

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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WE learn that “Protestants in Spain have been semi-officially informed that they must, as soon as possible, take away from their churches all outward signs, such as crosses and inscriptions, and that in future no authorization will be given for building Protestant places of worship if they affect the shape or any outward appearance of a church or chapel.” This is a sample of the tyranny that necessarily arises when religion becomes a part of politics. But why should the Protestants complain? If they believe in the principle of State religion they should be willing to abide by it under all circumstances. Fortunately this particular order will work no real hardship, except to ecclesiastical pride. The greatest triumphs of Christianity were gained when it had no public edifices at all, and the people were obliged to meet in private houses, in the woods, and in the catacombs.

A MOVEMENT is now on foot to try to induce all Christians of every denomination to wear a common badge, so that they may know one another when they meet. A “Christian” who cannot be recognized except by a badge on his arm, is of little worth as a Christian. They remind us of the work of the man in the garden, who, when he went to dinner had to drive a stick in the ground, so that he might know when he came back where he had left off digging.

THERE is a badge, divinely given, to distinguish Christians from the world, which cannot be successfully counterfeited. “And above all these things put on love, which is the bond of perfectness.” Col. iii. 14. “By this shall all men know that ye are my disciples, if ye have love one to another.” John xiii. 35. This love is “shed abroad in our hearts by the Holy Ghost which is given unto

us.” Rom. v. 5. Thus it is that when we believe we are “sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” Eph. i. 13, 14. “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.” Gal. v. 6. “For as many as are led by the Spirit of God, they are the sons of God.” “The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ.” Rom. viii. 14, 16, 17.

THE trouble with all human inventions which are added to Christianity, is that they do not serve the purpose for which they are designed, but only pervert the Gospel. Even supposing that all Christians should agree to use a badge, so that they might be known, it would do no good. A few pennies would enable anybody to procure the badge, and thousands without a knowledge of the first principles of Christ, would be proclaiming themselves Christians. And so the very name Christian would be brought into disrepute. Many men have tried their hands at improving on God’s method for keeping the church separate from the world, but the artificial methods always fail. The Pharisees could not keep the world out by increasing the width of their phylacteries. They advertised themselves as children of God while they were actually children of the devil.

THIS idea of a badge by which to designate individual Christians is of the same piece as the idea that nations may be made Christian by labelling them as such. In the United States there has been for a long time a party working to secure the insertion of the name of God in the National Constitution. With some the argument has been that by so doing the United States would become a Christian nation; but the most of the people have argued that since it is already a Christian nation, it ought to be properly labelled, so that other people may recognize the fact. Perhaps when the nation is thus formally declared to be Christian, the in-

dividual badge may be adopted, in order that those who do not thus label themselves may be singled out for missionary effort or punishment.

THE fact is, that the wearing of such a badge would be a sure way of making known, to some extent at least, who are not Christians; for few real Christians would ever put one on. All such things as the blowing of a trumpet before one, or the putting on of a special dress to indicate the individual’s standing in the church, are foreign to Christianity. By the law of faith boasting is excluded. Rom. iii. 27. The only distinctive dress to be worn by any Christian, whether a public teacher or not, is the “robe of righteousness” and the “garments of salvation” (Isa. lxi. 10), and these will be put upon him by the Lord Himself.

A NEW CREATION.

SEVERAL weeks have passed since the article appeared, showing that true Sabbath keeping means rest in the Lord,—depending upon Him as the Creator, who is able to create a man a new creature in Christ Jesus. The thought is worthy of further consideration. Let us recall a few plain statements of Scripture.

God has made His wonderful works to be remembered. Ps. cxi. 4.

He wants men to remember His wonderful works, in order that they may know His power, because His power is known by His works. Rom. i. 20.

It is necessary for men to know the power of God, in order that they be saved, because the Gospel is the power of God unto salvation unto every one that believeth. Rom. i. 16. It is by the power of God, through faith, that men are kept. 1 Peter i. 5.

The Sabbath is the memorial that God has given of His wonderful works. “And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made.” Gen. ii. 3. “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy

cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 10, 11.

Since the Sabbath is the memorial of the wonderful works of God, and God is known by His works, it follows that the Sabbath gives the knowledge of God. And so He says: "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. xx. 20.

But to know God indeed is to know Him as He is. It is to know that He is love (1 John iv. 16), that He is of great compassion (Lam. iii. 22), that He is merciful (Ps. cxiii. 8, 11, 17), that He delights in mercy (Micah vii. 18), that He takes no pleasure in the death of any (Eze. xxxiii. 11), that He has interposed Himself for the salvation of men (Heb. vi. 13-20) and that He is able to do all that He has promised. Rom. iv. 21; Eph. iii. 20. In short, to know God is to know Jesus Christ, "for in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and God is manifested only in Christ. John i. 18. "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19.

Christ is the power of God. 1 Cor. i. 24. Therefore the works of God, by which the power of God is known, make Christ known to us. This is evident enough, because "by Him were all things created." Col. i. 16. "All things were made by Him." John i. 3. And since the Sabbath is the memorial of creation, it is the memorial of the power of Christ. But Christ is the Saviour of men. "He was manifested to take away our sins." 1 John iii. 5. Therefore the Sabbath is for the purpose of letting men know the power of Christ to save them from sin. This also we plainly read: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12.

When God had finished the six days of creation, He "saw everything that He had made, and, behold, it was very good." Gen. i. 31. This look included man. "The Lord made man upright." Eccl. vii. 29. Therefore as the Sabbath is the memorial of creation, it is the memorial of a perfect creation. It shows the power of God to create a perfect earth, and perfect men to dwell upon it.

Now read Isaiah xlv. 16-19: "They shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made

it; He hath established it. He created it not in vain, He formed it to be inhabited; I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right."

Notice carefully what this text says. The makers of idols shall be ashamed and confounded, but Israel shall be saved in the Lord with an everlasting salvation. And what is the proof of this? Why, the Lord made the earth to be inhabited; He made it not in vain. If it were not inhabited, it would have been made in vain. But He showed in the beginning what kind of people He designed to inhabit the earth. He made the earth to be inhabited by perfect beings. Now since He made it not in vain, it is going to be inhabited by just the kind of people that He made to inhabit it in the beginning. He is going to save people out of this earth, making them perfect, to inhabit the earth for ever, which He will also make new for their habitation. See Rev. xxi. 1, 5; xxii. 1-5; 2 Peter iii. 13.

The Sabbath, therefore, is both a memorial and a pledge. It is a sign that God made everything perfect in the beginning, and it is a pledge that He will yet restore all things as in the beginning. He is to have a new earth. What does that mean? It means that the earth is to be restored to the condition that it was in when it was first created. It was then a new earth, and God is going to make it new again. But it is going to be inhabited, for the Lord made it not in vain. And it will be inhabited by perfect men, for such God made in the beginning. In the new earth only righteousness will dwell.

As the Sabbath reminds men of the fact that God by His power made the earth, and man upon it, so that all were very good, it also makes Him known to us as the One who will by the same power make the earth new, and create men new creatures in Christ to dwell on it. So the Sabbath is the seal of a perfect creation, both in the beginning, and at the last. The keeping of the Sabbath means perfect submission to the will of God, so that it may be done on the earth as it is done in heaven. It means to give the Lord His way with us, so that He can make us to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. Eph. i. 5, 6.

The Sabbath is God's rest. It is the rest into which God entered when He ceased from His work, and left His word to uphold that which it had brought into existence. That rest He gave to man in Eden. That same rest He gives now to all who will accept Him. It is the rest in which we are to be saved, as the Lord says, "In returning and rest shall ye be saved;

in quietness and in confidence shall be your strength." Isa. xxx. 15. It is rest upon the power which made the heavens and the earth, and which still upholds them. It is the rest which in the beginning was connected with the new earth, and so the possession of that rest is the assurance of rest in the earth when it is again made new. And so it is fitting that when the earth is made new, the Sabbath should be observed by all flesh. See Isa. lxvi. 22, 23.

If the Lord will, we shall in the next paper consider this matter further, under the heading of "The Rest that Remains."

PROMISES.

THE annual making of resolutions and promises of good conduct is now several weeks in the past, and we may venture to call attention to them. It is perhaps safe to say that without doubt all those who took New Year's day for a time of making new resolutions have broken them by this time. But that is not at all strange, for it is the peculiar characteristic of human resolutions, that they break very easily.

"You wouldn't have people stop making resolutions, would you?" some one asks. Certainly. The Lord does not ask us to make them. He has provided a better way. We do not say that promises are not good, but it makes a vast difference who makes them. If a man owes a certain sum of money, it is a good thing for him to promise to pay it, provided he has any means wherewith to pay; but if he is bankrupt his promise to pay is not worth much.

But the man who promises to live a better life is a great deal worse off than the man who promises to pay a certain sum of money, when he is bankrupt. In this case the man may earn money, and so discharge his obligation. But in man there "dwelleth no good thing." He has nothing wherewith to pay, and no power to perform the good that he has promised. So all human promises to lead a different life are worthless. They are worse than worthless, for they lead people to rest satisfied with their promises, whereas if those promises were not made they might the more readily see the necessity of taking the better thing that is offered.

It is impossible for a man to live a different life with the old life that he has been living. In order to live a different life, he must have a different life. "An evil man, out of the evil treasure of his heart, bringeth forth that which is evil." Luke vi. 45. So when a man promises to do better, he actually promises to do good out of the evil that is within him.

What promises, then, are of any value? The promises of God, and those only. The apostle Peter says of Jesus our Lord,

that "His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be made partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Peter i. 3, 4. Here are promises that amount to something. They are the promises of God, confirmed by an oath pledging His existence to their fulfilment.

Notice that it is the power of the Lord Jesus Christ that gives us all things that pertain to life and godliness. Then it is certain that men can add nothing to the sum. By His promises all these things become ours. When we have these promises, what is the need of making others of our own, when we have no power to make them good? Not only are our promises unnecessary, but they are harmful, because they shut out the promises of God. They imply that His promises are not sufficient. Surely no one who has any just sense of the exceeding value of the promises of God, will think of supplementing them by worthless promises of his own.

Human promises can be seen in their true light only when we think of them as made to the Lord. Think of a man making a promise to the Lord, and then coming to Him and asking for favours on the strength of the good promises that he has made! Now if a promise is good for anything, this is what he ought to be able to do. If a man makes a promise to pay another man a sum of money, that is, if he gives a note, something can be raised on that note if it is good for anything. But no man would dare to come to the Lord and plead any promise that he has made. We do not ask the Lord to bless us because we have made good promises, but because He has made promises. The Lord says, "I, even I, am He that blotteth out thy transgressions for Mine own sake." Isa. xliii. 25.

The Christian life is indeed a *life*. And life means growth. "He shall grow as the lily" is the Lord's statement concerning the one who is His. Lilies do not grow by resolution, but by absorbing the elements which God gives for their growth. A resolution pertains to the future, but growth is not a thing of the future, but of the present. The Lord does not want us to tell Him what we are going to do in the future, about which we know nothing, but simply to take the growing power contained in His promises, and live by them day by day and hour by hour. The promises of God are the only hope of mankind. Why not depend on them, then, and not weaken their force by putting our own in their place?

"PLEASE HARMONIZE."

ONE of the most common things to be found in religious papers is a request from some earnest correspondent that some text in the Bible be "harmonized" with some other text that is mentioned. Strangely enough in most cases the editors of the papers will proceed without any protest to "harmonize" the texts in question. We have no condemnation to pronounce upon those who do these things, but wish to call attention to the fact, so that those who read may come to the study of the Bible better prepared to receive benefit from it.

Suppose some student of music should take one of the master pieces of Beethoven, Mozart, Haydn, or Handel, and after glancing it through two or three times, should ask his teacher to "harmonize" it for him, so that he could play it understandingly. The disgust of the teacher would probably almost prevent any reply for a while, but he would at last tell the student that the harmony was already there; that the master put it there when he wrote the piece; and that he must study it until he is able to see the harmony. To the student it might at first seem a hopeless task, but if he has patience, and a love for music, he will study away at the composition, working out difficult chords, until finally the grand harmony is open to his understanding. Then he can go on for years enjoying it, his appreciation of it ever increasing; and his enjoyment of it will be the greater because of his previous study. It does not need that one should be a musician to know that there is no other way than this for a person to appreciate the work of the great composers. Why should not the Bible be treated as fairly?

David prayed to the Lord, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. cxix. 18. The same God to whom he prayed exists to-day, and is ready to answer that prayer for any person who prays it, as he was to answer it in David's case. When the two disciples walked to Emmaus, and Jesus drew near and walked with them, their hearts burned within them, as He opened to them the Scriptures; and afterwards, in the upper chamber, where the twelve were gathered together, Jesus opened their understanding, that they might understand the Scriptures. See Luke xxiv. 45. Although we cannot see Him with our eyes, He is just as near and just as able to instruct those who ask Him to-day, as He was then.

When the Scriptures were written, the harmony was put in them by the great Master. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the

man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. One Spirit inspired the whole of the Bible, and so there is the most perfect agreement between all its parts. This agreement may not be always apparent to the casual reader, any more than the harmony in the great musical compositions is apparent at a glance; but the right kind of study will always reveal it.

The greatest hindrance to the understanding of the Scriptures is the attitude which people assume towards it. They come at it in a spirit of challenge. They put it on the defensive. When a plain declaration is read in one text, they immediately refer to another text, and say, "I don't see how that can be, in view of what this text says." So they put the two texts in antagonism. Such a position shuts off the possibility of understanding the Bible.

"By faith we understand." The truths of God are revealed to faith, not to mere human intellect. There is no discount upon intellect, for it is a gift of God; but it is to be subject to faith, and to be instructed by it. That means simply that human reason is to be subject to God, for faith is the laying hold of God. Belief, implicit belief, of the Bible, is the necessary condition of understanding it. He who does not believe cannot understand; and nobody believes the Bible, when he comes to it in a spirit that will even in thought put one text in antagonism to another.

In order to understand the Bible we must come to it with the positive knowledge that it is inspired by God. We must know that in consequence of that inspiration it is perfectly harmonious throughout. Then when we come to a text that *seems* to be in contradiction to another or to a line of other texts, we can say, "I know that there is perfect harmony between these texts, although I cannot see it now. I will therefore give them careful and prayerful consideration, that I may see it." The problem is half solved then. The Holy Spirit was given for the express purpose of leading people into the truth, and will still do it. That Spirit is freely given to all who will sincerely ask for it.

ONE thing should never be lost sight of. That is, that the Bible itself is a light. The words of God are light. The Scriptures are not so difficult as people have been led to suppose. It is an insult to the Lord to teach that He is not able to make His revelation to men so plain that they could understand it. He has said just what He wanted to, and in just the way to convey the exact meaning that He wanted conveyed. The words themselves contain the meaning, and he

who will consider them humbly and prayerfully, will understand them.

When the apostle Paul wrote the words of God to Timothy, he said, "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. ii. 7. How can this be? Here is the answer: "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. That is, the understanding of the words of the Bible is in those words. He who reads the words without any bias or prejudice or any selfish ends to serve, who asks the enlightenment of the Spirit, and who is careful to find out exactly what they do say, and does not put into them something which they do not say, will understand just what God wants him to understand by them. But the trouble with too many is, that they come to the study of the Bible with certain ideas already fixed which they of course think that the Bible teaches, and then because they cannot harmonize the Bible with those ideas, they think that the Bible is a very difficult book. One of the most common things in the world is for a man to read a text, and then almost unconsciously to assume that it means a certain thing, which is not stated in the text at all.

"THEOLOGY" is a human invention. We find nothing about it in the Bible. It is the attempt of men to make the Bible harmonize with human ideas, or rather, an attempt to get the semblance of Bible support for human notions. Men will make a statement of belief, and then will say that they can find Bible authority for it. A common form of expression is, "The Bible supports me in this." Thus the Bible is reduced to the level of a mere backer of men's ideas. Man is first, and the Bible is second. Instead of man's reading the words of God, and then agreeing with them, the man puts forth his own ideas, and then tries to show that God agrees with him. This is a reversal of the true order.

This method of dealing with the Bible originated with the heathen philosophers who came into the church in the second and third centuries, bringing their heathen notions with them. These men were learned, and so they were at once put into the place of teachers. But they knew nothing but the precepts of heathen philosophy, and therefore could not teach anything else. But it was necessary that as professed Christian teachers they should use the Bible, and so they brought in the Bible to "support their views." So the fear of God was taught by the precept of men, instead of the words of the Lord.

Thus "theology" became a science, and the knowledge of the Bible was supposed to rest with a very few favoured

ones. They doled this knowledge out to the common people as they pleased. As it was held that the words of the Bible do not mean just what they say, it was necessary for these men to "interpret" it. But this they could do only by putting themselves in the place of God, and their thoughts in the place of His thoughts. Thus it was the Papacy arose. Now there can be no reformation that does not reverse this process. The true reformation must put the word of God above everything else, and men must step away from between it and the people. The common people, who heard the Lord gladly, when He was on earth, must be allowed to come close to Him through His word, and must be taught that the word of God is addressed to them in language that they can understand, if they will receive it as the word of God. What men need is not the study of theology, but the study of the word of God.

HUMILITY.

HUMILITY is a grace counted of little worth by the worldly heart. Self-exaltation is one of the natural traits of the fleshly man. Everything legitimate which will turn to his exaltation is prized and used by the man of integrity, while the unscrupulous halts only when personal safety seems to demand it. If necessary to tear down others in order that self may be exalted, he will do that, which, while it elevates not the destroyer, makes him seem more exalted in his own estimation in comparison with the wrecks around him. If ever he seeks to exalt others, it is generally those who are so far above him that he knows he cannot pull them down, so he seeks to connect himself in some way with them, and then exalt them in order to make himself appear exalted—a real exaltation, perhaps, to himself. This is the pride, the emulation, the envy, of the world.

Humility, however, is a low opinion of one's self. It is used generally as indicating man's opinion of himself in his relation to God. In fact, we do not recall a single instance in the Scripture where it is used with respect to the relation between man and man except where one has sinned against another. Humility we owe to God. "Humble yourselves in the sight of the Lord," says an apostle, "and He shall lift you up." That is, we should regard ourselves as we would if we were standing in God's literal presence, and could know by our physical sense that His eye was piercing us through and through. Like Daniel we would say: "My comeliness was turned in me into corruption, and I retained no strength." Dan. x. 8. Like Peter, when a revelation of Christ flashed upon him, we would feel to say, "Depart from me; for I am a sinful man, O Lord."

And such we all are, sinful, weak, foolish. The history of the ages is a complete demonstration of man's utter weakness, his abominable depravity, his consummate folly. The simplest ways of God, which man has called foolishness, have worked out far greater results, perverted as they oft have been by man, than man's most carefully laid plans. An individual man is but a unit of the great mass. Why then should not man be humble toward God? How can he be otherwise if he realizes his own nothingness and God's greatness and fulness?

But it may be said that there are very few who do not recognize all this as regards their relation to God. If this be so, why is it not manifested? When men choose their own way in preference to that which God has revealed in His word, they are exalting their own wisdom above that of God. When they say that a duty enjoined by the word of God is not necessary, they are setting aside the wisdom of God in enjoining that duty, choosing in preference their own judgment, which has proven false in a thousand temporal things. When we say that we can of ourselves overcome sin or evil habit, when God's word says that without Christ we can do nothing, we are setting our own way above that of God's. Such is not humility, however it may be dressed outwardly; it is pride, self-sufficiency, self-exaltation.

God dwells with the humble, who, while seeing his own insufficiency, will trust in Him who has "all fulness;" while knowing that his own wisdom cannot decide the problem, he will trust in the wisdom of God. He will believe God's word, submit to God's will, walk in God's way. "He that humbleth himself shall be exalted." Believing God, trusting God, yielding to God, God is for him, with him, in him. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. "God resisteth the proud, but giveth grace unto the humble," because the humble will receive His grace. Reader, are you among God's humble ones? M. C. WILCOX.

Christian Warfare.—There is a strange misconception quite prevalent in regard to the fighting which must be done by the Christian. It almost seems as though the idea of many professed Christians is that in order to fight sin they must wage war upon some person. So the minister who is the most active in denouncing the doings of men in public position, and who spends the most of his time in ferreting out crime, and in enforcing the law upon criminals, or in berating the officers

of the law for their laxness in that respect, is eulogized as an earnest fighter of sin. But all this is a mistaken idea of the Christian warfare. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12, R. V. We are to "fight the good fight of faith," for the victory that overcomes the world is faith. Christ Himself has gained the victory over the principalities and the powers, and His victory becomes ours by faith. This is the only fighting that the Christian can engage in. The servant of Jesus Christ "must not strive, but be gentle to all men." He is not the minister of condemnation, but of righteousness. And "the wrath of man worketh not the righteousness of God."

STUDYING ERROR TO LEARN TRUTH.

WE lately read a list of the qualifications of a minister of the Gospel, among which was this, that "he should be well abreast of the latest destructive Biblical criticism, so as to refute its arguments." The idea that in order to refute error men must study it, is altogether too common. It shows itself in the idea that in order to avoid evil, men must go where it is, and learn all about it.

If people reasoned the same way with regard to food, everybody would soon die. If they thought that in order to be able to detect poison, and guard their children from it, they must taste all the poisons that are known, the fallacy would soon be exposed. There are very few men, comparatively, who know all about poisons. What do the people do who are ignorant of poisons? Why, they sensibly determine to taste of nothing which they do not know to be wholesome, and thus they escape all danger.

Some parents make the mistake of warning their children against all sorts of evil so that they may be able to avoid it. This was well illustrated in a recent paragraph. A mother called out to her son, "Tom are you teaching that parrot to swear?" The reply was, "No; I am just teaching it what words it must not say." Of course those would be the very words that the parrot would use. And so it is with children. If they are told all about the evil that is in the world, they will be sure to try it. Let their minds be filled with that which is good, and they will have less tendency to follow the evil. Then when they see or hear of evil practices or teachings, they will be able at once to detect the evil by its contrast with the truth and the good with which they are familiar.

The person who sets himself the task of studying all the forms of error, has an endless task before him. The result will

be that he will never get to the study of truth. The minister who studies the works of infidels, and of the destructive critics of the Bible, will be apt to feed the flock on the dryest kind of husks. The carpenter does not try to find all the crooked sticks in the world, so that he may recognize a crook when he sees it, but he simply learns the use of the square, and then he can in a moment tell whether or not the stick is straight.

The inspired advice of the apostle Paul should be heeded by all: "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." 2 Tim. iii. 14. Stick to the truth; with error we need have nothing to do.

TWO PRINCIPLES.

ALL action is based on two fundamental principles. These principles are love and selfishness. Every good action is an expression of the principle of love; every evil action is an expression of some form of selfishness.

The principle of love leads the actor to forget self and labour for others. All the great work of creation is an expression of this principle. When God created the world, it was not for Himself, but for man. Every step in this creation is an expression of the same principle. The strength of the mineral kingdom is devoted to nourish the vegetable; and, in turn, the vegetable kingdom does not toil for itself. The little seed cast into the earth expends all its energy to produce a beautiful foliage-covered tree, to be enjoyed by others; after years of patient toil, it is covered with blossoms of fragrance, which shed forth their sweet perfume to delight others; and finally its luscious fruit is produced, not for the tree itself to devour, but for the nourishment of others. In like manner, all the works of God in the earth are a living illustration of the principle of love. The apostle expressed a great truth when he said, "God is love." All His acts are acts of love.

The second principle is just the opposite of this. In the works of love another than the actor is always the object of the action; in the second principle, self is the great centre and ultimate object of every act. God is the personification of the first; Satan of the second. While all the works of God are an expression of love, all the acts of Satan are acts of selfishness. The cause of his fall was the desire to have self exalted,—to become "like the Most High." In leading man into sin, Satan used the same principle,—a desire on the part of man to be elevated, and become as gods.

The kingdom of God is the kingdom of love; that of Satan is the kingdom of selfishness. Man is born in the kingdom

of the latter. By nature his heart is sinful and selfish. Originally, he was created pure, and had he lived according to the plan of God, his life would have been a continual expression of love, and the result would have been perfect bliss. But in the fall man lost his innocence; he received in exchange selfishness. There is scarce a trace of the original purity in his nature. We say of some people that by nature they are unselfish; but this is true only when we compare them with men; compared with the standard of perfect love which we have in God, all are selfish. Man may have what we term human love, but if he has the perfect love of God, it is only because it has been shed abroad in his heart by the Spirit of God.

The plan of salvation was devised to redeem man from this state of selfishness. It has provisions for taking him wholly out of the kingdom of selfishness and transplanting him into the kingdom of love. This work is expressed in the term "conversion." It is a turning about from following the natural, selfish tendencies of the heart, to follow the principle of love; from following the principle that leads down to sorrow and death, to the principle that leads to happiness and life.

The nature of a being is expressed by his works. The principles of the heart work themselves out through actions. When a man is converted, he adopts as his standard of action the principle of love. Before, he followed the impulses of the natural heart, which are only selfish. The adoption of this new standard simply as a resolution of the mind is not sufficient; that can only lead to failure; the principle of love must be planted in thy heart; for nothing can come out in the actions but what is in the heart.

The love of God cannot be planted in the heart once for always. The doctrine of "once in grace, always in grace," is a fatal delusion. When God's love is received in the heart, it must be held there by faith; the moment faith lets go, it is gone; and without it, only the selfish, sinful elements of our nature can be manifested in our lives. We are now in the school of Christ. The great lesson to be learned is to keep in subjection all the evil of our natures, and manifest only the Spirit of Christ. This can be done only with the help of God. His strength delegated to us in the Gospel is sufficient to bring us to the point where our acts will be an unadulterated expression of the principle of love. This is the work of sanctification; it is the state of perfection which all should reach and occupy. Left to himself, man could never reach this condition; but through Christ strengthening him, it is possible; and being possible for all, everyone that has not reached this state will be inexcusable.

Too much stress cannot be laid on the importance of this principle of love. It is the new commandment which the Saviour gave for keeping all the other commandments; without it we can keep none of them. An analysis of our daily actions will reveal to us our condition in the light of this principle. Generally it is not difficult to discern on which of the fundamental principles an act is based. With the selfish man his own comfort and interests are always first, while the interest of others is second, or entirely forgotten. How many professed Christians act on this principle! In the home the selfish man expects the wife to labour for his ease; the children must do nothing to interfere with his comfort; and if anything does not go according to his mind, he is cross and disagreeable. In public the same spirit is manifested. Such persons, though they may stand high, even occupying the sacred pulpit, are deceived. They have not learned the first principles. Their religion is but an empty profession, devoid of the power of God. Instead of building up and strengthening the cause of Christ, they are stumbling-blocks to the weak, furnish food for the sceptic, and bring contempt upon religion. Their actions in public and private stir up the baser elements of the heart, thus arousing contentions and strengthening the cause of evil.

But with the true Christian, self is forgotten in the interest felt for others. When such a man enters the home, his first thoughts are for the comfort of his companion and children. He may not find all things as pleasant as might be desired, but as his thoughts are not on his own comfort, he does not notice them. He is willing to suffer all the inconvenience himself rather than bring it upon others. In public he acts on the same principle. As a result, wherever he goes he is beloved; he awakens in man the better elements and elevates the standard of religion.

Here, then, are the two great principles and some of the ways in which they manifest themselves. The one elevates the standard of religion, makes the world better, and makes its possessor beloved in the family and respected in society. The other brings contempt upon religion, makes a man a bear in the family and despised in society, and makes the world worse by arousing the baser elements of the heart.

The practical question now to be applied is, "On which of these two principles are my actions based?" This is a solemn question, because eternal consequences are here involved. If a man is living on the principle of love, he will know it; if on the other, he may also know it. By examination, he can readily determine where he stands. He is pro-

gressing on either one or the other of these two principles. He cannot stand on both; nor can he stand still on either. As some grow older their selfishness increases, and in the same degree their love to God and humanity decreases; for these two principles lead in opposite directions. Such people are to be pitied above all others, for, while bending all their energies to secure their own happiness, they are strangers to true enjoyment; the most selfish man is the most unhappy.

On the other hand, the more unselfish a man is the more happy he is. The less he seeks his own comfort and enjoyment the more he really enjoys. What a glorious state of things would exist if all acted on the principle of love! We would then be in the atmosphere of heaven. This is just the condition in which God would have His children. To be truly His children, we must be partakers of His nature, and His nature is love. The only faith that is effectual is the faith that *works by love*. The faith that can remove mountains, if it have no love, is of no value. Further, love knows no toil, for all the labours of love are light and easy. Love in the heart brings the peace which Christ gave to His followers, and this is a peace that nothing in the world can destroy. To love God supremely and our neighbour as ourselves is to keep the commandments, for love is the fulfilling of the law. This is the condition to which all must come, if saved, for of such only is the kingdom of heaven. Man left Eden on the principle of selfishness; he must return on the principle of love. Reader, which way are you travelling?

H. P. HOLSER.

A CORRESPONDENT of the *English Churchman and St. James Chronicle* makes the following protest, which is characterized by zeal if not by knowledge:—

"I think it is quite time that an earnest effort was put forth by Bible Christians of all denominations to oppose the daring attempt now made to secularize the Lord's day by, I am sorry to say, ministers of the Church of England and dissenters, advocating from their pulpits the opening of museums and such like places on Sunday for the amusement and recreation of the masses, encouraged, I regret to add, by one or more of our bishops, as well as countenanced by the Lord Mayor and one of the sheriffs, and others of high titles. If any dare to say a word against such things, he is at once put down as a bigot; but I, for one, prefer to be so designated rather than follow any such movement or argument of worldly wise men. All I ask them is to show where they obtain their liberty to tamper with, or in any way alter, the sacred ordinance in question. I believe that God instituted the Sabbath for the spiritual, as well as bodily (but not sensual), good of man, that He has legislated

for it, from all eternity, and I challenge the modern thinkers of the present day to produce from the holy word any authority to alter God's law, 'Remember the Sabbath day to keep it holy.' I feel sure that if we daringly refuse or neglect His command, we shall certainly bring down His judgment upon us, both as a nation and individuals."

The fourth commandment declares that the seventh day is the Sabbath; and we would ask those who quote it to uphold Sunday observance, where they obtain their liberty to tamper with, or in any way alter, the sacred ordinance in question. It would be as appropriate to quote the third commandment in favour of reverence to Juggernaut, as to quote the fourth commandment in favour of Sunday observance.

SATAN'S PROOF THAT MAN DOES NOT DIE.

OF the deceptive influences that shall prevail near the end of the world our Saviour has said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 24. Most of those who now pretend to be Christ, base their claim on the Pythagorian theory of the transmigration of souls. They ignore the fundamental principles of the Gospel as taught through the bodily resurrection of Christ, and the literal return of our Lord from heaven, and draw attention from the cardinal truths of Christianity to the doctrines of Satan himself, who still keeps up his communication with man, flattering him into believing that man has become as God. Being thus duped, man does not feel the need of a Saviour, Christ, the Son of God.

The counterpart of these latter-day delusions was at one time found in Simon, the Samaritan sorcerer. He "bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts viii. 9, 10. It seems that this sorcerer posed before the people as some great personage of the past, who had returned to the earth through the channel of transmigration. Satan gladly supplied the power to keep up the deception.

Persons who live eighteen centuries this side of the times of Simon's conjuring may laugh at the credulity of the Samaritans, and yet, while they laugh, they swallow down almost the same morsel by indorsing Spiritualism. So seemingly real does Satan now make his enchantments appear to be, that his patrons are made to believe that they are furnished with almost anything that they ask for from any of the seven spheres of Spiritu-

alism. Those who have lost dear friends by death are made to believe that they actually meet them in a materialized state again. They meet, embrace, and caress some object, which looks, talks, and acts as their friends were wont to do while they lived upon the earth. The demon who personated Samuel of ancient times seemed to appear in the prophet's familiar habiliments of former years.

The same demon will converse of secret things, thought to be known only to the listener and the purported speaker. All kinds of music are rendered—even instrumental music is executed without the material instrument. The laws of gravitation, cohesion, and impenetrability are seemingly suspended for the mere entertainment of the deceived. Paul, in writing about the coming of the Lord, said it is to take place "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." 2 Thess. ii. 9, 10.

The reader will notice that one principal object that Satan has in view when he performs a wonder is to prevent as far as possible the salvation of those whom he can deceive. There is nothing that can more effectually subdue all their aspirations for eternal life through Christ than to deceive them into the belief that they have this life naturally in themselves. God says of false worship that it has "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. i. 25. This theory is certainly guilty of doing this.

But stronger and clearer still does he make this point when he writes to the Corinthians. Here he says, "I say, that the things which the Gentiles [heathen] sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. x. 20. Also Deut. xxxii. 17-20. To seek unto these mediums is to go to Satan for advice. It virtually becomes, in every practical sense, prayer to Satan, and fellowship with him. The prophet calls it seeking unto them that have familiar spirits, and unto wizards. He then asks the question, "Should not a people seek unto their God? for the living to the dead?" Isa. viii. 19. If you would learn about the dead, go to God and not to the father of all lies. If you believe the testimony of a demon, you will certainly be led into a delusion.

But some will say that these things cannot be from an evil source, because the sick are sometimes healed, and many benevolent acts are performed through its mediums. It is not denied but that these things are done at times. But suppose Satan does heal the sick, he should

not be praised for it, because he is responsible for the diseases that afflict men. The thief often returns stolen property for a reward. The fish is given the bait in order to induce it to swallow the hook. The hunter places the tempting morsel in his trap that he may catch the game. Satan will make disease and then heal it that he may entangle the unwary. Satan will pose as a benefactor for the same reason that a wolf would put on the sheep's clothing. The apostle when speaking of this characteristic of Satan, says, "For Satan himself is transformed into an angel of light." 2 Cor. xi. 14.

It is impossible to believe the claims of Spiritualism and at the same time believe that Christ is the only source of life. Therefore, he that indorses the doctrine of this delusion denies the Lord that bought him. Peter says those who do this bring upon themselves swift destruction. 2 Peter ii. 1.

The deceiver has succeeded so remarkably in getting man to believe each individual member of Adam's race possesses naturally immortal life, that the proposition is inserted in many of the creeds of Christendom so fully that it passes as sound orthodoxy, while the scriptural doctrine of life only through Christ is anathematized as heterodoxy. Dear reader, I beseech you to accept the word of the Lord on this vital point. This word says: "No lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ." John ii. 21, 22. Again it is written: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 9-12.

This is an important testimony, and should for ever settle the question as to who has life, and from whence is its source. This witness is of God and testifies positively that only the believer in Christ has the witness, or the life, and also that the life's source is in Christ.

Then let all seek it in Him. He can save to the uttermost all who come to God by Him. In Him is life for all that receive Him. Out of Him you remain in your sins, and the wages of sin is death. Christ says of the unbeliever, "Ye will not come to Me, that ye might have life." John v. 40. It is a free gift, and He urges all to take it. Who is there that can refuse such a precious offer?

WM. COVERT.

"FOR WITH THEE IS THE FOUNTAIN OF LIFE."

THE City of Chicago is receiving much attention at present. The *Advance* states that its "Sunday saloons are a burning disgrace to the city." No doubt, but we have not learned that there are any more public-houses in Chicago on Sunday than on any other day of the week. And it is to be supposed that the quality of the liquor sold is the same as on other days. Then wherein is the special disgrace of the "Sunday saloons"? Can anyone tell why it should be thought worse to sell liquor on Sunday than on any other day of the week?

WE will anticipate one probable answer to the question raised in the preceding paragraph. It will be answered by many that the public-house open on Sunday is worse than the public-house open on other days, because so many more people are idle on Sunday. But why is it that they are idle? Is it out of respect for that day? Manifestly not, else they would not be found in the public-houses. So it is evident that to compel people who have no regard for Sunday, to cease from work on that day is to drive them to the public-house. Then the next step is to close the public-house. What then? Will that take the idle ones to church? Not by any means. If it were possible to hermetically seal the crater of Vesuvius, another one would immediately be made. So if those who now go to the public-house to spend the hours of their enforced idleness are deprived of that resort, they will find some other equally bad way of spending their time.

"BUT do you plead for the open public-house?" No; shut them up every day, and then leave people free to work if they do not want to rest. The country that thoroughly commits itself to the policy of Sunday laws, and persists in it, will be forced to carry it to the logical result of compelling everybody to spend the day in church and in religious exercises, as was done in Scotland two hundred years ago. And that means the Inquisition.

HERE is a point for tobacco-smokers to meditate upon: "In his report upon the result of the training under service conditions, carried out during the past year, Sir Evelyn Wood says that it was noticed that there was less smoking on the line of march than in 1891, and the advantage of such self-denial was apparent in the small number of men who fell out. Sir Evelyn thinks the smoking should be steadily discouraged, and no man who falls out should be allowed to smoke the next day till half through the day's work. Also, it is desirable, if possible, to regulate the quality, as well as quantity, of tobacco smoked." This is good authority against tobacco. It is a practical proof that tobacco using is a curse.

General Articles.

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

AGAINST THE TIDE.

It is easy to glide with the ripples,
Adown the stream of time,
To flow with the course of the river,
Like music to some old rhyme;
But ah! it takes courage and patience
Against its current to ride;
And we must have strength from heaven
When rowing against the tide.

We may float on the river's surface
While our oars scarce touch the stream
And visions of early glory
On our dazzling sight may gleam;
We forget that on before us
The dashing torrents roar;
And, while we are idly dreaming,
Its waters will carry us o'er.

But a few—ah, would there were many!—
Row up the "stream of life,"
They struggle against its surges,
And mind neither toil nor strife,
Though weary and faint with labour,
Singing, triumphant, they ride.
For Christ is the hero's Captain
When rowing against the tide.

For on through the hazy distance,
Like a mist on a distant shore,
They see the walls of a city,
With its banner floating o'er.
Seen through a glass so darkly
They almost miss their way;
But faith throws light on their harbour,
When darkness shuts out their day.

And shall we be one of that number
Who mind no toil nor pain?
Shall we mourn the loss of earthly joys
When we have a crown to gain?
Or shall we glide on with the river,
With death at the end of our ride,
While our brother, with heaven before him
Is rowing against the tide?
—Selected.

THE KNOWLEDGE OF GOD IS LIFE ETERNAL.

JESUS saw how Satan had control of the souls and bodies of men, how he had cast his shadow athwart the path of humanity, so that men could not discern the love of the Father toward the fallen race. Satan claimed to be the prince of this world, and he held men under his power, and Jesus came to break this bondage. The mission of Jesus is set forth in his words by the prophet Isaiah: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

From the time when Jesus entered into the world Satan was upon His track. The evil one was determined that the power of Christ should not be exercised to break men's bondage, and Satan and his angels, in league with evil men, were united against Christ and His work. But Jesus was not to fail nor be discouraged, and He steadily went forward to accomplish His mission. He worked His works of mercy, and rolled back the shadow of misrepresentation that Satan had cast athwart the pathway of humanity that

they might not behold the love of the Father. Satan had filled the minds of men with heresy, and the truth of heaven was obscured by human opinion, superstition, and tradition. Jesus came to bring to light the precious jewels of truth, and to place them in their proper setting in the framework of truth, where their true lustre might appear. He came to represent the Father. He said, "I and My Father are one." "He that hath seen Me hath seen the Father."

The enemy is continually seeking to misrepresent the character of God to us, and we should have the words of Christ abiding in us, so that when the enemy comes in like a flood the Spirit of the Lord may lift up a standard for us against Satan. We want to have the precious jewels of truth to adorn our knowledge. We should prize the truth above everything else, and be like the man who sold all that he had to buy the field that contained the treasure. We need the light and peace of Christ in our hearts, we need to have our souls barricaded with truth, that we may know God and Jesus Christ, whom He hath sent; for the knowledge of God is life eternal. If we have a correct knowledge of the character of God, Satan will not be able to overwhelm our souls with doubt and discouragement. The enemy will come to you and say: "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? and have you not violated your own conscience?" Answer him, "Yes; but Christ has bidden me to pray." He has said, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait till then, you will never come. You might wait till the judgment, but you would not be fit to come to Christ. It is to-day that you are to yield to the drawing power of Christ, and come to Him as you are. He will continue to draw you as you come, until every thought shall be brought into captivity to Him. When the enemy seeks to keep you from your Saviour, tell him that Jesus has said, "I came not to call the righteous, but sinners to repentance." And why does Christ draw you to Himself?—It is that He may make you more precious than the golden wedge of Ophir. One soul is of more worth to Jesus than the whole world.

Then if we are so precious to Jesus, shall we not seek to come into as close relation to Him as is the branch to the vine? Shall we not abide in Him as He has commanded us to do? The moment we separate from Jesus, the enemy knows it, and he begins to cast his shadow across our pathway, that we may lose sight of Jesus. Satan presents his specious temptations, that we may fall into sin, and then when we yield to

his allurements, he has more power over us, and will keep the mind in darkness. Oh, let the tempted soul rise up, and in the strength of Jesus say: "I will have no more connection with the enemy. I stand under the blood-stained banner of the Prince Emanuel."

Satan will point to the filthy garments of those who have been in his power when they seek to come to the Saviour. But let the repenting soul repeat the promise of Jesus, "Him that cometh to Me, I will in nowise cast out." Let him tell the enemy, "The blood of Jesus Christ His Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble. Christ sees all your circumstances, and knows all your temptations and sorrows. He says, "Behold I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." What is it that is expected of you?—You are expected to open the door of the heart, that your soul may be illuminated with the bright beams of the Sun of Righteousness, that you may be all light in the Lord.

When the enemy tells you that you are a sinner, tell him, "Yes, I know it." The accuser of the brethren told the repenting publican that he was a sinner, and he dared not so much as lift up his eyes to heaven, but cried, "Lord, be merciful to me a sinner," and he went down to his house justified. If you are a sinner, you need to seek Jesus. Your coming will not be unwelcome to Him, for He invites all those that are weary and heavy laden to come to Him, and find rest unto their souls. In the days when Christ was upon earth, certain Greeks came, saying, "Sir, we would see Jesus." All about the Master were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, who rejected the Lord of glory, and how welcome was the request to see Jesus. The Master's heart warmed with satisfaction that someone wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who would see Jesus. And now let us come to Him, asking for the very things we need, believing that we shall receive them. "Now faith is the substance of things hoped for, the evidence of things not seen."

There are many who desire an evidence from the Lord as to what course they shall pursue. They want some tangible proof that they are in the path of duty.

The best evidence that we can have is the word of God. There are many who,

like the Jews, are ready to cry out, "Show us a sign, work us a miracle." But is there not a miracle performed every time a soul who is at enmity with God is converted, and learns to love God and keep His commandments? Is it not a miracle that we can break from the bondage of Satan? Enmity against Satan is not natural to the human heart. It has to be put into the heart by the manifestation of Divine power. It is a miracle when the heart is changed, and we love Jesus, and desire to do those things that please Him. We then want to come into close unity with Him, and be connected with Him as is the branch with the vine. How closely the branch adheres to the vine, drawing sap and nourishment from the stock, until it blossoms and bears fruit. Those who truly know the Lord do not regard it a task to serve their Master. They do not count it a hardship to deny self for His sake, and to be co-labourers with Him for the salvation of souls.

Let us elevate our souls by faith in Christ, for He alone can cleanse us from sin, and purify us from all unrighteousness. Without Him we can do nothing. Let us be true to God; let us pray that the Holy Spirit may be poured out upon us. The Lord has said, "Ye shall receive power, after that the Holy Ghost is come upon you." The Holy Spirit is the gift of God; will we take it? Will we say, "I will place my hand in the hand of Jesus; I have no power, no merit, of my own"?

"Nothing in my hand I bring,
Simply to Thy cross I cling."

I point you to the cross of Calvary. The cross is everything to us. It is the pledge of our salvation, the pledge that we shall receive the crown of glory that fadeth not away. It is to be our support in every trial, our refuge in every sorrow. It is the assurance to us that the Father loves us, and has given His Son for us. It is the assurance to us that our joy may be full.

Oh, shall we go mourning along the way to Mount Zion?—No; let us make melody in our hearts unto the Lord. There is a path cast up for the ransomed of the Lord to walk in, and we are on our way to the haven of rest. Let us go forward united to Christ as closely as is the branch to the vine, with our life hid with Christ in God.

MRS. E. G. WHITE.

"THE Bible needs no defence. The Bible defends itself, the Bible explains itself. I do not dread the pagans, I do not dread the infidels, I do not dread the sceptics. I dread the false, compromising, and conciliatory modern teaching in our churches. That is the only thing that is to be dreaded. Let the Bible only be kept separate. As it is, it needs no defence. Britannia needs no bulwarks; and why? Because God has separated her by the sea. That is her strength and her defence. The

Scripture needs no bulwarks. The word of God is the sword of the Spirit, and who ever heard of defending a sword? It is the enemy who will advise you to put the sword into the sheath."—*Dr Saphir.*

MRS. DYER'S TROUBLE.

"WELL, Dr. Strong, I don't think—at least, I don't know, and that is as bad—I sent for you because"—

Here the words choked her. She had to stop, her eyes ran over on her pale cheeks, and she clasped her thin hands together in a convulsive effort at self-control. Dr. Strong, a white-haired old man with the gentlest face and kindest manner possible, looked distressed; he could not say anything, for he had no clue to these sobs and tears. Mrs. Dyer had been a member of his church when he lived at Blandford; he remembered her well—a bright, delicate young girl, the only daughter of a well-to-do farmer. She was fairly well educated, had made a profession of religion in early youth, had married at twenty a young lawyer already in good practice, for he was ten years older than she, and had besides a little inherited property. Dr. Strong had heard of her from time to time, and sometimes met her when she came home for a visit. He knew that she was temporarily prosperous, and that she had three children; and at last he himself was called to a church in the city where she lived, and learned then for the first time that she was recently widowed. She had written a note to him, asking that he would come to see her; and in answer to her request he was with her now. Poor little thing! she was a pathetic spectacle to her old pastor as she sat there struggling with her tears, thin, pallid, sad, with a comfortless sorrow, as he could plainly see, for neither hope nor submission lent a gleam to her eye or calmed her forlorn countenance. This was not a case for ordinary consolation, he felt at once; but before she could control herself in rushed a rosy boy of ten.

"Mother!" he shouted, "can I go over to Dedham with Hal Jones?"

Mrs. Dyer held out a hand and drew him to her side; she stopped her tears, and was composed at once.

"Come here, Harry," she said, in very loving tones. "I want you to shake hands with this gentleman; he used to be my minister when I lived in Blandford!"

Harry was evidently well trained; he obeyed at once, and stood at Dr. Strong's knee a moment to answer some kindly questions, then reverted to his errand.

"Can I, mother?"

"Is no one else going?" asked his mother.

"No, ma'am; we want to go fishing out in the mill-pond."

"No, Harry; I can't let you go."

"Surely, mammy?"

"Surely, dear," she said, with a smile.

Harry's face flushed, his eyes glistened, and his small fists closed tightly. There was a struggle in his boyish heart, very evident to the doctor; but he said nothing, and, bowing to the minister, left the room much more quietly than he had entered it.

The interruption had helped Mrs. Dyer to recover her own self-control. She could speak now, quite calmly.

"I sent for you, Dr. Strong," she said, "because I am in great need of help. You know I have been a church member many years, but lately I have begun to think I am not a Christian at all."

"Have you spoken to your own pastor?" asked the doctor, with professional instinct.

"No, I cannot. Mr. King is called a very fine preacher, but his sermons don't touch or help me; they never have. When Allen died he came here and talked to me, but he didn't seem sure of anything; he is always telling us that doubt is a necessary thing to growth in spirit; that we must try to find the pillars whereon the house standeth, before we can be sure there is a house."

"He did not fully remember the context of that text, I fear. Samson was blind, my dear, and when the Philistines showed him where to grope for those pillars, he pulled them down and killed those in the heathen temple—and himself too."

Mrs. Dyer smiled a little; she too had not remembered where the phrase came from.

"But I can find no help in all this, Dr. Strong. I want to be sure of something, to have a place of rest to my soul. 'Maybe' is no gospel to me."

"My dear, cannot you pray?"

"Pray! oh, what use is prayer! When Allen lay speechless with fever, and the doctor told me he was dangerously ill, do you think I did not pray? I grovelled before God to save him; I prayed till my heart was dry and my brain weary. What was the good of it? I had no answer. No, I shall never pray again. I don't believe in it. It is no use. I do not even read the Bible."

"Now answer a few questions for me."

Just at this point there was another interruption, two younger children, both girls, came eagerly running into the room, one threw herself into her mother's lap, the other leaned against her knee, they were flushed with exercise, and held in their hands long trails of a graceful vine, with bunches of transparent scarlet berries hanging among the green leaves.

"Look, mamma, what beau'ful berries."

"Pitty berries; nice? Ally eat berries, mamma?"

Mrs. Dyer's face stiffened with terror; if she could be paler one might have said she grew colourless: quickly, without waiting to make her children speak to the guest, she gathered vines and berries out of the little hands and put

them away in the nearest place that was high overhead, the upper shelf of a tall bookcase. The children whimpered.

"Oh, mamma! don't take my berries."

"Pitty berries. Ally's berries," chimed in the younger, with a tone of possession and a sense of injustice in the baby voice.

"Dears, you cannot have them. Go to nurse at once and get your bread and milk."

"Do you think they have eaten any?" asked Dr. Strong, anxiously.

"Oh, no! I have taught them thoroughly never to taste anything without my leave. I used to put bitter water from a quassia cup on any fruit they might be tempted to take; it was harmless, but it taught them that what I had forbidden was not good to eat, and so they learned to ask for what they wanted."

The children turned away with tears in their eyes, and slowly went out of the door, Ally looking over her shoulder at the "pitty berries" placed out of her reach.

"My dear young friend," asked Dr. Strong, solemnly, "do you love your children?"

"Love them!" she answered, the warm flush of indignation crimsoning her expressive face. "Why, they are all I have got to love, my very life. I could not get along without them. While Allen lived I had him to care for, to be with, to wait on. Now they are all."

"Why, then, did not you answer Harry when he asked if he might go to Dedham?"

"I did answer him, Dr. Strong. Did not you hear me tell him he must not go?"

"Yet you say God did not answer your prayers for your husband's life, because He denied it. Is not 'No' an answer as much as 'Yes'?"

Her face changed, but she made no reply.

"You admit still, in spite of your doubts, that there is a God?"

"Yes; oh, yes. I cannot disbelieve that; it would be a return to chaos."

"You will admit too, perhaps, the old geometric axiom that the whole is greater than its part?"

She looked at him with surprise and inquiry in her eyes.

"Of course I do."

"Well, then, if God made this world, and made you, is it not probable that He knows more about your needs than you do?"

"I suppose so," she said half reluctantly.

"And if He knew enough to create this world and all the myriad worlds we see above and around us, is it not at least possible that you may not be able to understand always what He means in what He does?"

She coloured again, and silently bowed her head.

"Why did you refuse to let your boy go to Dedham? He wanted to go so much."

"Oh, it is not safe for him to go on

the water with only another boy; the pond is deep, and boys are so careless. I do want him to be a manly, courageous boy; but I will not let him go into positive danger for no other reason than his own pleasure."

"Why not, then, have explained all this to him?"

"Well, I have tried to train my children to trust me; to feel that I know best what is good for them. I have thought that to give them reasons for all I did was not so good for them as to learn to trust me. I think they ought to feel that I am their natural head and ruler now Allen is gone. He had the same feeling. He used to say we were 'king and queen' in our home, and the children 'hereditary subjects.' I want to carry out his ideas."

"Why not let them guide themselves, and not have to ask you for everything they want?"

"Oh, I love to have them ask, as far as that goes, even if I believed in encouraging anarchy in my tiny kingdom. I love to give them whatever I can give, and to have them come to me with all their wants and wishes."

"And yet you have to deny them?"

"Yes, I must; but how it hurts me! I believe I could have cried with the babies this morning when I took away those exquisite tempting berries; but, Dr. Strong, they were berries of the deadly nightshade! Certain death had they eaten them."

The doctor leaned back in his chair and put the finger-tips of his wrinkled old hands together in the argumentative way not uncommon to elderly clergymen. He did not look at Mrs. Dyer, but straight at the ceiling, as he said in a dry, quiet tone:—

"How much better you are than God!"

Mrs. Dyer looked—and felt—shocked.

"Dr. Strong!" she exclaimed.

"My dear, I take you at your own showing. You find fault with God because He denied your request; but you denied Harry's. You think He had no reason to refuse what you asked; but you gave no reason to Harry. You did not tell your little girls that those berries were poisonous. You knew they would not understand what that meant, to be sure; but then you wish them to trust in your love and wisdom without reasons; yet you refuse to trust God, who is immeasurably wiser than you, and unimaginably more good than you are, in comparison, to your children. You have ceased to pray because you were denied the answer that you wanted. You said, "My will be done;" and because it was not done you refused to speak to Him who made you. What if Harry should come in to-night and not speak to you again for months and years, because he could not go to Dedham? Would it seem to you reasonable, or the petty sulks of a spoiled child? Is not all this want of faith in you an assumption that God is not as good to you as you are to your children?"

Mrs. Dyer hid her face in her hands, and the doctor went on:—

"I have for many years found much comfort and strength in observing how the good Lord hath made of human life an ever-present exposition of and witness to His ways. I think it is in part this to which the text refers that says: 'If any man willeth to do His will, he shall know of the doctrine.' Try, my dear to know God as your father; then act toward Him as you would have your children act toward you. You will find out more religion in that way than you think. But do not try to find a poor human reason for the Divine ways. Would you have a God whom you could measure? 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?' Tell me honestly, could you trust in a God whom you could understand? Would one be a help or defense to you who was less than omniscient or omnipotent?"

"No," said Mrs. Dyer, in a low voice; but I never thought of that."

"And of the Bible; why not read that for its stores of help and comfort instead of trying to pick out faults? Of all books that Bible has most of what we call common sense in it, besides its beautiful Gospel record. A life guided by its precepts is more than merely pious, it is practical and useful. 'Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.' Try, my child, to go back to your Father; talk with Him in prayer, accept His will as it comes to you daily, and remember that He as well as you can say 'No' or 'Yes' as He sees fit; either is an answer. If you love God as your children love you would you doubt or turn away from Him?"

Mrs. Dyer's eyes were streaming with tears now.

"I will try," she said; and years after she thanked Dr. Strong for helping her to escape her trouble. She is now an earnest Christian woman, a mother whom her children rise up and bless.—*Rose Terry Cooke, in Independent.*

Do Christian men really believe that Christ's "well done, good and faithful servant," will be uttered to men and women, who, content with the slightly expanded egotism of domestic selfishness, have not given more than the merest fraction out of their immense superfluity to the good of humanity? who have thought their duties to God and man sufficiently discharged by giving a guinea here and there in a subscription list and by leaving so many thousands a year to each of their children? Do they remember that "He who is enthroned in the very centre of all the splendours of the city of God was once a poor man, and had not where to lay his head,—*Farrar,*

ALL THINGS FOR GOOD.

THE word declares "And we know that all things work together for good to them that love God." Rom. viii. 28. This is one of the things that we may know. We may settle it in our hearts once and for ever, for it is so. And if we do, then our Christian life will be a happy one, free from worry and care and nothing will disquiet us. All things are for our good. We are in the hands of God and all that comes to us is allowed by Him and so His will. As the clay in the hands of the potter, so are we in the hands of the Lord. Jer. xviii. 6. The clay is moulded and fashioned according to his will, and just such pressure is brought upon it that is needful. If we resist or fail to discern the Lord's hand, the clay is marred on the wheel and the work has to be done over again.

When we are thus in the hands of Christ nothing can pluck us out. We are entirely submerged by His presence. He is round about us as the mountains were round Jerusalem. We dwell under the shadow of His wing, in the hollow of His hand, and underneath us are the everlasting arms. He is as complete a hedge round us as He was round Job (Job i. 10), and nothing can reach us without first passing through His presence. Nothing can therefore come to us without His first allowing it, as He allowed Satan to molest Job. No man or power can touch the soul abiding in Jesus.

So true is this that though the child of God were called to go on the battle field amid the hail of bullets not one could touch him, without the Lord permitting it. If sent to work where disease is raging, he is as safe as at home, for no plague can come nigh his dwelling. Ps. xci. 1-10. If to Uganda, he needs no earthly protection for there are not enough savages in Africa to kill him, until God wills it, and then he might just as well die there as anywhere, in fact, it is *the* place. And so it is with everything we have to put up with, all the petty slights and woundings, and cross words. Nothing can come without His sanction, and if it come, it is a proof that it is for our good, and from Him. If we realize this, trials will never vex us but we can even rejoice in them, and glory in tribulation as Paul did (2 Cor. xii. 9, 10) and as all who are the Lord's will do. Rom. v. 3.

But some will say, This cannot be true of all the evil that wicked persons do to us, that cannot come from the Lord. Well, Paul says "all things." God is not responsible for the evil deeds of men, but He does take those very deeds and use them for our good. The deed itself is not God's will but by the time it reaches us it becomes His will to us, that is, it is His will that it should affect us, and we must accept it as such, for it is only as we recognize it as coming from God that it works for our good.

By the greatness of His sovereign power He "worketh all things after the counsel of His own will" (Eph. i. 11), so that He maketh the wrath of men to praise Him. Ps. lxxvi. 10.

This is illustrated in the case of Joseph. Stephen says, "The patriarchs moved with envy sold Joseph into Egypt." Acts vii. 9. Yet the psalmist says that God sent him there. Ps. cv. 17. And Joseph himself said to his brethren, "As for you, ye thought evil against me; but God meant it unto good," and by faith he could say, "God did send me before you to preserve life," and he added "So now it was not you that sent me hither but God." Gen. xlv. 1-8. God was not responsible for the envy and wickedness of Joseph's brethren, but He took those very things and made them all work together for Joseph's good.

And so He will do for us; every evil thing He will turn for our good. Then why need we fret about anything that happens? We can literally "Be careful for nothing;" but in *everything* give thanks. Phil. iv. 6. We can truly say, "Thanks be to God, which always causeth us to triumph in Christ." 2 Cor. ii. 14. For we will triumph in everything and nothing can upset us. "Nay, in all these things we are more than conquerors through Him that loved us." Rom. viii. 37. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 58.

FRANCIS HOPE.

THE SECOND COMING OF CHRIST.

YOU cannot unthread this doctrine out of this sacred book and have a living word left. As well unthread the nerves out of the body and have a living organism left. And you cannot unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested through all the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the word of God, emphasized all the doctrines of grace, lifted high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.

I say it deliberately, I say it as the profound conviction of my soul, no greater blessing could come to the church of our day than a revival of the ancient faith. It would lead God's people oftener to their closets, and keep them longer there. It would make them more reverent, more diligent, and more prayerful students of God's word. It would lead them to long more earnestly for the full indwelling of the Spirit, and for the life hid altogether with Christ in God. It would open

their purses and pour forth treasures with unstinted hand for every form of Gospel work. It would send them forth to personal service in comforting the saints and saving the lost. It would lay upon their hearts the burden of the unevangelized millions of the race, and give them no rest till the Gospel should be preached to every kindred and people and tongue under the whole heaven. It would fasten their eyes on the promises of the Lord's return, and by day and by night keep them toiling, praying, waiting, with ever-increasing earnestness and longing, till the flash of His glorious coming shall burst athwart the sky. It would hasten mightily that coming, and thus the inbringing of the kingdom whose glory is to fill the world. —Dr. Goodwin.

IT is a grim comment on the triumphs of progress to find some of the foremost physicians in sceptical France hypnotising a hysterical woman and then pretending to transfer her sensibility to an indiarubber doll, held in front of her, so that when you pinch it she squeaks. If it were the other way about and the doll squeaked when you pinched the woman the thing would be more convincing. The suggestion is that by hypnotism you might "draw off" a disease from a patient into the doll, and thereby effect a cure! So at last modern science and mediæval witchcraft at the end of the century clasp hands over the gulf of the ages! Everybody knows how witches used to be burned for making images of their enemies and by sticking pins into the bewitched doll cause the death of the person whose vitality had been transferred to it. We do not burn the modern man-witch. We make him a Professor of Medicine in a French University.—*Chronicle*.

A SCIENTIST in one of the great universities of Europe was asked how it was that most scientists were sceptics. His answer was: "Because we were taught in school that if Darwinism is right, the Bible was wrong. On coming to college we became convinced that Darwinism was right, and we decided accordingly." But that only proves the Bible right. It shows that the Bible is true when it says the natural heart is enmity against God. After all it is not light so much that man needs as eyes to behold the light, and to see all else by its rays. The Light has come into the world, but men love darkness rather than light.—*Observer*.

IF a refiner can from mixed gold, silver, iron and tin, bring each metal apart and pure by itself, though the flesh of man be mixed among a thousand worms, cannot God bring the flesh again by His power?—*Lowe*.

I HAVE always found the less we speak of our intentions the more chance there is of our realizing them.—*Ruskin*.



ON THE BEACH.

We drove to the sea-shore one day,
Georgie and Bessie and I,
With papa and mamma, of course,
And "Jack," he's only our horse,
But I never could pass him by.

And, O, 'twas a wonderful day!
Brimful of everything fine;
We paddled about in the waves,
We dug in the sand little caves,
And tried our hook and line.

We had races on the smooth beach,
Gathered sea-weeds of every hue,
We saw the white crests uncurl,
And the ships their wings unfurl,
To fly over the blue.

But when our dinner was done,
And I lay alone on the sands,
The waves of the great, stormy old sea
Spoke in sobbing tones to me,
Of the children in distant lands.

And I felt as never before
For those on the other side,—
For the poor little feet not led,—
For the sad young hearts unfed,
In the lands beyond the tide.

I thought of my mother's care,
Of my father's looks of pride,
And I wondered what it would be
No look of love to see,
If I lived on the other side.

What would it be to gaze
Into the quivering sky,
And not have my whole heart stirred
With the story so often heard,
Of the mansions built on high?

What would it be to look
On the sea in its ancient bed,
And think of no loving Lord
Who could still it by His word,
And bring again its dead?

What would it be, at last,
To enter the valley deep,
Not knowing that Jesus died,—
Laid His precious life aside,—
And called death but a sleep?

Then the sea seemed tears of salt,
And the sea-weed helpless hands,
The moaning waves a cry,
And I said, "I must help till I die,
The children of other lands."

—Alice W. Milligan.

YOUR BROTHERS AND SISTERS.

HERE are a few of the little brothers
and sisters you would see if you should
cross the wide, wide waters of the seas.



"Not *my* brothers and sisters," you
say, "for my brothers and sisters have
fair skins, and do not look and dress like
these, at all! Besides, these do not live
in our house, and my father never saw
them."

There, there, not too fast; even that
may be true, and yet they may be your
brothers and sisters. If your brother
should go far off to "Greenland's icy
mountains" and have to dress in furs,

or if your sister should go and live 'neath
India's burning sun, until her face were
brown, would that cause you to love her
any less? Would they not still be your
own dear brother and sister?

And when you say that your father
never saw this dear little baby from far-
off China, this pretty brown girl from
India, and these boys in fur from Green-
land, have you not forgotten about your
Heavenly Father? The Bible says that
"He looketh to the ends of the earth, and
seeth under the whole heavens" every
little boy and girl that lives. It matters
not what the colour of their skin, or the
style of their dress, or the language they
speak. It matters not whether they
live in houses of ice or huts of bamboo,
whether they are in the tents of the
desert or in the costly mansions of the
city, God sees and loves and cares for
them all, and calls Himself their Father.
He has made them all of one blood, so
that they are all brothers and sisters.
He looks not on the outward appearance,
for He is no respecter of persons; but in
every nation he that loves and obeys
Him, is accepted with Him. He has
given His only Son to die for the little
brown girl, as well as for the little white
girl, and for the boy with a cue, as well
as for the boy without one.

So do you not see that whether
white or black, red or brown, all the boys
and girls on this great round earth are
your own brothers and sisters? And if
they are your brothers and sisters, have
you any right to neglect them, and treat
them as strangers?

If your brother and sister were starving
and fainting for bread and water, would
you not gladly give them some of your
good things? Would you not go with-
out sweets and costly toys, that you
might save more pennies with which to
send them food?

Many of these little brothers and
sisters in the far-off lands of the earth, are
hungering and thirsting and perishing
without the Bread and Water of Life,
without Jesus and His Holy Spirit.
Many of them have never heard His
precious name, or known of His love and
power to help and save them. And yet
hundreds and thousands are dying every
day!

Do you know Jesus? Have you
tasted of His forgiving love, and felt His
sweet Spirit in your heart causing you
to speak kind words and to do gentle
acts? Have you looked forward with
joy to the time when Jesus will come
and take you to live with Him in His
heavenly home? Oh, if you have, do



not forget the thousands and thousands
of your brothers and sisters in this land
and in other lands, who know Him not,
and who are reaching out their little
helpless hands and crying, "Send us
help, send us help, before we die; tell us
about Jesus, that we too may be saved."

Can you think of any way in which
you can help to send them the good
news of a Saviour's love?

"Jesus said unto them, I am the bread
of life; he that cometh to Me shall never
hunger." (John vi. 35.)

"What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruit and ripened grain;
Would you hear their wail
As a thrice told tale,
And turn to your feast again?"

"Jesus stood and cried, saying, If any
man thirst, let him come unto Me, and
drink." Whosoever shall drink of the
water that I shall give him shall never
thirst." (John vi. 37; iv. 14.)

"What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside
While they gasped and died,
And leave them to their pain?"

"Then Jesus spake again unto them,
saying, I am the light of the world; he
that followeth Me shall not walk in
darkness, but shall have the light of
life." (John viii. 12.)

"What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day;
Would you leave them there
In their dark despair,
And sing on your sunlit way?"



"Jesus saith unto him, I am the way
... No man cometh unto the Father
but by Me." (John xiv. 6.)

"What if your own were wandering
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways;
Would your heart be light
Till the pathway right
Was plain before their gaze?"

"Ye shall know the truth, and the
truth shall make you free." "If the
Son therefore shall make you free, ye
shall be free indeed." (John viii. 32, 36.)

"What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Was held in your command;
Would you breathe free air
While they stifled there,
And wait, and hold your hand?"

"Yet what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Of the 'Lamb of Calvary?'"

WORTH THINKING OF.

EVERYBODY loves to shoot, but carry-
ing the game—that is different.

What a convenience it would be if
"hit" birds would fly into one's kitchen!

The hardest thing about evangelistic
work among drunken men is to know
what to do with the converts. They
need warmth and strength to offset the
cheer and fellowship of the saloon.
They must "be filled with the spirit,"
or they are apt to be "drunk with wine."

The churches do not meet the case
perfectly; they are excellent for cold
storage, but such men do not keep well
on ice.

If the converted drunkard does not
get to a higher level of spiritual life than
the average church member, he is in a
dangerous way, and the fact is that the
average church member is unsteady on
his own feet, and, of course, has only a
reflex or *cartoonish* value in helping
others by *pushing*.

Certain it is one cannot *draw* another
higher than he himself is; a beggar can't
keep open house.

My friend, the pastor, goes to the
theatre, takes his whole family—only
the *good* theatres. I do not accuse him,
but I tell him this, that if he takes a
converted drunkard of his church with
him into patronage of the theatre, he'll
get him damned, probably.

My other friend, also a pastor, smokes.
I do not scold him, but I tell him now
that if he takes his friend, the converted
drunkard, into the parsonage study to
smoke, he puts him in deadly peril. A
pastor ought to be good company for the
weakest of his flock. I do not mean to
single out pastors, but, of course, if the
pastor smokes, the pews will "smell of
tobacco."

But are these men entitled to so
much and such tender care? Well, that
word "entitled" is a risky word in
gospel work.

However, two things ought to be re-
membered, viz.: That such men are
alone in being subjected to temptation
by the law of the land, for purposes of
revenue. The law recognizes an *assault*
in a mere breath, but licenses a saloon,
which, to many a poor, enfeebled soul, is
assault, battery, captivity, duress, death,
damnation.

And then, when a drunkard "quits,"
he must quit. Other sinners don't seem
to think it necessary to carry things to
such extremes. At all events, brethren,
"remember them that are in bonds, as
bound with them."—*John G. Woolley*.

THE FIVE PENNIES.

FIVE kinds of pennies were dropped
into the same box, on the same after-
noon, and in the same class.

A boy, with a pocket full of coppers,
dropped one through the slit with a
laugh. He had no thought of the
heathen, or of the command of Jesus
Christ to teach them. Was not his
penny as light as *tin*?

Another boy put in a penny and looked
round to see if any one was praising him.
His penny was of *brass*, the gift of vanity
and pride.

A third boy gave a penny, saying to
himself, "I suppose I must, because
others do." That was an *iron* penny,
the gift of a cold, selfish heart.

A fourth boy gave his penny, saying
in his heart, "Poor heathen! I'm sorry
they are so ignorant, and so miserable."
This was a *silver* penny, the gift of a
heart full of pity.

One scholar gave his penny, saying,
"For Thy sake, Lord Jesus! Let the
heathen hear of Thee, the Saviour of
mankind." This was a *golden* penny,
the gift of faith and love; and such
golden pennies are wanted more and
more.—*Selected*.

TWO WAYS.

"CONNIE dear, I want you to come in
the house and amuse Baby Paul a little
while," mamma called from the window.

"Oh dear!" Connie pouted impa-
tiently, throwing down her hoop, angrily;
"I never have a nice time that I don't
have to stop and mind Baby. I think
it's too bad!"

Baby did not find his little nurse very
patient and pleasant that afternoon.

He put his chubby fingers in his mouth
and cooed and laughed in his sweetest
fashion, but Connie would not play with
him; and presently he began to cry so
hard that mamma had to lay aside her
work and soothe him.

Just about the same time Connie's
cousin was called away from her play to
amuse her little sister. Though she was
just as fond of play as Connie was,
she laid aside her toys cheerfully, and
frolicked with Baby till she was in the
best of good humours. When mamma
was ready to take Baby, she kissed her
little daughter and said, "You have been
my dear little helper this morning,
Mamie." Which way of obeying was
the right way?—*Minnie E. Kenney*.

WHAT WINNIE THOUGHT.

"Now, do you suppose," said Johnny,
as his little cousin laid away her largest,
rosiest apple for a sick girl, "that God
cares about all such little things we
children do? I guess He is too busy
taking care of the big folks to notice us
much." Winnie shook her head and
pointed to mamma, who had just lifted
baby from his crib. "Do you think
mamma is so busy with the big folks—
helping the girls off to school and papa
to his office—that she forgets the little
ones? She just thinks of baby first,
'cause he's the littlest and needs it most.
And don't you think God knows how to
love as well as mamma does?"

"ANGRY passion is a fire, and angry
words like breath to fan them together;
they are like steel and flint, sending out
fire by mutual collision."

CHRISTIAN HEROES.

WHEN I landed at Cape Palmas, I found there a good missionary and his wife who had been driven away from their station, fourteen miles inland, two months before and they affirmed that they did not dare to return, as they would certainly be killed. A small band of very new missionaries had just arrived, among whom was Miss Grace White from Kansas. I explained to Sister Grace the situation at Baraky station, whence said missionaries were driven, and said to her, "How would you like to take charge of that station and bring up a forlorn hope?" Her prompt reply was, "I'll go wherever you send me."

I arranged for a palaver with the king and chiefs of said mission, and said to them: "I am sorry that you have driven your missionaries away from your country, but we will not palaver about that. We will let all the past go and begin anew. I will give you a new missionary who has just come from big America. Don't sit down; come along with me, and I will introduce you to your missionary." She received them kindly, and shook hands with the king and each chief. As they were retiring they said one to another: "We like him; we catch him; we hold him tight. He be our missionary." Grace took charge of their station, and is making a marvellous success. Her sister Anna, at her request, is now on her outward passage to assist her in the development of her work in the Baraky tribe.

How do the young converts stand?—In the main "in the liberty wherewith Christ hath set them free." I will give an illustrative example right here at the Baraky station. The missionaries driven out were faithful workers, and got a prominent man and his wife of that belligerent tribe saved, also two boys. Said man and wife were driven out with the missionaries. One of the boys, named Uriah, was seized by his people and told if he did not renounce Jesus and come back to his "country folk," they would beat him to death.

He replied, "You can beat me to death, but you can't make me turn away from Jesus."

Then they beat him till he was almost speechless, but he kept saying, "No, no; I won't give up Jesus."

They next tried drowning him, and threw him into a creek, and held his head under water till nearly dead, letting him up again and again to say yes, but he said, "No, no; I won't give up Jesus." Last of all they roped him and ran him up to the inner apex of one of their round huts, and kindled a blazing fire under him, and threw into the fire a quantity of cayenne pepper, and strangled him till he seemed to cough and sneeze himself to death, and let him down, but, as soon as he recovered his speech, he said, "Kill me if you want to, but I won't give up Jesus."

Then his people gave him up as in-

corrigible, and Uriah and Tom, his fellow convert from heathenism, took charge of the mission house and farm, and held the fort alone, from the departure of the good brother and his wife, till Miss Grace White took charge.—*Bishop Taylor.*

Interesting Items.

—There are now 15,219 licensed cabdrivers in London.

—The Czar of Russia is about to assume another title—Emperor of Asia.

—The brain of General B. F. Butler was the heaviest recorded in the annals of scientific research. It weighed four ounces more than that of Daniel Webster.

—Ex-Secretary Blaine died at his home in Washington, January 27, aged 63. For twenty-five years he has been one of the most prominent figures in American politics.

—Spain has ordered 50,000 Mauser rifles, 5,000 carbines, and 18,000,000 cartridges from Germany. Special machinery is also to be added to the arsenals of Oviedo and Toledo.

—The son of the Czar has been visiting in Germany and has been received with the utmost cordiality by Emperor William. This fact has naturally caused some uneasiness in France.

—The Queen has just had bound in a book the congratulatory addresses on the occasion of her jubilee. The volume is declared to be the heaviest in the world—it weighs over sixty pounds.

—The influenza has broken out in Belgium, and is so serious at Ghent that the Minister of the Interior has authorized the closing of the Normal School. More than half the pupils have been attacked.

—In the new coinage just issued, all silver coins are to have their value plainly inscribed. For the first time, the title of Empress of India as well as Queen of Great Britain and Ireland, will appear on the new coins.

—About a million tons of steam shipping are now lying idle. The Tyne is so overcrowded that the harbour-masters have hard work to provide for the continual influx of unemployed vessels without impeding the traffic.

—A terrific explosion in a colliery in Tokoo, Hungary, January 27, resulted in the known death of nineteen men. There are still one hundred and thirty men and boys in the workings, of whom all hope of recovery has been abandoned.

—An association has been formed for the purpose of founding a British colony in Central Africa. A considerable amount of money is at the disposal of the promoters of the enterprise, and 3,000 persons have already given in their names as members of the infant colony.

—The papers all contain a lengthy dispatch from Berlin, to the effect that the long threatened attack on Germany by Russia is considered as about certain to be made in the spring. This is said to be based upon "accurate military information reaching the German military staff."

—A dispatch from Yokohama, Japan, says: A petition bearing eighty-eight signatures has been lodged in the House of Representatives, asking that all persons of British nationality shall be expelled from the country. The native papers are very bitter against the British, the collision between the P. and O. steamer *Ravenna* and the Japanese cruiser *Chissima*, by which the latter was sunk, having given rise to considerable ill-feeling, notwithstanding that the verdict in the naval inquiry which was held into the cause of the disaster exonerated the officers of the *Ravenna* from all blame. The Japanese pilot of the *Ravenna* is being tried for manslaughter.

—Sir John Lubbock says, "Europe now devotes £200,000,000 to her military and naval expenditure, and will have 22,000,000 men under arms. In face of these figures one cannot expect confidence and prosperity, nor wonder at—however much one might regret it—the growth of Socialistic and Anarchist feeling."

—Fifty-five years ago Mr. Laffin, who has just provided a building for the valuable collections of the Chicago Academy of Sciences, built the first brick house in that city. To his friends who jeered at him for his folly he declared his conviction that Chicago would some day have a population of ten thousand. It now has a million and a quarter.

—Statistics made up from 1873 to 1891 show that in that period the enormous sum of £20,531,402 was spent in England in building and restoring cathedrals and churches. The amount expended in restoration included £78,058 for repairs of the fabric at Westminster Abbey, and £7,138 for restoration work at St. George's Chapel, Windsor.

—A telegram from Paris, Texas, reports that a negro who had recently murdered a white girl four years of age, was seized by a crowd of citizens and conveyed to the scene of the crime, where he was burned to death at the stake. The burning was a deliberate act, as the people had two or three days previously announced their intention of so doing.

—Mr. Emery J. McLean, reads proof in 242 different languages, for the American Bible Society. He is not so great a prodigy as to be able to understand so many languages; but what is almost as wonderful under the circumstances, he understands only English. He reads by comparison, that is, he notes the form of the words and letters in the copy, and sees that the proof corresponds. It is most trying work to the nerves.

—A telegram from Honolulu announces that Queen Liliuokalani has been dethroned by the American party, and a provisional Government appointed. The change was effected without bloodshed, but not without violent opposition from the Queen. A deputation of Americans has arrived at San Francisco from Honolulu for the purpose of asking the United States to annex Hawaii. In the House of Representatives, however, a strong feeling was expressed by the Democrats against annexation.

—The young Khedive of Egypt, wishing to rule in his own name, and not be subject to British control, summarily dismissed his old ministers and appointed others who were unfavourable to British occupancy. The British Resident at once demanded the restoration of the dismissed ministers, but in order not to humiliate the Khedive too much, he finally consented to the appointment of others in the place of those newly appointed. Thus the difficulty was apparently settled, but nevertheless the British army in Egypt has been increased by 2,000 men.

—On Wednesday, the 26th ult., a large and representative deputation waited on the Chancellor of the Exchequer, asking him to establish in this country the decimal system of weights, measures, and coinage. In reply, Sir William Harcourt said that theoretically he agreed with the deputation, that the question was one of the first importance, and everybody could see the advantage of the decimal system, but that the Government had to deal with the whole mass of the people, and that it would be a difficult thing to alter the standard of either the pound or the penny, since that would alter the price of every commodity in which the people deal. He said that all great changes in the currency were coincident with great revolutions. Certainly it was so in the case of the decimal system in France, Germany, and America. Never had any such change taken place in quiet times. Therefore, while sympathizing with the plea, he was unable to hold out any hope that the Government would take action in the matter.

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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, FEBRUARY 9, 1893.

THE Mohammedans are now sending missionaries to the United States. A mission is about to be opened in New York.

MUCH concern is felt over the steamer *City of Peking*, which left Yokohama, Japan, on January 10, for San Francisco, and had not arrived on February 5, being then eleven days overdue.

ON Tuesday, January 31, Parliament opened. The Queen's speech promised legislation in regard to the agricultural distress, the government of Ireland, the ecclesiastical establishments in Scotland and Wales, and the control of the liquor traffic. Then followed a week of talk, preparatory, doubtless, to the beginning of legislative work.

THE island of Zante, in the Grecian Archipelago, has been devastated by an earthquake, and 10,000 people are left homeless, and without shelter. All the ovens in the island have been destroyed, so that food cannot be prepared. A terrific thunderstorm, accompanied by rain and hail, followed the earthquake shocks, adding to the misery of the people. Both the Italian and the Greek Government have taken steps to assist the sufferers, and King George has gone to visit the scene of the disaster.

WE are told now of a Protestant pilgrimage to Jerusalem, in which Archdeacon Farrar and a number of bishops will take part. A sort of reunion of representatives of different denominations is to be held in Jerusalem in the autumn, and Archdeacon Farrar is to deliver six lectures there. A picnic is a pleasant thing if the weather is fine, and a visit to the places where our Saviour walked when on earth must be interesting, but a "pilgrimage" is another matter. If any think to get any spiritual benefit by a visit to the tomb of the Saviour, it would be well if they could hear the voice of the angel saying, "He is not here; He is risen."

THE New York *Sun* has collected and published some of the utterances of Dr. McGlynn during his contest with the Catholic prelates, and while he was excommunicated. Among them is the following:—

"Have no fear for me. I defy the malignity of Rome. I give them warning now that if they attempt to hound me with the arts of which they are such masters I will expose them. I have only told things which politicians and well-

informed people have known in the past, but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone."

Is it possible that this is the secret of Rome's "liberality" in his case, in receiving him back without penance?

FOLLOWING is a portion of a letter published in the last number of the *English Churchman*:—

"By way of illustration of the way in which Auricular Confession is being forced upon the people by the Romanizing section of the Anglican clergy, I send you the following extract from a chapter headed 'A Self-Examination on Confession,' contained in the parish magazine of St. Andrew's Church, Worthing, of this month:—

"Do we make our confession humbly, kneeling at the feet of the priest in the attitude and in the frame of mind of a culprit before his judge?"

It is shocking to contemplate, and we do not wonder that there are found some who protest against such Romish practices. But we do wonder that the only ground of the "protest" is that "this kind of teaching is disloyal to the Church of England." Romanism thrives on such arguments. It can be successfully met only by appeal to the word of God, and to nothing else.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil and we cannot change them. "Who can bring a clean thing out of an unclean? not one." Job xiv. 4. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.—*Steps to Christ*.

THE *Christian Commonwealth* says:—

"The people are not demanding Sunday closing as they should do, nor are the churches demanding it. Indeed, there is little real organized effort anywhere in favour of social and religious questions, and yet these lie at the foundation of all that we can hope for in the future. We have long since ceased to expect much from politicians. They are generally opportunists, and even in this respect they do not move except in political matters. Let the people show their strength in a great organized movement and the politicians will soon be

found willing to do what the people require. In a free country public opinion is, after all, the real government."

How much good then, can be expected from anything which depends upon politicians? Every human organization must necessarily contain many elements of humanity, which is not Christianity. Therefore that which may be wrung from time-serving politicians by a "great organized movement," will not be Christianity. If pure Christianity were actually in the ascendancy in any country, there would be no organized movements to enforce religious institutions. Religion would then be the controlling element as a matter of course, because it would be the controlling factor in the lives of the majority of the people.

No ONE has anything in him out of which righteousness can be made. Thus the righteousness of God is put, literally, *into* and *upon* all that believe. Then they are both clothed with righteousness, and filled with it, according to the Scripture. In fact, they then become "the righteousness of God" in Christ. And how is this accomplished? God declares His righteousness upon the one who believes. To declare is to speak. So God speaks to the sinner, who is nothing, and who has nothing, and says, "You are righteous," and immediately that believing sinner ceases to be a sinner, and is the righteousness of God. The word of God, which speaks righteousness, has the righteousness itself in it, and as soon as the sinner believes and receives that word into his own heart by faith, that moment he has the righteousness of God in his heart; and since out of the heart are the issues of life, it follows that a new life is begun in him; and that life is a life of obedience to the commandments of God. Thus faith is indeed the substance of things hoped for, because faith appropriates the word of God, and the word of God is substance.—*The Gospel in Creation*.

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