ILLUSTRATIONS are remarkably good, and the book, which contains 180 pages, is sold at the following prices:—

Bevelled boards, gilt edges and lettering, 4/-
Plain cloth,..... 3/-
Paper cover, with special design,..... 2/-

CHRIST OUR RIGHTEOUSNESS.

AN interesting pamphlet, holding up Christ as the only source of righteousness for man, and showing why it can be found alone in Him.

102 pp. Price 6d., postpaid.

Fathers of the Catholic Church.

THE writer has condensed into 392 pages a mass of information as to the writings and character of the Early Fathers. The book is an invaluable aid to all who desire an acquaintance with the era of Church history that preceded and led up to the Papacy. A chapter is devoted to each of the Fathers and the influence of their teachings traced in the subsequent history of the Church.

Cloth, 4/6.

LIST OF TRACTS.

The following tracts are plain, scriptural expositions of the subjects named.

Baptism: Its Significance,..... 1d.
Bible Election,..... 1½d.
Bible Questions and Answers Concerning Man, 1d.
Can We keep the Sabbath?..... 1d.
Full Assurance of Faith,..... 1d.
Immortality of the Soul,..... 2d.
Living by Faith,..... 1d.
Righteousness,..... ½d.
The Coming of the Lord,..... ½d.
The Power of Forgiveness,..... ½d.
The Sufferings of Christ,..... 2d.
The Sure Foundation,..... 1d.

Health Science Leaflets.

THE following list of twenty-five four-page tracts practically covers the great questions of Health and Temperance. The subjects are dealt with from a rational and scientific standpoint.

The Code of Health.—How to live a Century.—Pure Air.—How to Ventilate a Home.—A Back Yard Examined.—Inventory of a Cellar.—What's in a Well?—Cayenne and its Congeners.—A Live Hog Examined.—A Peep into a Packing House.—The Contents of a Tea-Pot.—Tea-Tasters.—Tea Drinking and Nervousness.—Tea Topers.—Tea and Tippling.—Tobacco Poisoning.—A Relic of Barbarism.—Tobacco Blindness.—Science vs. Tobacco Using.—The Smoke Nuisance.—The Rum Family.—A Drunkard's Stomach.—Gin Livers.—A Rum Blossom.—Alcohol.

These interesting tracts are the cheapest literature of the kind ever published. Send for single package, 6d. Reduced terms for quantities.

SOCIAL PURITY.

51 pp., paper covers. Price 6d.

THIS little work consists of a vigorous and stirring public address, delivered by DR. KELLOGG and published by the unanimous request of his audience, who gave orders on the spot for over 10,000 copies. The subject considered is one of great importance, and is rapidly gaining the recognition of Christian men and women everywhere.

A TALK TO GIRLS.

26 pp., paper covers. Price 4d.

BY MRS. E. E. KELLOGG, A.M.

Parents will find this booklet a most excellent work to put into the hands of their daughters. Mrs. Kellogg's wise words in speaking and writing on this subject have been a blessing to many.

A most valuable Book for every Home.

PRACTICAL MANUAL OF HEALTH AND TEMPERANCE.

Treats of the nature of common disease; tells just the right thing to do in cases of Accident or Emergency; gives useful hints and recipes and much valuable information on the subject of Healthful Cooking. By Dr. J. H. Kellogg, Author of "Man, the Masterpiece," "Home Hand-Book," etc. New edition, revised and enlarged; bound in cloth. Price 2/6.

HISTORY OF THE SABBATH.

THIS work is the result of close study and historical research, extending over a period of ten years. The subject is thoroughly treated and both the sacred and secular history of the Sabbath are considered in detail. Every passage of Scripture bearing on the subject is closely analysed. All that was written on the matter by the Early Fathers is presented and weighed in connection with what is known of their reliability and character, and the steps by which the Sunday gradually took the place of the ancient seventh day Sabbath are given in full.

The book stands unrivalled as a work of reference on the Sabbath question in its various aspects, and is a mine of information, comprising all that history has to say on the subject.

Substantially bound in library style, marbled edges, 10/6.

THE GOSPEL IN CREATION.

In the record of Creation are illustrated the lessons of the Gospel, and in the glad tidings of salvation is contained the power of creation. This work seeks to inspire faith by setting forth the true ground of the believer's hope, and points to the wonders of the created universe as illustrations of the work wrought by the Gospel in "every one that believeth." In view of the rapid increase of evolutionary doctrines, denying both Creation and Redemption, the work is invaluable, and should have a wide circulation.

Nicely illustrated and bound in cloth, with gold lettering. 176 pp. 2/-

INTERNATIONAL TRACT SOCIETY,

59, Paternoster Row, London, E.C.

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, NOVEMBER 2, 1893.

FOR TERMS, SEE FIRST PAGE.

THE best way to oppose error is to state the truth; and the best way to state truth is to state it in the words of God.

JESUS CHRIST is the "Prince of peace;" not of outward peace merely, but of inward peace, that peace which reigns in the heart where He sits enthroned.

MR. STEAD seems to be making wonderful progress as a writing medium. It is not alone from the professed spirits of the dead, that messages are received, but from the living, as well, and that without their knowledge. In the last number of *Borderland* he relates the following incident:—

"During my stay at Lucerne I received a very long communication from a friend, detailing minutely an occurrence which had taken place by the seaside in England, which was known only to himself. The curious thing was that his conscious self was very anxious to keep the incident from my knowledge, and his letters not only did not refer to the incident, but he wrote as if it had never happened. It was only when I read the whole detailed statement to him, that he owned up, and said that everything had occurred as it was written. I should say that the message occupied more than a thousand words, and there was not a mistake in a single detail. I had not any knowledge as to the probability of the event recorded."

ANOTHER case is thus recorded:—

"When I was in the train at Dover, I succeeded in securing an automatic telepathic interview with Lady Brooke, who was at that time in Dunrobin Castle, in the extreme north of Scotland; the distance between us must have been about 600 miles. I had not heard from Lady Brooke for weeks, nor had I heard from her since I published my article on 'The Wasted Wealth of King Demos.' My hand wrote her criticisms of the article, and, in short, I interviewed her without her conscious knowledge, at a distance of 600 miles. When I arrived at Victoria Station, I received from my manager a letter from Lady Brooke, which embodied in brief the substance of the communication written with my hand on the line between Dover and Canterbury. . . . It is the first time I have ever interviewed anyone by automatic telepathy for publication in the press; I hope it will not be the last."

It is not likely that it will be the last. Many people will not believe Mr. Stead's statements, while many others will believe them, and will conclude that this automatic interviewing is a wonderful discovery, and very harmless withal, not knowing that it is nothing but the same Spiritualism as of old. That was the spirits of devils

personating the dead; this is the work of the same spirits, but is so artfully designed as to disarm suspicion.

IN the first instance reported, there was no antagonism between the man's "conscious self" and his unconscious self. The man—the whole man—wished to conceal the occurrence from Mr. Stead, but the devil, who knew all about it, revealed it to him. The second instance is just as easy of explanation. The communication of Lady Brooke had been written and was already in London when Mr. Stead's hand was writing in the train, between Dover and Canterbury; for his manager met him with it at the station. The devil simply stole Lady Brooke's copy, and gave a summary of it to Mr. Stead, in order to entangle him, and others, more closely in the meshes of his great deception. Of course the ones interviewed knew nothing about the affair, since they had nothing whatever to do with it.

"Itching Ears."—In summarising the Press notices of *Borderland*, Mr. Stead says: "Both in the Old World and in the New there is, if not an open mind, at any rate an itching ear." Undoubtedly. It is just what the Bible predicts, and it stamps as false and misleading everything connected with this "borderland" teaching. "Preach the word; . . . for the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and be turned unto fables." 2 Tim. iv. 2-4. It has already come.

THE "American Board," which is the name of the corporation through which the Congregational churches of America do their missionary work, has just had its annual meeting, and the most important business transacted was the appointment of a Mr. Noyes as missionary to Japan. This case has been under consideration for several years, the "Prudential Committee" of the Board having refused to appoint him on account of his pronounced belief in probation after death. The case was at last referred to the entire Board, which, after a vigorous debate, appointed Mr. Noyes by a vote of 106 to 24. It was stated that this action involved no doctrinal change in the sentiment of the Board; but inasmuch as Mr. Noyes is already in Japan as a missionary, and has been there for five years, it seems evident that this vote indicates nothing but a growing sympathy with the idea of probation after

death. The secretary of the Board, who had served for twenty-four years, and two directors, who had served forty-four and seventeen years, respectively, resigned in consequence of the altered position of the Board.

DURING the debate on the appointment of Mr. Noyes, the Rev. Dr. Cyrus Hamlin, who has been actively connected with missions for sixty years, made a speech protesting against it, in the course of which he said:—

"Your missions in the Turkish Empire and in all papal lands, and wherever you find the Oriental churches—Armenian, Greek, Syrian, Jacobite Syrian, Ethiopian, whatever they may be—have to meet with this doctrine of probation after death. All those churches, without exception are built upon that doctrine. I have never met with an Oriental or a Romanist who did not believe in probation after death. Their hope is placed on that doctrine. Their sins are indulged in on that basis. I have known one man of the basest life, when he knew he was dying, surround himself with two sets of men, musicians, to distract his attention, and the clergy, to administer to him the last sacraments, he leaving a sum of money for the performance of masses for his wicked soul after death. His hope was that by the discipline of suffering, by the ministries of the Church, by the offering of the bloodless sacrifice in the Mass, and by the prayers and supplications of the Church and of the Virgin Mary and the Saints, his wicked soul would be freed from its entanglements and his destiny after all his life of sin would be life eternal. Now that is the condition of the people to whom you have sent your missionaries, and your missionaries have invariably preached that 'now is the accepted time; now is the day of salvation.' This proposed appointment will reverse all that. Pass the case; admit Mr. Noyes, and it will be known all over the world that the American Board has joined the side of its enemies, and all the devoted believers in the Oriental and in the papal churches will utter a shout of joy."

"CHRISTIAN EDUCATION."

THIS is the title of a book of 256 pages, that has just found its way to our table. It is a book which we unqualifiedly recommend, not simply to teachers, but to parents. Indeed, it is more especially designed for parents, as it begins with the child in infancy, where its education really begins, whether the parents realise their responsibility or not. The parent is the natural and proper teacher of the child, not only before it is of school age, but afterwards as well. If this book were carefully read, and heeded, by every parent, it would be a blessing to all the children in the land.

As will be supposed, it does not deal wholly with book education. The truest and best part of education cannot be gained from books, except it be the Book of books. The physical, mental, and spiritual needs of the child are considered in this little treatise. As it is designed for all parents, it is in a simple style that all can comprehend. Send your order, with 2s., to the International Tract Society, 59 Paternoster Row, London, E.C.