

THE PRESENT TRUTH

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

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THE PRESENT TRUTH.

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—FOR—

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Nourishing Doubts.—There is nothing in the world more prolific than doubt. A single doubt will multiply itself indefinitely, and it lives and propagates upon air. Let a person air his doubts upon every convenient occasion, and they will flourish. Doubts never diminish by being expressed in words. If you have doubts keep them to yourself, for the sake of others, if not for your own. But, better still, kill them. The antidote for the poisonous germ of doubt is belief. Settle it in your heart once for all that God's word is truth, because He Himself is the truth. Then remember that as God is from everlasting to everlasting, so is His truth. It is unchangeable. That which was true yesterday is true to-day, and will be true eternally. Doubt is simply the shadow of a lie, and no lie can overthrow truth. Doubts will come to every man, but the man in whose heart is the love of the truth and the knowledge of God, will let them affect him no more than straws on the ocean obstruct the course of the *Majestic*.

Ministers of Grace.—It is possible that a good deal of the so-called work for the Lord that is done in these days, arises from a misconception of the work of the angels of God, the "ministers of His that do His pleasure." Their occupation is thus set forth: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Heb. i. 14, R. V. What is their work? To do service for the sake or benefit of the heirs of salvation. How many of them are engaged in this work? All of them. Then it seems that there are none left to engage in the work of spying out the evil and reporting it to the Lord, a thing which is commonly supposed to be a large part of their occupation. "But does not God take notice

of the evil that goes on?" He certainly does know all about it, and will punish for it; but how He knows it does not concern us. Since He is God, knowledge of all things is a part of His very existence. But we may be sure that God does not sit in heaven beholding the works of men as a spy, and that He does not send the angels out "slumming." His thoughts are thoughts of peace, and the angels are ministers of His grace. Let all who would be workers together with God and the angels remember this.

THE COMMANDMENTS OF GOD.

"AND, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. xix. 16, 17. The young man was astonished that he should be told to keep the commandments, for he himself was so sure that he had never failed in any particular, that he thought everybody must recognize the fact, and so he asked, "Which?" As much as to say, Which ones have I not kept? "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself." Verses 18, 19.

The young man's reply that he had kept all these, we may leave for the present, and simply consider the commandments themselves. Let us trace them from the giving of them on Mount Sinai.

"And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them." Ex. xxiv. 12. "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi. 18.

"And Moses turned, and went down

from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven with the finger of God." Ex. xxxii. 15, 16.

Afterwards Moses rehearsed the commandments before the people, as recorded in the fifth of Deuteronomy, verses 6-21, and at the close he said, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and He added no more; and He wrote them in two tables of stone, and delivered them unto me." Deut. v. 22.

Still later we have the record of the apostasy of the children of Israel, when Moses broke the tables of stone, and then we read this account, "At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up unto Me in the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables, which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. x. 1-5.

These ten commandments are recorded in Ex. xx. 2-17, just as the Lord spoke them from the mount. We have learned that they are all that He spoke, and that they are His law. It was from these that the Lord quoted when He told the young man that if he would enter into life he must keep the commandments. It is of them that the wise man speaks, when he says, "Let us hear the conclusion of the whole matter; Fear God, and

keep His commandments, for this is the whole duty of man." Eccl. xii. 13.

It is of these commandments that we read in the Psalms: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether." Ps. xix. 7-9. "The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi. 7, 8. "Thy word is true from the beginning, and every one of Thy righteous judgments endureth for ever." "My tongue shall speak of Thy word; for all Thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. cxix. 160, 172, 142.

The violation of these commandments is sin, for "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John iii. 4. The apostle Paul said, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii. 7. "Where no law is, there is no transgression." Rom. iv. 15. "Sin is not imputed where there is no law." Rom. xv. 13.

There is no sin that is not condemned by them, and no goodness that they do not enjoin. The psalmist said, "I have seen an end of all perfection but Thy commandment is exceeding broad." Ps. cxix. 96. It is so broad that it takes notice of the very thoughts and intents of the heart. For when we are told that to fear God and keep His commandments is the whole duty of man, there immediately follow these words, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14. Every secret thing will be judged by the commandments of God. This shows something of their breadth.

The Saviour, in the Sermon on the Mount, illustrated the breadth of the commandments. Said He: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteous-

ness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 17-20.

The Pharisees were very scrupulous observers of the law. That is, they professed to be. But their observance of it was only outward. They did nothing that men could see that was wrong; but they did not hesitate to do any evil, provided nobody could find it out. The Saviour said of them, "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. xxiii. 27, 28.

Therefore when Christ said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," He meant that the righteousness which is only on the outside is worthless. They that do the commandments of God will have right to the tree of life, and shall enter in through the gates into the city of God, the New Jerusalem. Rev. xxii. 14. But they who only outwardly appear to be righteous, cannot in any case enter there. This shows that the keeping of the commandments is an affair of the heart and the life, and not one of mere form.

Then the Saviour proceeded to show how the commandments may be broken. He quoted the commandment, "Thou shalt not kill," and showed that it may be broken by so seemingly small a thing as an angry word. He quoted the seventh commandment, "Thou shalt not commit adultery," and showed that a single evil glance of the eye was enough for the violation of it. And so on with others. See Matt. v. 21-47. All this shows that the ten commandments are the whole duty of man, the whole of the truth of God, that they endure to all eternity, that they are that by which every man's case will be decided in the judgment, and that so broad are they in their requirements that a single word or look may suffice to break them. God desires truth in the inward parts.

THE FULFILLING OF THE LAW.

THE young man who came to Jesus thought that he had kept all the commandments, for when Jesus referred to them, he said, "All these have I kept from my youth up; what lack I yet?" Then Jesus answered, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." Matt. xix. 20, 21. This was a test that the young man could not endure, and he went away sorrowing.

Shall we learn from this that there was something necessary for the young man to do more than the keeping of the commandments? By no means: for the Saviour told him that if he would enter into the kingdom he should keep the commandments. We learn that the young man had not kept the commandments, although he thought that he had. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." Gal. v. 14. But this man did not love his neighbour as himself; therefore he had not kept the commandments.

"Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. xiii. 10. The Saviour said to the young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." In Col. iii. 14 we are told that love is the bond of perfectness. So the Saviour simply pointed out to the man that although he had outwardly kept all the commandments, he lacked the essential element of commandment keeping, which is love. Without love there is no keeping of the law.

True charity is not simply almsgiving, but it is love. Now, remembering that love is the fulfilling of the law, and that without love there is nothing of any value, read the thirteenth chapter of 1 Corinthians, and we shall find out what constitutes the keeping of the commandments. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii. 4-7, R. V.

When we understand that love, and that alone, is the fulfilling of the law, we can see in this chapter the statement that the keeping of the commandments means kindness, patience, unselfishness, thoughtfulness for others, forgetfulness of self, and labour to build up others, meekness, and gentleness, and true courtesy. In short, it means perfection. Without love in the heart, there is no keeping of the law of God. The law was given in love (Deut. xxxiii. 2, 3), and it is love.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John iv. 7, 8. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John v. 3. "We love, because He first loved us" (1 John iv. 19), because love is of God. That is, there can be no real love that does not come from God. God is love, and all love springs from Him. So we

are able to love one another only as "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

All this goes to show that the keeping of the commandments of God is simply likeness to God Himself. It is more than mere likeness to God; it is assimilation to God; for love, which is the fulfilling of the law, comes from God. Therefore the keeping of the commandments by any man, is nothing less than the manifestation of the life of God in that man. A few paragraphs may profitably be devoted directly to this point in the following article.

THE LAW AND THE LIFE.

We have already seen that the keeping of the commandments of God is summed up in one word, namely, love. But love is of God, "for God is love." Notice that the text does not say that God *has* love, but that God *is* love. Love is the nature of God; it is His very life. Therefore it is plain that the keeping of the commandments of God is partaking of the nature of God. This is a point which cannot be too often repeated, and so although we have often presented it, we shall again set forth some scriptures upon it.

When the young man came to Christ, saying "Good Master," the Saviour said to him, "Why callest thou Me good? There is none good but one, that is, God." In this Christ was not rebuking him for calling Him good, because He was good. He "knew no sin." To the Jews He said, "Which of you convinceth Me of sin?" John viii. 46. And again He said, "The prince of this world cometh, and hath nothing in Me." John xiv. 30. He knew that He was good, and He could not deny that without denying Himself, and that He would not do. But in putting that question, and making that statement to the young man, He showed that He Himself was God. He and the Father are one, and God alone is good.

As contrasted with God, man is only evil. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. 10-12. "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark vii. 21-23.

As is the heart, so is the man. "An evil man, out of the evil treasure of his heart, bringeth forth that which is evil. Luke vii. 45. Therefore since the heart of man,—not of one man merely, nor of a certain class of men,—but the heart of

all mankind, is evil, only evil can be done by any man when left to himself. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17. And this is spoken especially of those who desire to do that which is right.

This evil in the heart of men is opposition to the law of God. Thus we read, "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. viii. 6-8.

Nevertheless God tells men to keep His commandments. And since it is impossible for the nature of man to keep them, and goodness resides in God alone, it follows that in order to keep the commandments one must have the nature of God. Christ is the revelation of God. No man knoweth the Father save the Son, and he to whom the Son will reveal Him. Matt. xi. 27. In Christ's life there was perfect goodness, because His life was the life of God. God is good. His life is goodness itself. Goodness constitutes His life. Goodness is not an abstract thing, but it must always be manifested in action. But action is life. Therefore since there is none good but God, it follows that whosoever keeps the commandments of God must do so by having His life in them.

That this is the only way that the righteousness of the law can be manifested in man, is shown by the apostle Paul in his epistle to the Galatians. Said he: "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. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Gal. ii. 20, 21. Righteousness comes only by the life of God in Christ. So it is that "by the obedience of one shall many be made righteous." Rom. v. 19. In all the host of the redeemed in the kingdom of heaven, there will be the manifestation of the righteousness of Christ, and of His righteousness alone. It is not simply that Christ obeyed the law eighteen hundred years ago, when He was on earth, but that He obeys the law now, the same as He did then; for He is the same yesterday, and to-day, and for ever; and so when He comes to dwell in the hearts of men who believe in Him, He lives the same life of obedience in them that He did when He was here to die for man. To know this as a practical fact, is to acknowledge that Christ is come in the flesh.

It is because the law of God is the life of God, and that is love, that the Saviour gave this instruction: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans the same?" Matt. v. 44-47.

The greatest manifestation of merely human love is to do good to those who do us good. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. Man loves his friends, sometimes; but God loves His enemies. That is love itself, because it does not grow out of what He has received from the object of love. The Saviour knew that love such as that was not possible to human nature, and so he added these words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. That is, we are to have the perfection of God. Not that we are to become gods, but that we are to allow His life to be manifested in us, and so we shall have His perfection. The goodness will all be of God, but will be counted ours, because we yield ourselves to it, that He may live it in us.

This thought lifts the law of God above the level of mere force, and glorifies it. We "know that His commandment is life everlasting." John xii. 50. The ten commandments are not arbitrary rules laid down by the Almighty, for the government of mankind. They are not precepts that exist merely in writing, which the subjects are to read, and then do their best to keep; not like the laws of earthly governments, in the keeping of which the subjects receive no help from the law-givers. God has not given to man a law as hard as the stone on which it was traced at Sinai, and then left them to do the best that they can with it, His only concern being to punish them if they come short. Far different. The law written on tables of stone is but the statement in words of the living righteousness of the living God, which He in love gives to all who will receive it. It is the condition of life, simply because all life comes from God; and since all who live for ever must have His life, it is inevitable that they must have His righteousness. But God has not left them to secure this righteousness by themselves. He well knew that such a thing would be im-

possible. So He gave Himself, pouring out His own life on the cross, in order that men might have it. So the law of God is the life of God,—gracious, loving, and merciful.

Only one thought more need be noted here, and that is, that nothing less than the life of God will meet the demands of the law. Whoever comes short of the glory of God, which is His goodness, is a sinner,—a transgressor of the law. The righteousness of God, which is by the faith of Jesus Christ, is the only thing to which the law will witness that it is perfect. Anything less than that will be condemned by the law; for "whatsoever is not of faith is sin." Rom. xiv. 23. There is no injustice in God's maintaining this high standard for man, since He gives Himself, with all the righteousness of His life, to every one who will take it. He gives His life freely. All man has to do is to submit himself to the righteousness of God.

A mere form of godliness will avail nothing. No amount of mere outward conformity to the law will be accepted as the keeping of the law. There is but one God, and so there is but one life of God. He will not acknowledge any rival gods, and He cannot be deceived by a righteousness which is only a counterfeit of His life. Any amount of professed conformity to the law of God, which does not come from the life of God in the soul, is nothing but sin. Let it not be forgotten, that righteousness,—the keeping of the commandments of God,—is only by the faith of Jesus Christ, and that whatsoever is not of faith is sin.

CIVIL GOVERNMENT AND THE LAW OF GOD.

In the last number of the PRESENT TRUTH a statement was made in regard to civil legislation on religious matters, something to this effect: If there is in the law of God no warrant for any given practice, then for men to pass laws enforcing that practice, is to try to compel them to sin; for the law of God contains all that He wants men to do, and anything different from His law is sin. And if the law of God does enjoin any given thing, then for men to pass laws requiring the performance of that thing, is unnecessary and presumptuous, to say the least.

With what we have learned in our study of the law of God, in this number, we are prepared to go beyond that statement, and say that any human legislation whatever upon the law of God, or any part of it, is sin, and the only result of such legislation is to compel men to sin, and to confirm them in sin. This is not a rash, unconsidered statement, but is the only conclusion possible from the nature of the law, as revealed in the Bible.

Remember this: The commandments

of God are the righteousness of God. The perfect law is found only in the life of God, which is revealed to men in Christ. The keeping of the law of God is a thing utterly beyond the reach of human power. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. iii. 20. Only by faith in Jesus Christ can the righteousness of the law be obtained. For the righteousness of the law is inseparable from the life of God, and that life is manifested only in Christ.

"The law is spiritual." Rom. vii. 14. Every portion of it is spiritual. That is, it is the nature of God, for "God is Spirit." John iv. 24, R.V., marginal reading. Now it needs no arguing to prove that no human power can put into the hearts of men the life and Spirit of God. No human law can put love into the heart of man. The law of God itself cannot do that, except as it is in the life of Christ. Only the Spirit of God can shed the love of God abroad in the heart. No man is able of himself so to keep even the law of God, that he will be righteous. God must dwell in him, living His own life in him. How much less, then, can any righteousness come by a law of man?

It is evident to everybody that the most that human law-givers and judges can take account of is the outward acts of men. Man judges after the outward appearance; the Lord alone looks upon the heart. But the keeping of the law of God, as we have seen, does not consist of mere outward acts. Mere outward righteousness is sin. Therefore the conclusion is inevitable, that whenever men pass and attempt to enforce laws that profess to be a part of the law of God, they are dishonouring the law of God, and compelling men to sin.

For (1) when men make a law, and say that in enforcing it they are enforcing the law of God, they thereby say that the law of God is no better than their law. They say that the law of God requires no greater degree of righteousness than they can enforce. That is the greatest possible dishonour to the law of God. And (2) when men make that claim, and lead people to think so, they are leading them to sin. For the most that any human law can require and enforce is outward compliance, and that is the most that any man can of himself render to any law. Therefore when men profess that they are enforcing the law of God, they are educating the people to think that mere outward observance satisfies the law of God. And therefore just so far as such laws have any effect at all, their effect is to lead men to sin, and to cause them to rest satisfied in sin, thinking that they

are keeping the law of God. No more wicked and presumptuous a thing can be done in this world than for men to attempt to enforce the law of God, and to cause men to think that such a thing is possible.

In the seventh chapter of the book of Daniel we find the Papacy represented under the form of a "little horn" coming up among the ten horns of the fourth beast, which symbolizes Rome. Before it three of the ten kingdoms of the Roman Empire were plucked up, to make room for it. Of this little horn,—the Papacy,—the angel that interpreted the vision of the prophet said, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." Dan. vii. 25. The apostle Paul, writing by inspiration of God, sets forth the Papacy as "that man of sin" "that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. ii. 4, R. V.

These characteristics are met in every case where men think that they can enforce the law of God. For to say that man can enforce the law of God, is to say that man has the power of God; and that is for those who make the laws to set themselves forth as God. So every nation that enforces religion by law puts itself in the place of God. But when a nation puts itself in the place of God, it turns the attention to just that degree away from God, since it is not indeed God, and has none of His attributes; therefore such enforcement of religion is nothing else than idolatry. Therefore we find that the professed enforcement of even the Christian religion is heathenism. The union of Church and State, or the union of religion and the State, which is the same thing, is the very essence of Paganism.

This will be plain enough to any one who will think of it seriously. The promise of the everlasting covenant is that God will put His laws into the inward parts of men, and write them on their hearts, and that He will be their God, and they shall be His people. All this is what God alone can do. No man can write the law of God upon His own heart, much less upon the heart of any one else. No man can make himself a child of God, any more than he could make himself the child of his natural father. As the child has nothing to do with making himself the child of his father, so the man has nothing to do with making himself the child of God. Only in this latter case, he gives his consent. But man becomes a child of God only by the will of God. See John xx. 1, 12, 13; James i. 18.

Neither can any man make God his

God. God can make Himself the God of any man; but whenever man has attempted to make God his God, the result has been an idol. No man can make God. So the attempt to enforce the observance of the first commandment of the law of God, would result only in national idolatry. And a similar result must follow the attempt to enforce any other commandment. So we see that in religious legislation by human governments, the sin is not so much in the fact that men misinterpret the plain words of the law, as it is in the fact that they presume to enforce the law of God at all.

THE SECOND TABLE OF THE LAW.

THERE is a notion quite prevalent, derived by tradition from we do not know where, that, as the law of God is summed up in two parts, namely, love to God and love to man, the first four commandments relating solely to man's duty to God, and the last six relating to man's duty to his fellow-men, so it is within the province of human governments to legislate upon the last table of the law, even though they may not presume to meddle with the first table. This we say is a tradition, having no foundation whatever in fact. The consideration that we have already given to the law of God is sufficient to show the fallacy of that idea.

To see clearly that the enforcement of the second table of the law as a whole, at least, is not within the province of human governments, one has only to read the tenth commandment, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." There is a commandment of which no earthly government can ever take any notice. A man may be almost eaten up with covetousness, and yet human laws cannot punish him, and the officers of the law cannot even tell that he is covetous. So it is evident that the second table of the law cannot be enforced by human government.

But no other commandment of the second table can be enforced by human power any more than the tenth. For *the law is spiritual*. Every part of it is spiritual. The sixth commandment, and the seventh, and the eighth are spiritual, as well as the first. The keeping of the commandments does not consist of outward form. If there is no spiritual life in the soul, there is no commandment keeping. Moreover, the outward appearance is often deceiving. If we should allow ourselves to judge a man's actions, we should often say that he is doing wrong when if we could read his heart and see his motives we should know that he is doing right. And very often men

are praised for doing what seems to be right, but what is actually wrong.

It is a mistake to suppose that because the last six commandments define man's duty to man, they have no relation to God. They are the commandments of God, and of God alone. It is man's duty to God to love his fellow-man. Love to man can spring only from love to God. Love to God cannot exist without love to man. "For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" 1 John iv. 20. And mark this: The two tables of the law are not *duty to God and duty to man*, but they are *love to God and love to man*. Duty may be enforced, but love cannot be. The law is love, for love is the fulfilling of the law. But no human power can force a man to love another. Therefore no human power can enforce the law of God. God Himself cannot force men to keep His own law, because it is a law of love as He Himself is love. But He puts the keeping of it into those who are willing, by shedding His love abroad in their hearts by His Holy Spirit.

"But is it not right for the government to make and enforce laws against murder and theft?" Most certainly; but in punishing a man for killing another or for stealing, the government is in no sense enforcing the law of God. Murder and theft are punished in nations that know nothing of God. When the thief is put in gaol, it is not because he has violated the law of God, but because he has interfered with the peace of another. So also when the murderer is hanged. The punishment which the State inflicts upon the murderer will in no wise diminish the punishment which he will receive from God at the Judgment. If in hanging the murderer the State were enforcing the law of God, then that would be all the punishment that the murderer would receive. But no one supposes that because a man suffers the penalty of the law, he will receive any less punishment at the hands of God than he would have received if he had escaped detection by man until he died a natural death.

Civil governments are ordained by God, but not to take the place of God. God has no vicegerent on this earth. No earthly power is deputed to enforce the law of God, nor to see that it is obeyed. The object of human government is to hold in check men who would make it impossible for others to live in peace. Civil governments are not for the purpose of making men religious, nor of helping them in any way to be religious, but only for the purpose of compelling certain men to act civilly, who will not do so unless they are forced to. It is true that there has never been a government on earth that has kept within its proper

bounds, but the fact that governments have presumed to meddle with a great many things beyond their range, does not make it right. Precedent does not make a thing right.

The idea that men are deputed to see that God's law is obeyed is what led to the establishment of the Inquisition. Men recognized the fact that the law of God has to do with more than the outward acts. So as they felt themselves charged with the burden of seeing that it was obeyed, they began to *inquire* into people's private affairs, and into their secret lives. As nobody could know so much about any man's thoughts as the man himself, the inquisitors were not content with the testimony of spies, but interrogated the man himself. And as he would naturally be reluctant to lay bare his secret thoughts, the rack, the thumb-screw, the pulley, etc., were resorted to in order that human judges might know what God alone can know. The evil of the Inquisition is the evil of the union of Church and State. The former naturally and inevitably grows out of the latter. Just to the extent that the union is close and effective, will be the strictness of the Inquisition. No man can defend the union of Church and State without upholding the Inquisition.

THE DEFINITE SEVENTH DAY.

IN reply to the claim that the fourth commandment does not require the observance of any particular day, but only any day after six days of labour, and that it is impossible to know that our present seventh-day Sabbath has come to us in unbroken succession from creation, the editor of the *Signs of the Times* presents the following brief but comprehensive statement:—

1. Seventh-day keepers establish their claims to the Sabbath not only by the Gospels, but by Genesis. Gen. ii. 1-3 gives the very foundation of the Sabbath in the Creator's rest, blessing and sanctification. God *rested* on the seventh day; that made the seventh day *His Sabbath*, or rest-day. He *blessed* the seventh day of the cycle *after* He had rested, "*because that in it He had rested*:" that made the seventh day *God's blessed rest day*, or Sabbath.

God "*sanctified*," "*appointed*," or "*set apart*" that day. To whom did He appoint it? Jesus says, "*The Sabbath was made for man*," the father of all the race, hence for all men. The Sabbath was therefore guarded by a command to man to observe the day. Gen. ii. 1-3 does not give that command, because it is not a book of law, but a history of what was past; it does give, however, a record that a specific command was then given. Let the reader turn to the following texts to see the force of the Hebrew word

"*qadesh*," rendered "sanctify," "proclaim," and "appoint." Ex. xix. 23, 12. Sanctifying the mount was commanding the people how it was to be regarded. Josh. xx. 7 (see margin) shows that the sanctifying of the cities of refuge was by specific command or appointment. To "sanctify" a fast is the same as to proclaim or command a fast. Compare Joel ii. 15 with 2 Chron. xx. 3. Therefore Gen. ii. 1-3 in connection with Mark ii. 27 positively declares that God proclaimed His Sabbath to man, and appointed it to be kept, even as Jehoshaphat proclaimed a fast, or Joshua appointed the cities of refuge, or God set bounds about Mount Sinai. We have, therefore, not only the example of the Creator, but the record that He gave a specific command to man concerning the seventh-day Sabbath. Language means nothing if it does not mean this. The Sabbath, the seventh-day Sabbath, is therefore established by Genesis.

2. We have just shown that we have not only the record of God's *example*, but a record of His *command*, or *appointment*. We have, however, *no* example of Christ in the Gospels, for the observance of the first day of the week as a Sabbath or holy day. We have no record that He ever regarded it as a holy day, nor hint of such a record. We ask for no specific command for "the Lord's day;" we have that in the Decalogue; for the only Lord's day the Bible gives is the seventh day. See Ex. xx. 10; Isa. lviii. 13; Mark ii. 28. For the example of our divine Lord we have the deepest reverence, but we want the example. He has given us both example and precept in Genesis, or what is equivalent to that. He has given us neither example nor precept with reference to a holy first day in the Gospels. For a "specific command" for the observance of the Sabbath before the Decalogue, take not only what we have given above, but Ex. xvi. 23-30.

3. Seventh-day observers have proved many times that "they have the original day," the seventh day of the cycle "in unbroken succession from the first Sabbath of God and man, and we are willing to do it again for the benefit of the honest hearted. Note the following:—

a. If the succession of the days had been lost from creation to the exodus, we are not dependent on man to set us right. The God who gave the Sabbath showed by a threefold weekly miracle for forty years that only one day of the seven, namely, the seventh, was "the rest of the holy Sabbath unto the Lord" (Ex. xvi. 23), and this was "*the seventh day*," "*the Sabbath*" (verses 26, 30).

b. We are not left to man's devices, memory, or fallible records to preserve the unbroken succession of the days of the weekly cycle to the crucifixion; in-

spiration has identified and confirmed it. It was "the Sabbath according to the commandment" (Luke xxiii. 56), and it was the day just previous to "*the first day of the week*" (Luke xxiv. 1; Mark xvi. 1, 2). We therefore are carried by inspiration from the crucifixion back to Sinai and the identification of the Sabbath by the manna; and by God's voice on Sinai and the instruction concerning the manna, we identify indisputably the Sabbath of the Decalogue and the original Sabbath.

c. No scholar will for one moment contend that the order of the days of the week has been lost between now and the crucifixion of Christ. All history is against it; astronomical records are against it; the Jews scattered all over the earth are against it; Sunday-keepers are against it. The first day then is the first day now. Therefore seventh-day keepers are observing in direct succession the *original* seventh day. We leave the candid reader who believes God's word to judge of its "possibility" and "probability" or *certainly*. It is not man who testifies at these important epochs; it is God. Well might we count it "hopeless" were we dependent on man, but we have God's word, a rock upon which we may rest.

And yet, looking at it from a purely human standpoint, it is not probable, scarcely possible, that the whole world should forget the count of the days. Once in a great while an individual does; rarely, indeed, a family does; but for a neighbourhood, to say nothing of towns, counties, states, countries, and the whole world, to forget is preposterous. Upon this we need not dwell; God has spoken.

4. "Their seventh day," continues Mr. Crafts, "is only a play upon words." Indeed! Mr. Crafts says "the seventh day after six of work." So Adam could have had one Sabbath, Cain another, Abel a third, and so on. And according to this logic God did not rest on a definite day. But the word says, and logic and common sense declare it must be true, God rested on a particular day; He blessed a particular day; He sanctified or commanded that particular day, "*because that in it He had rested*." This particular day, "*the seventh day*," He indicated by the fall of the manna, and enjoined it in the Decalogue *for the same reasons* He instituted it in the beginning. See Ex. xx. 8-11; Gen. ii. 1-3. This "Sabbath according to the commandment" (Luke xxiii. 56) is *the day before*, as previously shown, "*the first day of the week*." Reader, what day of the week is that which comes next *before* "the first day of the week." Well, that day "is the Sabbath of the Lord thy God." God has therefore given as His Sabbath the definite seventh day of the weekly cycle. Whose word, reader, is called in question

to say that we know not when the Sabbath comes—the word of God, who gave the Sabbath, or the words of men who believe God enough to obey Him?

5. The observance of any day is not a matter of salvation, but a matter of faith. Faith obeys; it cannot do otherwise. The absence of obedience shows that saving faith in the Lord Jesus Christ is also absent. M. C. WILCOX.

ENFORCED REST.

ONE of the strange things in connection with Sunday legislation is the notion that people will not rest when they are tired unless they are compelled to. The plea so commonly made is that Sunday laws are necessary in order that the labouring men may take the rest that is so much needed. Now while it is true that there are some persons who are so industrious that they literally "work themselves to death," spurring themselves up to work when nature demands rest, it is a fact that such persons are rare exceptions among mankind. It is natural for people to rest when they are tired. It is very unnatural for one to keep on working after he is very weary. It requires an extraordinary effort to do so; and very few put forth that effort.

Let one read the daily papers, and he will not get the idea that excessive work is killing off many people. We have never read of a case where a man was arraigned before the magistrate, charged with trying to commit suicide by overwork; but we can scarcely take up a paper without noticing a case in which an able-bodied man is charged with neglecting his family through his idleness. To rest when one is tired is as natural as to sleep when one is sleepy; and we have never heard any of the advocates of enforced Sunday rest plead for a law compelling men to take seven hours' sleep in the twenty-four.

But the case becomes more absurd, when we see the argument applied to the keepers of public-houses. In the Memorial which was noticed at length a few weeks ago, we read that "the Sunday sale of intoxicating liquors is wrong in principle, unfair to other trades, and injurious to the publicans and their servants, whose hours on other days of the week are grossly excessive." Their hours of labour are indeed long, but they have the privilege of shortening them if they wish. But if their hours on other days are too long, why is it that there is no effort to give them rest on those days, when they need the rest? Why not equalize matters, by giving them the proper amount of rest every day, instead of putting the rest all into one day? Why? Because all Sunday legislation is in the interest of a day, and not at all in the interest of the people,

CONSECRATION.

CONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own. He who learns that this is a fact and lives in the constant living presence and recognition of it as the great fact,—he is consecrated, and this is consecration.

Nor is this a hard thing to do in itself. People make it hard for themselves, by thinking it to be something that it is not, and *trying* to accomplish it in a way that is not the Lord's way, and even then they miss it. And, in truth, going about it in another than the Lord's way, they cannot possibly do anything else than miss it.

Is it a fact, then, that we are the Lord's?—Of course it is; for it is written: "Ye are bought with a price." 1 Cor. vi. 20. And the price is, "the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i. 19. For He "gave Himself for us." Titus ii. 14

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for "He died for all." Having died for all; having paid the wondrous price for all; having given Himself for all, it is certainly a fact that all are His. Therefore it is written: "*Ye are not your own*;" for ye are bought with a price: therefore glorify God in your body, and in your spirit, *which are God's*." 1 Cor. vi. 19, 20.

He not only gave Himself for us, but but for all there is of us—yes, [even for our sins. For again it is written that He "gave Himself for our sins." Gal. i. 4. And He did it "that He might deliver us from this present evil world;" that He might "purify unto Himself a peculiar people, zealous of good works;" that He might present us "faultless before the presence of His glory with exceeding joy" (Jude 24);—in one word, "that He might bring us to God." 1 Peter iii. 18.

He so loved us that He wants to save us. But He cannot save us in our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

Then will you let Him have the sins which He has bought? or will you hold on to these yourself? Will you let Him have what is His own? Will you let Him do what He will with His own? And what will He do with these sins? Oh, He will forgive them! 1 John i. 9. He will make them as white as snow. Isa. i. 18. He will put them away.

Heb. ix. 26. He will cast them into the depths of the sea. Micah vii. 19. He will remove them from us as far as the east is from the west. Ps. ciii. 12. He will cast them all behind His back. Isa. xxxviii. 17. And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. viii. 12.

Thus in giving Himself for our sins, He gave Himself to us. In giving Himself for us, He gave Himself to us. So when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get Himself instead. Would you rather have Him than your sins? Then let Him have them. Make the blessed exchange to-day. Would you rather have His way than your way? Would you rather have His life than your life? Would you rather have His disposition than your disposition? Would you rather have His character than your character? Would you rather have Him than yourself? "To be sure I would," you say. Then, oh! let Him have you now; make the blessed surrender, and exchange now and for evermore.

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day, "consecrate yourself to God in the morning. Make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate." Say, "I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to His service." "Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ." This is consecration. And it is not a burden, but a living, everlasting joy.

Therefore, "reckon ye also ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you,"—is that promise worth anything to you? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as

instruments for God to use. To this one God has declared, "Sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a *fact* in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so, "sin shall not have dominion over you," for God is stronger than sin. A. T. JONES.

INTERRUPTING THE PREACHER.

THE *Canadian Independent* has the following about preaching, which is worth reading:—

"The preaching of the first two or three centuries was more like the teaching now in a 'Bible class.' Questions were frequently asked and answered. When it was not conversational it was expository. Every one will testify that his thirst for information is best satisfied and the matter learned sticks best in the memory when the information is obtained at the very moment the mind is excited on the subject. How often could some of us have stopped such a man as Moody to get a little better light on some point of Christian experience? or asked Dr. Barbour to go back a little in his sermon and take up that thought more fully about where God's appointment and man's free will touch each other? But our modern methods forbids such 'interruption.'"

So much the worse for the "modern methods." It would seem that there ought not to be much hesitation about letting a modern method go, and returning to the scriptural method. It is certain that the preaching of Christ and the apostles was of the conversational or teaching style. They did not preach for show, nor for applause, but to benefit the people, and nothing is more plain than that fully nine-tenths of the modern preaching, even of that which is good, is thrown away, because the people do not have time to take it in. It is true that the preacher who instructs the people from the Bible, instead of preaching at them will have to be content without the reputation of being an eloquent orator, but he will have the greater pleasure of seeing them increase in the knowledge of God. Christ made Himself of no reputation, and it is enough that the servant be as his Master.

The preachers, however, are not wholly to blame for the modern method. It is a good deal easier to sit still and without any effort listen to a sermon, or even to let their minds run somewhere else while the minister is talking, than it is to think upon and study the subject in hand. But where the preacher is anxious only to build up the people through the word, and the people want to know the truth for themselves, there will be little trouble about the asking and answering of questions.

General Articles.

"Hear; for I will speak of excellent things; and the opening of My lips shall be right things." Prov. 8:6.

THE WRESTLER.

ALONE and helpless, pressed by woe and fear,
He turned to pray, and lo! a foe was near.
A hand on him was laid, and all night long,
He wrestled weary; for his foe was strong.
Oh the long hours! oh the long cry of prayer!
It seemed that God had left him to despair,
Deserted, helpless, fighting for his life,
Oh death alone would surely end the strife.

The gray of morning tinged the dark. A ray
Fell from the heaven, it was the break of day.
A gleam fell on the features of his foe.
A touch thrilled through the wrestler. "Let me go."

Pleaded the antagonist, "the day's abreak."
Oh no! The wrestler, weary, wounded, weak,
Powerless, has still the strength to cling,
And keep the angel of his wrestling.
And oh, that angel's face with pity holy
Beamed o'er the broken soul in loving lowly.

"An angel held all night till day's aglow.
Nay, heaven forbid, that I should let Thee go
Except Thou bless me. O Thou foe of night,
I know Thee now, and it is morning light.
I see Thy wounded palms, Thy pierced side,
Thou art my Saviour for me crucified.
Humanity's touch can hold Thee by its woe,
And by Thy love, I will not let Thee go."

And there Christ blest him, broken, weak, and pale.

A prince He called him, one that would prevail,
Aye did with God and man, and all was well.
He changed his name to that of Israel,
From low supplanter, changed his nature too,
And crowned him loyal, royal, high and true.
Oh when he toiled throughout the weary night,
Little he dreamed of what would come with light.

Wrestler, though night is long, and dark thy woe,
And though thy sorrow seemeth but a foe,
Oh yet believe thou'lt see a ray of light
Fall on thy sorrow, and it will be bright.
An angel's face it is that bends above,
An angel's eyes that dwell on thee with love,
And 'tis to name thee prince, prevailing well
That sorrow falls, to crown thee Israel.

FANNIE BOLTON.

"KNIT TOGETHER IN LOVE."

"A NEW commandment I give unto you, That ye love one another." How much? "As I have loved you, that ye also love one another." Do we regard this commandment sufficiently, so that we permit it to control mind and heart, and mould the character? "By this shall all men know that ye are My disciples, if ye have love one to another." Thus believers may bear to the world the credentials testifying that they are indeed children of God. Jesus says, "The glory which Thou gavest Me I have given them; that they may be one even as we are one. I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

What can I present before my brethren and sisters more important for their study and practice than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to these words of Christ? Is it not time we sought for the unity for which the Saviour prayed?

Shall we open our hearts to the melting love of Jesus? Shall we let that love take the place of the coldness and hardness that have been revealed in our characters? May the Lord have compassion upon us; may He forgive our perversity, and heal our backslidings, and unite the hearts of all that believe the truth in that oneness for which Christ prayed, that which exists between the Father and the Son.

The Gospel has little to fear from open opponents. It is the pretended friends of Christ, those who say, "I go," but do not go, who are its most dangerous foes. They profess to love the Lord Jesus, but through the deceptions of Satan they work against Christ because they fail to be doers of His word.

He who carefully studies the word of God and brings its holy principles into his daily life, making every thought, word, and deed subject to its control will be a man of discernment; he has spiritual eyesight; he is not ignorant of Satan's devices. The love of God is in his heart, and he loves his fellow-men. Who can measure the loss we individually sustain by neglecting to obey the words of Christ? He is life to the dead, and wisdom to the ignorant. It is by His righteousness we are connected with God, and why do we treat so indifferently the prayer of Christ that His disciples may be one as He is one with the Father? Why do we not make most earnest efforts to answer this prayer?

The Saviour says to His professed people, "I have somewhat against thee because thou hast left thy first love." If ever a people needed to repent because they had lost their first love, it is those who have had so great light. You can never understand what the loss means, until you repent of having given so little heed to the words of Christ. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." There is need of repentance because of the lack of love to God. He has not been loved with the whole heart, with the whole soul, with the undivided affections; and the second commandment has not been obeyed, "Thou shalt love thy neighbour as thyself."

In view of the wonderful manifestation of the love of Christ for fallen man, it is a great sin to misrepresent His character, as it has been misrepresented by every soul who has left the first love. Shall we not repent of this sin? Shall we take these things to heart, and make diligent work? God grant that the precious illumination of His Spirit may no longer be withheld from us.

The word of God cannot bend to men's liking. It requires obedience full and free. Will the church that professes to keep the commandments of God keep them in truth? Shall we be able to select a better guide, a better standard than is given us in the word

of God? Why then do we kindle a fire, and walk in the sparks of our own kindling? The Eternal has opened up a path for us to travel which leads to the open gates of Paradise. Can we by following our own will and choosing to walk in our own way find a pleasanter path? What can spread sunshine through the soul as does the sense of sins forgiven? What can impart true nobility, if not restoration to the favour of God? Pure and undefiled religion means to love God supremely and our neighbour as ourselves. Could we understand the great loss we sustain in not following the Lord fully as directed in the wonderful prayer of Christ, so full of mercy and truth, we would make haste and repent, and be converted. To disregard this prayer is to quench the love of God in our hearts.

If those who profess to believe the present truth loved God supremely, and their neighbour as themselves, would there be so little done in presenting the truth to those about us? Every soul is to seek to be a blessing to others. Souls are perishing for the word of life, but the loss of her first love has left the church in blindness, and destitute of the blessings it is her privilege to enjoy. Lacking the power of God, he fails to accomplish the work of God. When we gather about the great white throne, before the Judge of the living and the dead, what excuse can we render to God for having failed to obey His word, failed to represent Christ before the world?

The man whose religion is planted in the heart is not guided by human opinions but by the verdicts of the unchanging One. In the judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, but the word judges him. Every talent entrusted to men was given that it might be devoted to the work of saving the souls of the lost. If the talents have not been improved, if precious opportunities of enlightening others have been passed by unheeded, then the Lord's gifts have been wasted. To every man are committed talents, and if these are not improved, he will be treated as was the unprofitable servant in the parable.

Let us put away every idol. Let us seek God earnestly, and with the spirit of a little child take hold of our long-neglected work, and redeem the time. When we have less of self, and more of Jesus, we shall view these things in the right light. Let selfishness be uprooted, let the love of Jesus reign in the heart, and many souls will be saved as the result. In the past many have been repulsed, lost to God, lost to His cause, because of the unchristlike spirit and conduct which made it manifest that His professed people had left their first love. May God pity the church; for a great work must be done for its members or they are lost.

MRS. E. G. WHITE.

PRAYER AND MISSIONS.

MUCH has been said of late upon this subject, but it will bear precept upon precept and line upon line. In a widely circulated book on prayer, full of instances of answered prayer, I was unable to find a single instance of prayer as related to missions. But one cannot search missionary literature to any extent without finding many such instances. The history of missions is a history of prayer. Mark on a chart the missionaries, the missions, and the nations for which most prayer has been offered, and from that chart you can construct a history of missions that would be approximately correct. Prayer is the church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works; they are faith and works.

The church at Antioch sent forth their first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary; prayers by his home church, by personal friends, by himself, by the missionary society, the denomination, and by the church at large! To this fact it must be due, in part, that so few missionaries of all who have gone to heathen lands, among savage tribes, exposed to all sorts of perils, have met a violent death. The exceptions prove the rule, for God sees it is best for the cause of missions that the surface desire be refused sometimes in order that the deeper desire be granted.

Harriet Newall went as a missionary at the age of nineteen. She and her husband had barely landed on a heathen shore when the authorities sent them away. They came to the Isle of Man, where she sickened and died—all in a few brief months. Those who prayed that her life might be spared, prayed thus in order that she might do good work for Christ and advance His kingdom. For that reason, evidently, her life was not spared, for the published account of that consecrated life and early death aroused a wonderful interest in missions in this country in the early part of the century.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Sandwich Islands, and grieved because she could not give more. At family prayers she asked God to accept of one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of Missionary Wilder.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depth of heathenism they want us to hold the rope, and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India

but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that wearied and discouraged, he sat under a tree to rest. While there he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man, who ordered his fifty clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear that prayer of that far-away sister missionary: "Oh, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the word of life to be spoken. Oh, dear heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these Thy little ones!"

The founder of the Friendly Islands Mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the Government to labour there, he bought a yoke of oxen and a waggon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the twenty-seventh day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.

How marvellously prayer has been answered in this century in the opening of heathen nations to missionary work! India, China, Japan, Africa, the islands of the sea—what a volume of prayer ascended to heaven that these might be opened to the Gospel, and God opened them. It is hardly necessary to offer

that prayer now. The prayer now should be that hearts may be opened. He who opens nations can open hearts as well; the hearts of the heathen to hear and the hearts of Christians to give on a grander scale than ever before.

The more our prayers are answered the more we have to pray for. If the prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night! The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering.—*Rev. R. T. Cross, in Missionary Review of the World.*

THERE IS NO PEACE.

CHRIST had brought into the range of human life a new ideal—the ideal of self-denial and purity and love—and myriads of His followers, having by His grace attained to that ideal, uplifted the whole world with them into a sweeter and purer atmosphere. The admiration for this ideal, the visible, daily proof that there were human beings who, victors over their temptations and over themselves, had attained to it, overcame the world. Strength was perfected in abject weakness. But when the church had thus won the victory over the open violence of the world, Satan set himself to secure for the world an immense share in the nominal church. The tares had always, even from the first, been mingled with the wheat, but after the days of Constantine they who looked at the field and the harvest might well have thought that the field was a field in which the dandelion poppies sown by the evil one had all but expelled the scanty and meagre ears of wheat.

Take a scene or two. It is A.D. 366. The streets of Rome resound with yells and are deluged with blood. Can it be because an election is going on for the bishopric of Rome? It is too true. "Damasus and Ursinus," says the historian, "burning beyond all human limits to save the episcopal throne, contested with the most factious rivalry, and their followers did not even shrink from wounds and bloodshed. One hundred and thirty-seven bodies of the slain were found in a single Christian basilica."

Look again. Can that frightful scene of fury and faction, resounding with curses and criminations, be indeed an assembly of Christian bishops, the disciples of the meek and holy Saviour and successors of the humble apostles? Alas! so it is, and there have been similar scenes at many another church council.

I am writing a brief article, not a history of Christianity. I cannot, therefore, glance at the awful decadence of the church during the dark ages, at the neglect, the ignorance, the superstition, the immorality, the corruption of all pure Christian doctrine by alien influxes,

the tyrannous and cruel elements of feudalism, the gloomy Manichæism and abject terror involved in the extravagant exaltation of self-torture and monkery, which were then all but universal. Nor can I speak of the middle ages, with their astounding sacerdotal usurpations, the insolence and the wickedness of priests and the devilish iniquities and horrors of the Inquisition. Nor can I stop to paint the rampant atheism and abysmal corruption which prevailed in the age of the Renaissance. There came a gleam of brighter hope from "the bright and blissful Reformation," as Milton calls it. But even the Reformation, while it helped to save free consciences from the paw of that grey, grim wolf which

Daily devoured space and nothing said,

left in the hearts of God's best saints much of the same sense of disappointment which the Hebrew prophets felt when they contemplated the inadequate results first of Hezekiah's and then of Josiah's reforms of the apostasies which the priesthood had admitted into the very precincts of the sanctuary. Even Milton found that "new presbyter" was but "old priest writ large." Doctrine, purified for a time, was tainted by fresh errors; contending sects hated each other with energetic virulence, and, at epochs like the Stuart restoration and during the eighteenth century, the all but universal godlessness and immorality in the lives of nominal believers had almost obliterated all trace of distinction between those who were called "the children of God" and the actual children of the devil.

As we contemplate the long centuries of Christian history they present many an aspect which wrings from us the cry of the French statesman, "Christianity has come, but when cometh salvation?" And are we content with the state of things presented by the world to-day?

Has the day come when men shall beat their swords into plowshares and their spears into pruning hooks, and war shall be no more? What aspect do the nations of Christendom present as we gaze on them at this moment? Are they not armed to the teeth, bristling with innumerable guns and bayonets, exhausting their resources in the vast burden of bloated armaments, wasting millions over cannons and ironclads and every form of the deadliest enginery of destruction? Do not wars and rumours of wars constantly disturb us, like "the waves which roar and strike and roll shorewards" and are not always dissipated? What decade of our lives in Europe or America has not witnessed the horrors of men arrayed for mutual slaughter?

Or look at the vast world of heathendom. If in three centuries the church had subdued the opposition of "the mightiest of earthly power, arrayed in the plenitude of material resources"—if, in that time, it had driven out the

gods from their immemorial Olympus and planted its cross of shame on the banners of armies and the diadems of kings; if, in that time, with not one adventitious power to aid, it had "by the irresistible might of weakness shaken the world"—what might we not have hoped from a Christianity which sways all the mightiest sceptres and commands all the most overwhelming forces of the world? Yet, at this moment, there are in the world more followers of the Buddha than of the Christ, and if all the inhabitants of the globe were to pass by us in long procession two-thirds of the whole innumerable multitude would be fetish worshippers or fire worshippers or idolaters or followers of Confucius or sunk in the thinly veiled negations of Buddhism.

But the case is worse than this. We, the great, the richly gifted, the white, the civilized, the Christian races, have sinned terribly against the helpless childhood of the world. Race after race of the aboriginal peoples—the Caribs, the Australians, the Tasmanians, the American Indians of a hundred tribes, the Kaffirs, the Hottentots, the Maoris—have not only withered away before us as the line of snow melts before the sunbeam, but, which is infinitely worse, they have been destroyed or decimated by our cruelties or contaminated and plunged into unspeakable degradation by the diseases and the vices which we have introduced among them. The footsteps of the civilized, Christian races, as they advanced round the world in their careers of commerce or of conquest, have too often been footsteps dipped in blood.—*Archdeacon Farrar.*

A PRESENT HELP.

"God is our refuge and strength, a very present help in trouble." Ps. xli. 1.

How much help and consolation we miss by unconsciously omitting the word "present" when reading the above text. We readily admit that God is a "refuge and strength" to others, and we may even go so far sometimes as to say that He is "our refuge and strength." That is, we believe He *has* helped us, and that He *will* help us, if we trust Him; but is it not quite another thing to believe that He is "a present help" in *this* trouble,—and not only a present help, but a "very present help?" How natural it is to look back on that long illness or that severe trial in the past and gratefully acknowledge God's care and help through it all, and yet at the same time fear to trust Him in the present emergency! It is so much easier to believe that He *has* heard us, and that He *will* hear us, than that He *does* hear us. We assent to the fact of a crucified and risen Saviour, and yet how feebly we lay hold upon it! How often we act as though we believed there was no one to pity and no one to save, as though our Saviour were yet buried in Joseph's new

tomb! But praise God, "He is risen!" "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Ps. cxlv. 18, 19.

A remarkable instance of the fulfilment of this promise is noted in the *New York Observer* of December 29, 1892. It is in connection with the story of the wrecking of the *Sprees*, the Atlantic steamer on which Mr. D. L. Moody recently took passage for America. He says:—

"I embarked on the *Sprees*, a vessel about four hundred and ninety feet long, with seven hundred passengers on board representing Great Britain, Germany, Austria, Russia, Hungary and other countries, besides our own.

"When about three days on our voyage, as I was lying on my couch I was startled by a terrible crash and shock, as if the vessel had been driven on a rock. I did not at first feel much anxiety—perhaps I was too ill to think much about it. But my son jumped from his berth and rushed on deck. He was back again in a few moments, exclaiming that the shaft was broken and the vessel sinking. I did not at first believe it could be so bad, but concluded to dress and go on deck. The report was only too true. The captain told the affrighted passengers, who had rushed on deck that there was no danger, and some of the second cabin passengers returned to their berths, only to be driven out again by the intruding water, leaving everything behind them.

"The officers and crew did all they could to save the vessel. But it was soon found that the pumps were useless, for the water poured into the ship too rapidly to be controlled. There was nothing more in the power of man to do. We were utterly, absolutely helpless. We could only stand still on the poor, drifting, sinking ship, and look into our watery graves. All this time, unknown to the passengers, the officers were making preparations for the last resort. The life-boats were all put in readiness, provisions prepared, life-preservers in hand, the officers armed with revolvers to enforce their orders, and the question was evidently being debated in their minds whether to launch the boats at once, or wait. The sea was so heavy that the boats could hardly have lived in it. Two of the passengers had loaded revolvers ready to blow out their brains if the vessel should go down, preferring death by bullets to death by drowning. At noon the captain told us he thought he had the water under control, and was in hopes of drifting in the way of some passing vessel. The ship's bow was now high in the air, while the stern seemed to settle more and more. The sea was very rough, and the ship rolled from side to side with fearful lurches. If she had pitched violently but once, the bulkheads must have burst, and the

end come. The captain tried to keep up hope by telling us we should probably drift in the way of a ship by three o'clock that Saturday afternoon, but the night closed upon us without sign of a sail.

"That was an awful night, the darkest in all our lives. Seven hundred men, women, and children waiting for the doom that was settling upon us. No one dared to sleep. We were all together in the saloon of the first cabin—Jews, Protestants, Catholics, and sceptics—although I doubt if at that time there were any sceptics among us. The agony and suspense were too great for words. With blanched faces and trembling hearts the passengers looked at each other, as if trying to read what no one dared to speak. Rockets flamed into the sky, but there was no answer. We were drifting out of the track of the great steamers. Every hour seemed to increase the danger of our situation.

"Sunday morning dawned, without help or hope. Up to that time no suggestion of religious services had been made. To have done that would almost certainly have produced a panic. In the awful suspense and dread that prevailed, a word about religion would have suggested the most terrible things to the poor souls. It was necessary to divert their minds, if possible, or they would break under the strain. But as that second night came on, we held a prayer-meeting, with the concurrence of the captain. Everybody attended, and I think everybody prayed, sceptics and all. Surely the cries of the dear little children were heard in heaven. With one arm clasping a pillar to steady myself on the reeling vessel, I tried to read the ninety-first Psalm, and we prayed that God would still the raging of the sea and bring us to our desired haven. It was a new psalm to me from that very hour. The eleventh verse touched me very deeply. It was like a voice of Divine assurance, and it seemed a very real thing, as I read: 'He shall give His angels charge over thee to keep thee in all thy ways.' Surely He did it. I read also from the one hundred and seventh Psalm, verses 20-31. One lady thought those words must have been written for the occasion, and afterwards asked to see the book for herself.

"I was passing through a new experience. I had thought myself superior to the fear of death. I had often preached on the subject and urged Christians to realize this victory of faith. During our civil war I had been under fire without fear. I was in Chicago during the great cholera epidemic and went around with the doctors, visiting the sick and dying. Where they could go to look after the bodies of men, I said I could go to look after their souls. I remember a case of small-pox where the flesh had literally dropped away from the backbone, yet I went to the bedside of that poor sufferer again and again with Bible and prayer

for Jesus' sake. In all this I had no fear of death.

"But on the sinking ship it was different. There was no cloud between my soul and my Saviour. I knew my sins had been put away. That was all settled long ago. But as my thoughts went out to my loved ones at home—my wife and children, anxiously waiting for my coming—my friends on both sides of the sea—the schools and all the interests so dear to me—and realized that perhaps the next hour would separate me forever from all these, so far as this world was concerned, I confess it almost broke me down. *It was the darkest hour of my life!* I could not endure it. I must have relief, and relief came in prayer. God heard my cry and enabled me to say from the depth of my soul, 'Thy will be done.' It was all settled. Sweet peace came to my heart. I went to bed and almost immediately fell asleep, and never slept more soundly in all my life. Out of the depths I cried unto the Lord, and He heard me and delivered me from all my fears. I can no more doubt that God gave answer to my prayer for relief, than I can doubt my own existence.

"About three o'clock at night I was aroused from my sound sleep by the voice of my son. 'Come on deck, father,' he said. I followed him, and he pointed toward a far-off light, rising and sinking on the sea. It was a messenger of deliverance to us. It proved to be the light of the steamer *Lake Huron*, whose lookout had seen our flaming signals of distress, and supposed it was a vessel in flames. Oh, the joy of that moment when those seven hundred despairing passengers beheld the approaching ship! Who can ever forget it?

"But now the question is, can this small steamer tow the helpless *Spree* a thousand miles to Queenstown? Every movement was watched with intensest anxiety and prayer. It was a brave and perilous undertaking. The two vessels were at last connected by two great cables. If a storm arose these would snap like a thread, and we must be left to our fate. But I had no fear. God would finish the work He had begun. The waves were calmed—the cables held—the steamer moved in the wake of the *Huron*. There were storms all around us, but they came not nigh our broken ship. Seven days after the accident, by the good hand of our God upon us, we were able to hold a joyous thanksgiving service in the harbour of Queenstown—just one week ago to-day, as I stand here among the friends and neighbours I love so well. The rescuing ship that God sent to us in our distress, had just sufficient power to tow our vessel, and just enough coal to take her into port! There was nothing to spare! Less would have been insufficient. Her captain also is a man of prayer, and besought God's help to enable them to accomplish their dangerous and difficult task. God answered the united prayers

of the distressed voyagers and brought them to their desired haven."

Shall we not learn a lesson from those ship-wrecked passengers? Is not our need of a life-boat as great as theirs? If we but realized that need as vividly as they did, and cried as earnestly for help, would we not experience more such deliverances, and join in more such thanksgivings?

Again, it is well to remember to give thanks to God for deliverance from peril; but it is better still to recognize His hand at all times. His care is over us no less in keeping us from accidents than it is in saving our lives when accidents occur.

Two preachers once met at a church, and one said that he had very much to thank God for, because although his carriage had been thrown down an embankment as he was coming, he had escaped injury; it was a miraculous deliverance. Said the other, "My brother I have more to be thankful for than you, because I came over the same road and no accident whatever happened to me or my carriage."

It is the direct personal care of God that keeps us at all times. But for His mercies we should be cut off. So instead of waiting until some great affair takes place, and we experience a remarkable deliverance from danger, let us thank the Lord that His presence keeps us from the presence of danger.

GOD'S GLORY.

"I AM, by birth," said a converted Hindoo, when addressing his countrymen, "of an insignificant caste; so low that if a Brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification, and yet God has been pleased to call me, not only to a knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, bystanders would have said it was the amazing learning of the Brahmin and his great weight of character that were the cause; but now, when anyone is convinced by my instrumentality, no one thinks of ascribing any praise to me; and God, as is His due, has all the glory."—*Selected.*

LIVINGSTONE, as a missionary, was anxious to avoid a large church of nominal adherents. "Nothing," he wrote, "will induce me to form an impure church. 'Fifty added to the church' sounds well at home, but if only five of these are genuine, what will it profit in the great day?"

ONE of the greatest causes of trouble in this world is the habit people have of talking faster than they think.—*Somerville Journal.*

The Home.

"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. 4:8.

THE NOONTIDE PRAYER.

"From morn till night, my sons, is long to go;
At noontide softly say your tiny prayer.
Remember twelve o'clock," she whispered low,
To all her children, gathered round her chair.

"When busy with your play and little toys,
At noon leave them a moment; quickly seek
Some quiet corner far from playful noise,
And pray a prayer to Jesus, good and meek."

She often heard the little prattlers say:
"It makes us kind to one another. Let
Us all remember twelve o'clock, to-day!
I'll tell you, brother dear, if you forget."

One day she found at noon a figure small,
With tiny fingers clasped so close and still;
As, kneeling in the corner of the hall,
He prayed, "Dear Jesus, keep me if you will."

The rapid years flew steadily along;
Yet when the golden noontide quickly nears,
Still these dear children, grown to manhood
strong,
Remembering habits of their earlier years,

If busy with their work will slowly stop
And leave it for a time. In silent prayer
They bow their noble heads at desk or shop,
To pray that He will watch and guide them
there.

—Miss May Kidder.

"O. H. M. S."

I HAD occasion to visit one of the Government Offices, and when there, was struck by the simple circumstance that the note paper and envelopes used in it had imprinted on them the letters

O. H. M. S.

Whether the matter about which any particular clerk might write was one of vital importance to the country, or of the most trivial nature, his letter was inscribed as being "On Her Majesty's Service." An idea crossed my mind which would have been helpful to me if I had dwelt upon it, but I banished it, and it seemed to have gone entirely from me.

That evening I sat with my wife, talking of the day that was over. My wife, usually cheerful and happy, was tired and inclined to be discontented with things.

She pushed from her a large basket filled with stockings and small garments that required mending, and sighing, said—"I declare, life scarcely seems worth living. Look at what I've done to-day. I helped Hannah dress the children, then I dusted about, made a pudding, and did no end of odd jobs; then all the afternoon I received visitors who talked the veriest small talk, with scarcely a grain of common sense in a bushel of miserable chaff; then I mended and mended, and"—with a vicious little push of the basket—"I shall have to mend, till I catch up with this work. Now, what is there in all that which is a bit nobler than the experiences of a cab horse that does his duty and gets his

nose-bag considerably placed conveniently for him, when he has a spell of quietude? Dusting, mending, chatting, sipping tea, preparing meals and eating them, looking after the children,—that's the sum of my life, and of many another woman's, and I don't see that it's worth living."

Now, if I had spoken out the idea which had come to me in the Government Office, it might have been all right, but I did not. Instead of that I allowed my wife's spirit of discontent to infect me, and rejoined gloomily—

"And how much better is my life? The hum-drum of my office routine, the toadying to customers, the everlasting round of the same duties, and all for money, just that we may live. It does seem strange that God should have so set the bounds of our life that nineteen-twentieths of life should be so stale and flat and mean."

More of the same sort of talk followed, and at last I went to rest, tired and cross, and feeling decidedly ill-used.

But in my dreams the idea which I had thrust from me, returned.

I fancied that the morning had come, and that my wife rose and dressed, and then took in her hand a text-book from which it was her custom to read a motto for the day. The text was one I had never read in the Bible before, but I was familiar with something like it, and in my dream it did not strike me as at all peculiar. It was "Whether therefore ye eat or drink, or whatsoever ye do, do all as on His Majesty's Service." My wife closed the little book, and having knelt in prayer, went forth to her duties. When she went into the dining-room there were no signs of breakfast. Hannah was there, and it would have been evident to one far less used to our domestic's uncertain temper, that she was in no very amiable mood. She was making a good deal of unnecessary dust with the broom she was wielding.

Now, I should have felt that there was much excuse for my wife if she had manifested some degree of temper also, but instead of this, she quietly said to Hannah, "Why, Hannah, have you overslept yourself? I could not have made you hear when I called you. How foolish of me. I'll finish the sweeping and you put on the porridge."

"Poor wife," I fancied I said to myself, "I do not wonder you thought your life hum-drum enough, when the matters of absorbing interest with you are such things as your domestic's temper and the porridge, and the first task in the morning is to sweep the floor."

Then I looked at my wife, and it seemed to me that a soft radiance shone from the handle of the broom she wielded, and as I looked again I saw that in letters of light was shining forth the inscription

O. H. M. S.

Then the despised broom became in my eyes a staff of highest state. I knew my

wife had accepted this humble task as a duty to be performed on the King's Service, and I knew that the King had accepted her devotion to Himself. . . .

In my dream I followed my wife through the engagements of the day, and at every point I recognized that she was employed about the King's business.

As in Government buildings everything is stamped with the broad arrow, so it seemed to me that upon everything my wife came in contact with there shone those same beautiful letters of light—

O. H. M. S.

and the radiance from those letters cast a gentle and lovely sheen over everything they rested upon, transforming even the plainest objects into things of beauty. Thus I saw even the darning of the despised socks, and the mending of rents in little dresses, was holy work when done for the Master. Only at moments when, vexed with little cares, or wearied with many tasks, my wife allowed herself to forget her royal calling and to become irritated and short-tempered, did the brightness of those mystic letters fade.

When I awoke next morning and told my wife my dream, she rejoiced in the view of her life which it presented, and I started for my office with the prayer in my heart that I might feel that I also was on the KING'S SERVICE.

HOW HE OVERCAME.

I WANT to tell you about a young Christian Chinaman who is a "living epistle, known and read of all men" near him. His name is Kah, and he is a faithful, trusted servant in the home of which I speak. Up with the sun every morning, he does his work so quietly, so quickly, so thoroughly, and so cheerfully, that he is a perfect comfort and joy to all about him.

One day, not long ago, the lady who employs him, said to Kah, "What a happy boy you are! Do you never feel cross?"

"Oh, yes," he replied, "I tell you about it. Sometime I feel closs (cross). Just like somebody in my heart tie a string tight all 'round it, and it get tighter and tighter so I can't talk. Then I lun, lun, (run, run) quick in my loom (room), and ask God please untie the string, and He does, and I all light (right) again."

How many of us, when we get cross, run quickly and ask the blessed Jesus to untie the strings that bind and harden our hearts?—Aunt Frances.

"We know not half the power for good or ill
Our daily lives possess o'er one another:
A careless word may help a soul to kill,
Or by one look we may redeem our brother.

"Tis not the great things that we do or say,
But idle words forgot as soon as spoken;
And little thoughtless deeds of every day
Are stumbling-blocks on which the weak are
broken."

EXAMINATION DAY.

POOR boy! what tempts him to cheat the master by copying the answers from his book? the other boys do not care to do so.

Cannot you think? It is because he has not carefully learned the lessons given him by the teacher, and now he does not know how to answer the questions. He does not wish to have his unfaithfulness seen, and he does not wish to lose his mark. He knows that he would come far short of it if he should answer only what he knows. He therefore tries to copy the correct answers out of his book, when his teacher is not looking.

Suppose the teacher should never find it out, would his *appearing* perfect really make him perfect? Would his teacher's not seeing prove that no one saw.

Ah, he has forgotten that he is seen in heaven. He has forgotten that another examination day is coming by and by when he must be examined by his Master in heaven, not according to his appearance, but according to the things that he has *done*.

How sad it would be if he should neglect the lessons of his heavenly Teacher as he has neglected the lessons of his earthly teacher! He will not be able to cheat his heavenly Teacher, for the very thoughts of his heart are all known to Him. Every lesson neglected, as well as every lesson learned, is noted down in the books of heaven. Will he come short? or will it be said unto him, "Well done"? Let us hope that he may become better acquainted with his heavenly Teacher. He cannot know how good and kind He is, and how much He has loved him and done for him, or he could not grieve Him by thus breaking one of His commandments in acting a lie.

Jesus, our best Friend, has made and placed on all sides of us wonderful things, not only for our pleasure but to remind us of Him, to teach us of His power and love, and of our need of Him. He is our Teacher; we are His pupils; and the whole heavens and earth is our schoolroom. Above us, beneath us, and all around us, His own dear hand has scattered the lessons that He would have us learn. If we search, we shall find them in the Bible, in the grass, flowers, and trees, in the insects, birds, and animals, and in the air, and clouds, and sky.

When we look at any of these things we should say, Lord, what would you

have me learn from this? Help me to understand what it is. Then we should study and watch it and think about it; and He will help us to understand.

Oh, let us faithfully study His word and learn all the lessons that He has given us, that we may not be ashamed when the great examination day comes, but that we may be found in that happy company that are without fault before the throne of God.

tions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

"I unthinkingly shouted, 'Look at old Rattle Bones!' while the poor man turned his head with an expression of pain which I can never forget. Just then, to my surprise and extreme hor-



A THOUGHTLESS BOY PUNISHED.

"I SHALL never forget," remarked a man once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the roadside one Saturday afternoon, when the stage-coach drove up to the neighbouring tavern, and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contor-

ror, my father came around the corner, and immediately stepping up to the stranger, shook hands warmly, and assisted him to walk to our house, which was but a short distance.

"I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself, but I knew it would be in vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father, as he introduced me,

"Such a fine boy is surely worth the saving!"

"How the words cut me to the quick! My father had often told me the story of a friend who had plunged into the river to save me, as I was drowning, when an infant, and who, in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule, and a laughing-stock for my companions!"

"I tell you, boys and girls, I would give many pounds to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will never leave you."

Have you ever thought that your conduct has been like this, but in its black ingratitude multiplied a hundred-fold, if you have ever acted thus toward One who, while you were yet a sinner, died for you?—who saved your life, but in doing so lost His own? Even though you may never have ridiculed Him, have you not despised His purchase for you of eternal life as not worth your consideration, your acceptance, or the pleasures of sin for a season? If so, take thought before God while now it is the day of salvation. Do not for a day longer run the risk of being brought into the presence of Him who loved you and gave Himself for you when it will be too late, and the sight of His great love will set gnawing in your soul a remorse and gnashing of teeth."—*The Headlight*.

A RIDE IN A HINDU CITY.

My Dear Young Friends: Perhaps some of you will enjoy a drive this bright morning through the streets of a Hindu city. The *gharri* is at the door, and the coachman in a white *puggery*, or turban, is sitting high in front, arrayed in white garments bound with a girdle. Sitting back is another man also in white, whose business it is to warn the people on the streets of our coming. We no sooner drive out of the enclosure than this individual begins to shout at the top of his lungs, apparently in a great state of excitement. The reason for this is that there are no sidewalks, and people walk in the middle of the narrow street and make way for the carriage, being warned of its coming by this footman. His warning, translated into English, means, "Here, you man with a green turban, get out of the way," "Look out there, you woman with the basket, get out of the way," and so to the end of the drive, until our ears are weary with his bawlings.

One sees strange groups in these streets. The shops are little affairs, their whole fronts being open. Here is a baker's shop, and twenty or thirty yellow street dogs are gathered eagerly around it. The baker is feeding them, because the priests have told him that the soul of his father, who died last month, has gone into the body of a dog,

so he feeds all, that his father may be sure of something to eat.

But look to your right—do you see a row of ten little boys sitting down in the dirt by the side of the street? That is a school! The boys have no clothing whatever, except one or two, who have a small cloth around their waists. Their round heads are shaven as bare as your hand, except a little black tuft between the forehead and the crown. Their skins are coffee-coloured, and their eyes very bright and black. The whitest of teeth gleam out when they laugh—for school boys will laugh, even in India. But the teacher keeps a sharp look out on them, and makes them study their lessons in a loud voice altogether, so that he can know whether they are studying or not. So you see the school is a small Babel; but the louder they study the better the order, so people think in India.

The teacher is a heathen priest, who carries the mark of the god he worships on his forehead in white or red paint. He is not ashamed of his god, and as there are thirty millions of gods worshipped in this land, a person can take his choice of marks. When a Hindu baby is born, this mark of a god is sometimes tattooed upon his forehead, and he wears it all his life. Nobody tries to serve a god without letting the world know it, as many little boys and girls think they can follow Christ without confessing Him before the world.

But we will visit a girls' school, which is held in a house, so we leave the carriage and go up a narrow alley. The teacher sees us coming, and hastens out to gather in the children, because they go to school whenever the notion takes them or their parents; they know nothing about promptness or time. But when they hear that strangers are coming, they come trooping down the alley and squat upon the floor of earth in a group at our feet, and among them is a yellow dog. The school-room is very dark, being lighted only by the door, and is rented for the purpose from a woman who lives in it and goes on with her work while the school is in session. She has a little boy whom she dresses as a girl, because she says she does not want the gods to know that he is a boy, for fear they will take him from her.

The girls have very dirty faces and rings in their ears, which from the top to the lobe are pierced with holes as large as nail holes. Some of them have rings as large around as a shilling piece in their noses, one nostril being pierced to receive it. One little girl has a particularly dirty face; her mother has just died, and she must not be washed for three days. They are all bright children, and say their lessons well; but it is time for *tiffin*, or luncheon, and we must hasten home. Perhaps I will call for you to drive another day.

Your friend,—*Mary B. Mutchmore, in Children's Work for Children.*

Interesting Items.

—It is calculated that 10,000 individuals get their living in Paris as professional beggars.

—General Benjamin F. Butler, of Massachusetts, died on the 11th instant, at the age of seventy-five.

—An acre of bananas is estimated to produce forty-four times more by weight than the potato, and 185 more than wheat.

—About 80,000 vehicles and 100,000 pedestrians daily pass the western end of Cheapside, between Newgate-street and St. Paul's Churchyard.

—Twelve of the strikers at the Carnegie Iron and Steel Works have been convicted—ten of them of riot, and two of having taken part in an unlawful assembly.

—In the United Kingdom the number of applications for patents in 1892 was 24,166, a total far exceeding that of any previous year, and greater by 1,278 than that of 1891.

—The yield of gold in the colony of Victoria during last year was 663,000 oz. This was 41,000 oz. in excess of that of the previous year, and the largest amount that has been obtained since 1886.

—The number of German women who take an active part in the Socialist movement is rapidly increasing. Several meetings are announced at Berlin for the next few weeks, which will be mainly attended by female Social Democrats.

—Iceland has a population of 70,000, yet the only military force consists of two policemen stationed at the capital, Reykjavik; and the only two lawyers in the island are the State attorney, and another who is prepared to defend anyone who may be put on trial.

—The returns of the Congregational churches to the official Year-book of the Congregational Union have just been made, showing that there are 4,634 churches and mission stations in England and Wales, providing sitting accommodation for over 1,547,000 persons.

—Mgr. Satolli, the Papal legate to the United States, has declared that it is lawful for Catholics to send their children to public schools, to acquire the elements of learning, providing the parents "do not neglect their most serious duties, and the pastors of souls put forth every effort to instruct the children."

—It is said that the Methodists of the United States have condemned football as a pastime that savours of sin, and that is unbecoming the Christian life. We do not believe in ecclesiastical condemnations; but it is very certain that football as engaged in by the professional teams, not only savours of sin, but is actual sin.

—"According to ancient custom a boar's head was served up at Queen's College, Oxford, on Christmas Day, in memory of the feat of a former member who, when attacked by a wild boar, is credited with causing its death by thrusting a volume of Aristotle down its throat." The cramming of Aristotle has been the death of many men, but if all the swine in the country could be served with a dose of him, with the same result as in the case of the boar referred to, the philosopher would not have lived in vain.

—It is stated that Dr. Meyer, of Berlin, has discovered a process by means of which aluminium can be produced at *twopence per pound*. In 1828 the price was £1,000 per pound. The price to-day is four shillings per pound. Here we have vast possibilities opened to us. There is said to be ten times more aluminium in the world than there is of iron, lead, copper, zinc, nickel, gold, and silver combined. It is stronger than iron, and more malleable than copper, as hard as silver and one-fourth the weight, as white as polished steel, and is unaffected by the atmosphere. —*Amateur Photographer.*

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THE PRESENT TRUTH.

"And, behold, I come quickly; and My reward is with Me to give every man according as his work shall be."—Rev. 22:12.

LONDON, JANUARY 26, 1898.

At the annual meeting of the Barrow branch of the United Kingdom Alliance, one cause of thankfulness that was noted was the fact that out of thirty-four Members of Parliament for Wales, thirty-one had been returned with an average majority of over 2,000 voters pledged to support Sunday Closing and the principle of the Direct Veto.

We would call attention to two new and very important books just issued, and advertised on the preceding page, namely, "Steps to Christ," and "The Gospel in Creation." Every Christian will find them helpful to him, and they are just the things to put into the hands of those who are not Christians, to show them the simplicity of the Gospel, and to direct them to the solid foundation for faith. A more extended notice will be given in the next number of the paper.

Two trials have just been brought to a close in the Presbyterian Church in the United States. Dr. Briggs of New York, and Dr. Smith of Cincinnati, both theological professors, have been tried on practically the same charge of heresy. The result is that Dr. Briggs has been acquitted, and Dr. Smith has been suspended from the ministry. And now people who believe that the church has authority to pronounce the judgments of God, are wondering which verdict is correct.

McGLYNN, the New York priest who was excommunicated five years ago, for advocating Henry George's land theories, has been restored to the communion of the Roman Catholic Church, and celebrated Mass on Christmas Eve. Although he has been very severe on some of the ways of the church, he has always avowed himself to be a Catholic. He still retains the views for which he was excommunicated, and some people take his restoration to the church as an evidence that Rome is becoming liberal. We shall see.

An important convention of the temperance party of Scotland took place in Glasgow, January 17. Sir W. Wedderburn, who presided, said the Government were prepared to carry out a temperance measure. Mr. John Wilson, M.P., said that if the House of Commons passed a Local Veto Bill and the Lords threw it out, nothing would satisfy the Scotch people but Home Rule for Scotland. With Home Rule for Scotland and fifty-six out of seventy-two members favouring temperance legislation, the Veto Bill was as good as passed.

ONE of the speakers at the Liberal Federation at Liverpool said that he "would rather go to the poll under the influence of the Roman Catholic priesthood, than under the influence of liquor." For this he was roundly applauded; yet someone has thought to ask, "Why is it necessary to go under the influence of either one?" This is more to the point. But still more to the point is the question, Why is it worse for the Roman Catholic priesthood to influence politics than for the ministers of any other denomination? That which made the Roman Catholic Church was the ambition of ministers and of the church generally, to engage in politics. But for that, there would never have been a Roman Catholic Church.

ARCHDEACON FARRAR does not often dabble in politics, but he had a good deal to say last night at the Victoria Hall of what might be expected in the way of temperance reform from the present Government. He took courage from the fact that no fewer than four of the present Cabinet have on various occasions presided over meetings of the United Kingdom Alliance. He demands five things from the Liberal party. Local option, of course, stands in the forefront of his programme. Sunday closing, which he pointed out was possessed already by three other units of the United Kingdom; earlier closing on week-days came next in importance, and the two minor reforms which he advocates are a law to make it penal to sell drink to children under fifteen, and more stringent provisions as regards the sale of liquor to those who are intoxicated or who are known as habitual drunkards. The Government, he added, was pledged to temperance reform, and every effort should be made to force them to nail their colours to the mast.—*Chronicle, Jan. 12.*

At a recent meeting of the London Wesleyan Council the following resolution was adopted:—

"That this Council declares its conviction that immediate legislation for the control of the liquor traffic is necessary, and that no legislation will be satisfactory which does not exclude all direct monetary compensation, and which does not provide for entire Sunday closing throughout the whole of the United Kingdom, and for giving the ratepayers the direct veto of all licenses."

This implies that legislation which provides for the "control" of the liquor traffic, and for "entire Sunday closing throughout the whole United Kingdom" will be satisfactory. That is, with complete Government control of the liquor traffic, the churches will be satisfied to have it continue, provided it is stopped on Sunday. And yet many good people think that such a resolution is in the interest of temperance. A compromise with sin is inevitable when churches attempt to influence legislation.

ON Monday evening, the 9th instant, a monster meeting was held in Exeter Hall, for the purpose of extending formal welcome to Miss Frances E. Willard. Lady Henry Somerset presided, and among the speakers were Canon Wilberforce, Rev. Mark Guy Pearce, Rev. Mr. Horton, and Mr. W. T. Stead. Of course the greater part of the speaking was in praise of the guest of the evening, but it was most important as showing the wide-spread interest in securing legislation upon temperance, Sunday observance, and morals and religion generally, and also in woman suffrage. Forty-six different societies were represented. The meeting doubtless accomplished more for the combination of the various forces of "legalized reform" than any other meeting ever held in London. After the large hall was packed with people, an overflow meeting, at which a thousand were present, was held in the lower hall, and many were still turned away for lack of room.

THE sentiment of the people as to the means by which reforms are to be accomplished may be noted from a remark made by Canon Wilberforce, at the recent meeting in honour of Miss Willard, which was most enthusiastically applauded. Said he, "The axe is laid to the root of the upas tree; but it is only lying there at present. It has to be grasped by the strong hand of one who has had exercise in cutting down oak trees at Hawarden Park, and you have got to give him the power to do it." The Gospel, which deals only with individuals, is becoming almost entirely superseded as a reform agency, by the law, which deals with men in the aggregate. But the best work is not that which makes the biggest show, and receives the most applause.

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