

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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“A LIFE in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ.”—*Steps to Christ.*

What to Talk About.—“I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.” “All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of the kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.” Ps. cxlv. 5-7, 10, 11.

Miracles.—Some men tell us that the age of miracles is past. That is equivalent to saying that God is dead, or that, at least, He has nothing more to do with the affairs of this earth. Why so?—“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. lv. 8, 9. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” Rom. xi. 33. It is impossible for God to act in a way that is not far above the comprehension of man. The finite can never comprehend the in-

finite. The existence of God is a miracle. “In Him we live, and move, and have our being;” and our existence is a miracle. Every blade of grass that grows by His power is a miracle. A thing does not cease to become a miracle simply because it is common. If God should raise the dead every day before our eyes, it might cease to attract attention, but it would be none the less a miracle. But God is every day doing just as wonderful things as raising the dead. What we need is to learn to see God in all His works, and to cease to think of things as “happening,” and then we see more miracles than could be recorded in the Bible if it were a thousand times larger than it is.

Science.—There is a great misunderstanding in the world as to what science is. It has come to be regarded as simply the discovering and the recording of phenomena. That is a part of it, but not by any means the whole of it, or the most important part. “Science” means simply “knowledge,”—knowledge systematically arranged. But it is not enough merely to know that a thing exists. The knowledge of bare facts is but a step in advance of the knowledge of the dumb animals, who also observe phenomena. They have eyes, and many of them know things that man has not yet discovered. So the man whose only claim to be a scientist is that he has by the aid of the microscope or otherwise, discovered a great many of the phenomena of nature, has not a valid claim to the title. This is generally recognized, and so men set their wits to work to discover the causes of things. This is where “science falsely so called” plays so great a part. They leave God out of their calculations, and therefore miss the secret of the existence of all things. No one can be a true scientist, who denies the existence of God, or who does not recognize Him as the direct power upholding all things. But the love of God is revealed in the things that show His power, for it is by the power of God that men are saved. True science, therefore, leads to humble, reverent love and praise to God as the Creator and Saviour.

So the contemplation of the love of God will be to all eternity not only the song but the science of the redeemed.

IN HIS NAME.

“AND whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it.” John xiv. 13, 14. A wonderful promise is this, and as sure as it is wonderful, for it is the word of the Lord. Yet there are many who think that they have asked for things in the name of Jesus, and have not received them. That they have asked for things and have not received them is certain. Then the trouble must be that they have not asked in the name of Jesus. And yet they have closed their petitions with the words, “in the name of Jesus.” What is the trouble?

The answer will be found in a consideration of what it is to ask in the name of Jesus. The mistake that too many make is to suppose that Jesus meant, by the words which we have just read, to put Himself at the service of every man’s selfish desires; that He meant that whatever their fancy might light upon, would be given to them if in their asking they would simply use His name. But that this is a mistake, we learn from the words by the apostle James: “Ye lust, and have not, ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James iv. 2, 3. Selfishness is sin, and the root of all sin; and Christ is not the minister of sin. Therefore His promise does not mean that He will serve as the panderer of the lusts of all who may take His name upon their lips.

The name of a person stands for all that He is worth. In business a man’s name represents himself. So the name of Jesus represents the Lord. Therefore asking anything in the name of Jesus means to ask for anything that is in Christ. Now we read that God hath “blessed us with all spiritual blessings” in Christ. Eph. i. 3. It is His Divine

power that hath given to us "all things that pertain to life and godliness." 2 Peter i. 3. "No good thing will He withhold from them that walk uprightly." Ps. lxxxiv. 11. Now we do not want anything except that which is good, but we are not able to tell what that is; so we must ask with a heart subject to the will and purpose of God. We must be assured that His way is perfect, and that He will give us every needful thing. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John v. 14, 15.

He who asks for anything according to the will of God, is certain to have that request granted. This does not limit the range of our requests, for God is "able to do exceeding abundantly above all that we can ask or think." Eph. iii. 20. And His love that prompts Him to do is equal to His power. There are very many things that God has told us expressly to ask for. These we may name when we come to Him. But after we have asked for all that our sense of need prompts us to ask, we can still ask Him to give us as much more as He sees that we need, and it will be supplied. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. viii. 26, 27.

To use the name of the Lord in a petition that is not according to His will, is to take the name of the Lord in vain: "and the Lord will not hold him guiltless, that taketh His name in vain." Why is it any better to use the name of the Lord in a meaningless petition, than to use it lightly in any other manner? This is a matter for serious thought.

No one need say that this is making it a dangerous matter to offer prayer. It is a serious matter but not a dangerous matter. It will be said that we cannot always know the will of the Lord, so as to know how to ask according to His will. If we do not know the will of the Lord in any given case, we have simply to ask that He will give us that which is best,—simply to ask that His will may be done. To ask that the will of the Lord may be done does not imply that there is any danger that He would not do His own will if we did not ask Him; but if it is a true prayer it means that we are perfectly content that His will should be done. It means that having prayed thus, we shall be content with the issue, accepting it as the will of the Lord.

But to ask things not according to the

will of God, using His name, is not the only way of taking the name of the Lord in vain in prayer. If we ask for things that are according to His will, and then do not believe that we receive them, that is taking the name of the Lord in vain. For if we do not believe, we do not receive. And if we do not receive the things for which we ask, we ask in vain; and if we ask in vain, using the name of the Lord, it is evident that we have taken His name in vain. We have taken His name upon our lips simply because it is customary, without any definite object in so doing.

The name of Jesus is above every other name. It is a strong tower. It is the Father's name, for in Him are all the Father's purposes accomplished. And this is the name of the Lord, as proclaimed by Himself, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. xxxiv. 6, 7. This name contains all that any person can require, and it is a name that will never be dishonoured by failure.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14-16.

THE GROWING POWER IN PLANTS.

MATHERBE saw an acacia tree that, languishing in sterile soil, had thrown one of its roots across a hollow sixty-six feet wide, in order to plunge into a neighbouring well. M. Grimard mentions a plant which germinated in the bottom of a mine, and raised itself to a height of 120 feet in order to reach the light, though its usual height is but six inches. The luxuriant growth of trees and shrubs in the Bermudas is a surprise to tourists because of the scanty soil upon the hard rocks. Upon examination they discover, however, that the roots had sufficient penetrating power to pierce the hard outer shell, thereby finding moisture and foothold in the porous strata beneath. The penetrating force of the roots of plants was strikingly illustrated, some years ago, at one of our railway stations. The platform was laid down with a thick coat of asphalt. Nevertheless the roots of the coltsfoot forced their way through the hard material. The latter was pushed up into little hillocks, which gradually cracked; very soon the young leaves made their appearance, and then the whole plant. The common thistle penetrated in the same way. Let any one take a cake of asphalt and try to push a stick

through it and he will be able to realize how great must be the vital force exerted by the plant-roots in question, which, by adding particle after particle to their structure, are enabled to upheave and displace such a hard, compact material as asphalt.—*Interior.*

Those are the simple facts, which may be verified by anybody's observation. But how many of those who have seen these simple wonders stop to think of the lesson that they teach? What power is it that is manifested in the growth of plants? Where does it come from? Analysis will not reveal it. There is nothing in the structure of the plant that would indicate the possession of such marvellous power. Pick up that little stalk that has pushed its way through the pavement. It is a tender thing, hardly able to support its own weight. You can twist it into any shape, and it is passive in your hands. It is absolutely destitute of power.

There is only one answer that can be given to the question as to the source of the energy exhibited by growing plants, and that is that it is the power of God, who fills all things. In Jesus Christ "all things consist." His word said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Gen. i. 16. That word is the life and power of everything that grows. We cannot see the word nor its power, but we can see the working of it. Thus the eternal power and Godhead of the Creator are seen in the things that have been made. See Rom. i. 20.

But the power manifested through the tender plant is the power that works righteousness in those who believe the Lord. The power of God is seen in the things that He has made; and the Gospel is the power of God unto salvation. Rom. i. 16. Plant growth illustrates Christian growth. "Those that be planted in the house of the Lord, shall flourish in the courts of our God." Ps. xcii. 13. God "shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isa. xxvii. 6. The Lord says, "I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as Lebanon." Hosea xiv. 5. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. lxi. 10, 11.

THE REST THAT REMAINS.

A PROPER consideration of this subject involves a study of the fourth chapter of Hebrews, and we will therefore begin with reading the first eleven verses of that chapter according to the Revised Version:—

"Let us fear therefore lest haply, a promise being left of entering into His rest, any one of you should seem to have come short of it. For indeed we have had good tidings (margin, Gospel) preached unto us, even as also they; but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which believe do enter into that rest; even as He hath said,

As I swear in My wrath,

They shall not enter into My rest; although the works were finished from the foundation of the world. For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works; and in this place again,

They shall not enter into My rest.

Seeing therefore that it remaineth that some should enter thereinto, and they to whom the good tidings was before preached failed to enter in because of disobedience, He again defineth a certain day, saying in David,

To-day if ye shall hear His voice,
Harden not your hearts.

For if Joshua had given them rest, He would not have spoken afterward of another day. There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

As with every portion of Scripture, the meaning of the words is found in the words themselves. All therefore that is needed is to note carefully every statement and the references. In what follows, let the reader note that every statement is really only a repetition of the statements of the above text, or of some other text that is quoted.

In the first place, we find by reference to the third chapter, of which this is only a continuation, that ancient Israel is under discussion. God had promised them rest, and they failed to gain it because of their unbelief in His promise.

SECOND, we read that the same promise is made to us, and we are warned against coming short of gaining it through the same example of unbelief.

THIRD, we find that this promise of rest that was made to the people of Israel, was the preaching of the Gospel,

the same which is now preached to us. In another place the apostle says, "For how many soever be the promises of God, in Him (that is, in Christ) is the yea; wherefore also through Him is the Amen, into the glory of God by us." 2 Cor. i. 20. Every promise of God to man is in Christ, and so the promise of rest which was given to the people in the old time, was the preaching of Christ. But Christ is of God made unto us "wisdom, and righteousness, and sanctification and redemption." Therefore the promise made to Israel, was the promise of redemption, with everything that pertains thereto.

In the next place, we learn that the rest which was promised to Israel, and which is now promised to us, is one that is obtained by faith. But since "faith is the substance of things hoped for," it follows that those who believe do actually enter into that rest. This is very easy to understand, when we remember that the promise of rest was through Christ, who says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 28, 29.

THIS rest was prepared for men from the foundation of the world, for we read the words of the Lord concerning the Israelites, "They shall not enter into My rest; although the works were finished from the foundation of the world." And then follows the proof of this statement, in these words, "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." And then follow the words, "They shall not enter into My rest." Thus we learn that the rest which God promised the people of Israel, and which they failed to receive, because they did not believe Him, was the rest which the Lord took when He had created the heavens and the earth.

"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." Isa. xlv. 16-18. "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not." Isa. xxx. 15. Salvation is rest; rest from sin and its curse. But salvation is only by the power of God (Rom. i. 16), and the power of God is the power that is displayed in the work of creation.

See verse 20. So when God had made the earth for the habitation of man, and had placed man upon it, both the earth and man being "very good," His Divine power had then given unto man "all things that pertain to life and godliness."

JOSHUA, which in the Hebrew is the same as Jesus, meaning saviour, led the children of Israel into the land of Canaan, and they begun the possession of the land. "By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. xi. 30. God had then given to them the land of Canaan, and not only the small territory known as the land of Palestine, but the whole earth, for that is what was promised to Abraham in the promise of the land of Canaan. The children of Israel were told that every place on which the soles of their feet should tread was to be theirs. So that all they had to do was to possess the land. It was theirs, but their faith must make it a reality to them.

THE children of Israel had rest when they entered the land of Canaan. They believed the Lord when they crossed the Jordan and took Jericho, and in faith there is rest. They had rest from their enemies, although they were in the midst of them, for "the angel of the Lord encampeth round about them that fear Him and delivereth them." Ps. xxxiv. 7. But their faith was only for a moment, as it were, and so they lost the rest. If it had not been so, if they had held to the faith, and had received the permanent rest by Joshua, then the Lord would not "afterward have spoken of another day." That is, the restoration of the earth would have been established in it for ever.

BUT they failed, and therefore the same promise that was made to them is now made to us. And why? Because God had sworn that the earth should be inhabited, according to His original plan, by a race of perfect men,—men made perfect by the same power that made the earth. That oath of God assured the land to all who have faith in Him, and therefore the same oath just as surely shuts out all that disbelieve; therefore it is that God swore that the unbelieving Israelites should not have His rest. But the oath of God having been made, it cannot be broken, and thus it is that "some must enter in." The honour of God is at stake in the Gospel promises. In the beginning He made the earth, and placed man upon it perfect. Man fell, and the earth became corrupt. If God should let the earth remain under the curse, and leave man in his sinful condition, Satan would triumph, and would for ever taunt God with not being able to perform His purposes. Thus the Government of God would suffer. But that cannot be. Not only is God's honour at

stake to show His ability to carry out His designs, but in addition He has pledged Himself with an oath to restore the earth to its original condition, and to have it inhabited with men made perfect through faith in Him, and so it must necessarily be that some must enter into His rest, which rest is the peaceful possession of the earth made new once more.

THIS is the rest that remains to the people of God. And what is the assurance to us that it will be given to them that believe? "For He spake in a certain place on this wise, And God did rest the seventh day from all His works." When the seventh day came the heavens and the earth were finished, and all the host of them, and God rested on the seventh day from all His works. See Gen. ii. 1-3. Everything was then ready for man. The rest into which God entered at the close of creation, leaving His word to uphold that which He had made, was the rest which man was to enjoy for ever. Man was to rest upon the word of God, which had created the earth. And now that we see not all things put under man as in the beginning, the Sabbath is the pledge that that Eden state shall be restored. Gen. ii. 15, literally rendered, as by Dr. Young, is, "And Jehovah God taketh the man and causeth him to rest in the garden of Eden, to serve it and to keep it." Although labour was allotted to him, his whole life would have been one eternal rest, if he had not distrusted the Lord. And so when Eden shall be restored to the faithful, they will have come into the possession of the rest that now remains for them.

"WE which have believed do enter into rest." Perfect belief of God means resting completely upon His word,—taking Him for everything. It means the acknowledging that He alone is the Creator of all things, and that we are simply helpless dust. Yea, even less than nothing. It means the acknowledging that as God through Christ created all things from Himself, so He is able to take men, in all their worthlessness, and create them new creatures in Christ Jesus, so that they will be fitted for a home in the earth, which is also to be made new through the same power. But the seventh day is the memorial of God's creative power. It is that which He has given to be a sign between His people and Himself, that they may know that He is God that sanctifies them. Only in the acknowledging of the seventh day as the Sabbath of the Lord, and the perfect keeping of it in Christ is God recognized fully and completely as the one Creator. So that it is only in the perfect keeping of the seventh day as the Sabbath or rest of the Lord, that He is trusted as He should be. But the Sabbath rest is the

rest of the new earth; therefore he who does perfectly trust the Lord as the One who by His creative power is able to do all things, and shows that trust by the keeping of His Sabbath, has really the beginning of that rest which the saints will enjoy in the eternal kingdom of God. Their assurance of at last sharing that rest is the assurance of actual possession.

"LET us labour therefore to enter into that rest." The Revision has, "Let us therefore give diligence to enter into that rest," but it is all the same; for we have seen that the labour which the Lord gives is itself rest. "This is the work of God that ye believe on Him whom He hath sent." John vi. 29. The works which God requires of us are the works which are wrought in Him. See John iii. 21. The Divine command is, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. ii. 12, 13. Our work is to rest in Him, and He becomes responsible for the results. Thus in labour we find our rest, and heaven begins on earth to those who have God for their portion.

Who Changed the Sabbath?—This is a question that is often asked, and it is answered in various ways, according to the various ideas that men have as to the way that the first day of the week came to be so generally substituted for the seventh. But the true answer to the question is that nobody ever changed the Sabbath, because such a thing is impossible. The Sabbath is enjoined by the fourth commandment, which is a part of the law that is the righteousness of God; and of the commandment we read that "they stand fast for ever and ever, and are done in truth and uprightness." Ps. cxii. 8. The Saviour said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17. So the Sabbath has never been changed.

But the Bible tells of a power,—the Papacy,—symbolized by the little horn of the seventh of Daniel, which should "think to change times and laws," or, as most versions, including the Revised, have it, "he shall think to change the times and the law." This power thinks itself able to do it, because it exalts itself above all that is called God, or that is worshipped, and sets itself forth to be God. But what it thinks to do it is as unable to do as it is to make itself God. It is true that it has made a great many people believe that the Sabbath has been changed, but that does not make it so. What is to be done by those who recognize the Lord as the sole ruler and Creator of the universe, without any vicegerent, is to show the people that the Sabbath of the fourth commandment is the badge of the Divinity of Christ, and as unchangeable as the throne of the eternal God.

JUSTICE AND MERCY.

THERE is a strange idea prevalent in the world, and even in the professed Christian world, that justice and mercy are opposite qualities, and that they cannot be manifested in the same person at the same time. We remember a hymn long ago, in praise of "charity," one line of which said, "Justice hath in thee no part." This expresses the prevalent idea, that justice is harsh and cruel, and that in order to exercise mercy God has to lay aside His justice, and that when He exercises justice He lays aside mercy.

This is a most unfortunate idea. It represents God as changeable. But the fact is that He cannot deny Himself, and He changes not. "For I am the Lord, I change not." Mal. iii. 6. "Justice and judgment are the habitation [or foundation] of Thy throne; mercy and truth shall go before Thy face." Ps. lxxxix. 14. These are words of the man by whom the Holy Ghost spake. The psalm begins, "I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations. For I have said, Mercy shall be built up for ever; Thy faithfulness shalt Thou establish in the very heavens." And again, "O give thanks unto the Lord; for He is good; for His mercy endureth for ever." Ps. cxxxvi. 1. God is from everlasting to everlasting; both justice and mercy are parts of His character; He cannot change; therefore both the justice and the mercy of the Lord must endure for ever, unchanged.

Justice no less than mercy is manifested in the plan of redemption. Thus we read: "For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus." Rom. iii. 23-26. Here we are told that God does not lay aside His justice in saving men, but in the very act of redemption He displays His justice.

In the tabernacle which the Lord told Moses to build, and the pattern of which was showed him in the mount, the chief article of furniture was the ark. In this ark the tables of the law were placed. The cover of the ark was called the mercy-seat, and upon this cover were the figures of two cherubim, one at each end, facing each other. See Ex. xxv. 10-21. Of this the Lord said, "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony,

of all things which I will give thee in commandment unto the children of Israel." Ex. xxv. 22. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim." Num. vii. 89. From this we learn that as the tabernacle represented the dwelling place of God, corresponding to the temple of God in heaven (see Ex. xxv. 8; Heb. ix. 23, 24; Ps. xi. 4), so the ark represented the throne of God. Thus the law of God forms the foundation of His throne, yet the throne itself is the seat of mercy. In the throne of God "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv. 10. His throne is a throne of grace, where we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

But some reader doubtless thinks that we have not yet touched the real question at issue. The following texts are doubtless in his mind: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." Ps. ciii. 17, 18. For He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." James ii. 13. Doesn't this seem to indicate that God's mercy endures for ever only for those who fear Him, and that there will come a time when His mercy will cease, at least as far as the wicked are concerned? Let us see.

GOD THE SOURCE OF ALL THINGS.

God is the Creator of all things. It is common to say that He created all things from nothing. That is true, in so far as it means that His word formed the worlds where there was nothing; but they really came from His word. His word is filled with His own life; so it is true that all creation came into existence through the very life of God. Everything sprang from Him, so that in the creation of the worlds there is the mystery of reproduction. This idea is given in the words of the Psalmist, "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." Ps. xc. 1, 2.

Read also the following familiar texts: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and

breath, and all things; . . . for in Him we live and move, and have our being; as certain also of your own poets have said, For we are His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." Acts xvii. 24-29. "For with Thee is the Fountain of Life." Ps. xxxvi. 9. "All things come of Thee." 1 Chron. xxix. 14. "Thou art worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." Rev. iv. 11.

Not only has God, through Christ, created all things, but their continued existence depends upon Him alone. We have redemption through the blood of Christ, "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. i. 16, 17. Christ, who is the fulness of the Godhead, is the life of everything; He is the force that is manifested in all matter.

NECESSITY OF AGREEMENT WITH GOD.

This being the case, it is evident that the continued existence of all things depends upon their harmony with the will of God, and submission to it. This is not a mere arbitrary demand on the part of God. He does not require that all things shall be subject to Him, simply to gratify His love of power, as would be the case with man, but because only as all things are dependent on Him can they exist. "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah vi. 8. Two cannot walk together except they be agreed. Men cannot walk and dwell with God unless they are in union with Him; but their very existence depends upon their union with God. Apart from God there can be no life. It is only in Him that we live, and move, and have our being.

So far as the earth itself is concerned, there is no difficulty. The creation was made subject to vanity, "not willingly." Rom. viii. 20. It is passive in the hands of God, although it is marred with the sins of men. It has been cursed for the sake of man, and for a little season it groans and travails in pain, waiting for the deliverance which will surely come to it. For "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii. 21. But man has allied himself with Satan and his angels in rebellion against the Almighty.

His natural mind is now enmity against God; "for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

Yet through the mercy of God man has existence continued to him. "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness." Lam. iii. 22, 23. This longsuffering of God is for the salvation of men. Although they have forfeited all claim upon Him, having rebelled against His love, and chosen death, He is loth to leave them, and so has provided means that His banished be not expelled from Him." 2 Sam. xiv. 14. The great love of God is shown in this. He "gave Himself for us." "Greater love hath no man than this, that a man lay down his life for his friends." John xv. 13. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8. He did this while we were "dead in trespasses and sins," solely "For His great love wherewith He loved us," because He "is rich in mercy." Eph. ii. 4, 5. "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. In giving Himself for rebellious men, that thus they might be reconciled to Himself, God shows how greatly He desired that all men should have everlasting life, for as we have seen, only in union with Him is there life. And this love for men, and the desire that they may have everlasting life, is daily shown in the fact that as an act of grace He keeps rebellious men alive, in order that they may listen to His loving invitation, and be reconciled to Him. He says, "I am inquired of by them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name. I have stretched out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts." Isa. lxv. 1, 2.

THE JUSTICE OF MERCY.

BUT in this mercy the justice of God appears. He has made man in His own image, with faculties capable of the highest enjoyment, for He has given him the freedom to choose his own way, and has set everything before him. The highest possible enjoyment is found in the most perfect freedom; and this God has given to man, in giving him the utmost liberty to choose whatever he will. In this choice there is absolutely no restriction put upon man by the Lord. His strict justice is shown in His not interfering with man's personal right of choice as to what he will have. God knows that only in Him can man find his highest good, and therefore He places Himself before man in the most attractive light, and pleads with him to accept Him; but He will

not intrude His presence where it is not wanted. He will not coerce the will of man. He has in making man guaranteed to him perfect liberty, and He Himself respects the rights which He has bestowed on man. To attempt to compel man to accept His ways, perfect though they be, would be to deprive him of that liberty which is inseparable from God; and so it would be to defeat His own purpose.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days." Deut. xxx. 19, 20. Whoever chooses God will have life; for God Himself is life. When the man has yielded to the persuasion of the Lord, so far as to indicate his preference for Him, then the Lord Himself gladly comes in and supplies all His need. He gives Him the power to do right, or rather, He Himself lives His own righteous will in the man. As long as the man continues to yield to God, so long will he have life, even to all eternity. God has promised that He will never forsake the man who puts his trust in Him, and therefore that man must continue to live as long as God lives. That man will find that God's plan for him is the very best thing possible for him. In the presence of God there is fulness of joy.

GIVING MEN THEIR OWN WAY.

BUT what of those who will not have Christ to reign over them? What of them who persist in their rebellion against the Lord? Here is the answer: "For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof; therefore shall they eat the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. i. 29-32. They resist the Spirit of the Lord, refusing all its pleadings, until it is useless to strive longer with them. They utterly refuse to have anything to do with the Lord, and so He lets them have their own way, which is destruction. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12.

Such ones are self-condemned. Their condemnation to death is not merely the decision of a Judge, but is the natural result of their own course. They have hated the Lord, have resisted all His advances, and have shown their desire to have nothing to do with Him. Since

they positively refuse to live with Him, He has no other alternative but to leave them to themselves; and as they have no means of self-existence, they necessarily suffer destruction. In addition to the texts quoted in the preceding paragraph, which show this to be the case, read the following:—

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgments of God; who will render to every man according to his deeds." Rom. ii. 1-6.

The same love has been bestowed upon the wicked that has been bestowed upon the righteous. It is common for people to say that God has been very good to such and such a person. This is true, but it is not all the truth, and it may convey a wrong impression. The fact is that the Lord is good to everybody. "The Lord is good to all; and His tender mercies are over all His works." Ps. cxlv. 9. The Lord is goodness itself. He is love. He cannot at any time be any other than He is, and therefore He is just as good to one person as He is to another. He is equally good to everybody and just as good as He can be all the time. Therefore it is not because they have not been drawn by the love of God, that some are destroyed. It is because they have despised that love. Having hardened their hearts against God's love, the more He manifested His love to them, the harder they became. It is a trite saying that the same sun that melts the wax hardens the clay.

THE FATE OF THE WICKED.

ONE question more ought to be considered in this connection, and that is, What is the fate of those who reject the Lord? It is clear enough that it is separation from Him, for that is what they have chosen. They were naturally separated from the Lord by their sins. God, however, would not let them go without an effort to induce them to accept His ways. But their refusal of His kind offers showed their determination to be forever separated from Him, and He is at last compelled to give them up to their own choice.

Now the question is, Where can they exist separate from God? Read the words of the Psalmist: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." Ps. cxxxix. 7-12.

God is everywhere. It is His presence, and that only, that upholds the universe. It is evident, therefore, that those who are left to their choice to be eternally separate from the Lord, have no place left them but utter extinction. There is no place in the universe where men can exist separate from the presence of the Lord. And this is just what the Lord says shall be their fate. "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 15, 16. This is reaping the fruit of their own way, namely, rejecting the presence of the Spirit of God.

EVERLASTING PUNISHMENT.

"But," says some reader, "doesn't the Bible say that the wicked shall go away into everlasting punishment?" Yes, it does say just that, Let us read the text. It is the close of our Saviour's great discourse to His disciples just before His crucifixion. Having described the wicked, He says, "And these shall go away into eternal punishment; but the righteous into life eternal." Matt. xxv. 46.

But does that mean that the wicked are to remain alive eternally? Not necessarily. It depends upon what their punishment will be. Now in Rom. vi. 23 we have a parallel text. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then since death is the punishment of the sinners, and they are to go into *everlasting punishment*, it follows that they go away into *everlasting death*. That is as plain as words can make it. And it is further corroborated by the inspired statement that the righteous shall have rest "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that

obey not the Gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of His power." 2 Thess. i. 7-9.

UNQUENCHABLE FIRE.

"But then we are told that the fire that burns the wicked shall not be quenched." Very true; and the reason why it shall not be quenched is that it is unquenchable. "He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. iii. 12. Unquenchable indeed it must be, because it is the fire of the glory of the Lord. When the Lord comes the wicked will be consumed with the Spirit of His mouth, and destroyed with the brightness of His coming. See 2 Thess. ii. 8. That fire must exist as long as God exists; but while it is death to the enemies of the Lord, it is light and life to those that love Him. It is as in the case of ancient Israel; that which was light to the Israelites, was confusion and destruction to the Egyptians.

But the fact that the fire is unquenchable does not show that what is cast into it must exist for ever. Quite the contrary. If a fire breaks out in a building, and the firemen are not able to quench it, the inevitable result is that the building is utterly consumed. So it is with those who shall be cast into the unquenchable fires of the last day. The text says that they shall be "burned up" with unquenchable fire. The wicked are called chaff, indicating the ease with which they may be consumed. "For, behold, the day cometh, that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

ETERNAL FIRE.

WHAT has been said about the unquenchable fire has cleared up the trouble that some would have had over the term "eternal fire," into which the wicked are to be sent. "Then shall He say also unto them on the left hand, Depart from Me ye cursed, into the eternal fire which is prepared for the devil and his angels." Matt. xxv. 41. As we have already seen, the effect of such fire must be to utterly consume and destroy every vestige of that which is thrown into it.

But we have given us an example of the effect of eternal fire. The apostle Jude writes about the judgment reserved for the devil and his angels, together with those who have served him, and presents this likeness: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to

fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude. 7. The fire that destroyed those cities is the same fire that will at the last day destroy all the wicked. It is eternal fire, yet notice its effect upon those cities:—

"For the punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Lam. iv. 6.

GOD TO BE ALL IN ALL.

THERE are other texts that might occur to one, but these are sufficient to show what the Scripture teaches as to the destiny of the wicked. These statements are plain, and there can be no contradiction in the Bible. And now let us once more return to the original thought about the mercy of God in connection with His justice. His mercy endures even in the midst of the execution of His judgments. "O give thanks unto the Lord; for He is good; for His mercy endureth for ever. . . . To Him that smote Egypt in their firstborn: for His mercy endureth for ever; . . . to Him which divided the Red sea into parts, for His mercy endureth for ever; and made Israel to pass through the midst of it; for His mercy endureth for ever; but overthrew Pharaoh and his host in the Red sea; for His mercy endureth for ever." Ps. cxxxvi. 1, 10, 13-15.

God's mercy endures for ever, even though there are some who will have none of it. In His mercy He bears long with them, but God could not tolerate rebellion for ever in His dominions and be just to His loyal subjects. So in justice no less than mercy to those who willingly yield to His control, He must let the wicked suffer the punishment which they have worked for. Indeed, it would be doing the wicked an injustice not to give them that for which they have so long and diligently laboured. They have taken counsel together against the Lord and against His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us." All their desire has been to be left to themselves and now God gives them their desire. But as there is no place in the universe where God is not, the only thing for them is extinction. So we read, "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. xxxvii. 9, 10.

Then will be fulfilled the purpose of God, "that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. i. 10. Then will Christ have ac-

complished the purpose for which He ascended to heaven, namely, "that He might fill all things." Eph. iv. 10. "And when all things shall have been subjected unto Him, then shall the Son also Himself be subjected unto Him that put all things under Him, that God may be all in all." 1 Cor. xv. 28. And then from "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," will be heard with one voice, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." Rev. v. 13.

AMONG members of the Church of England considerable controversy is going on concerning the lawfulness of evening communions. The Archbishop of York has positively denounced it, and declared his determination to do everything to resist such an "innovation." He says that such a custom is a novelty in the Church of England. Those who support the "novelty" quote Augustine and Tertullian to prove that evening communion was common in their days, and that it is therefore lawful. But the strange and pitiful part of it is that no one has thought that the matter could be settled without any controversy by simply citing the words of Scripture, which record the celebrating of the Lord's Supper by the Saviour. See Matt. xxvi. 20-28; 1 Cor. xi. 23-26. There are those in the Church of England who are opposed to ritualism; but their opposition amounts to nothing so long as the simple record of Scripture is neglected for the testimony of the "Fathers" and the customs of "the church."

MUCH has justly been said against the barbarous custom of wearing the plumage of birds, and the cruelty that the custom involves; but a writer to the *Echo* shows in the following paragraph that there is another side to the picture:

"The habit of flesh-eating is responsible for a thousand-fold more pigeons shot and larks netted than sport and fashion combined, while the love of sport and the compulsion of fashion are quite as powerful in the votaries of each as is the power of appetite to those who have been brought up among the flesh-pots. We are not tempted to shoot or wear feathers, and therefore we Pharisaiically express the profoundest disapprobation of both. We are tempted to eat spitted larks and pigeon pie, and therefore we carefully hold our tongues about the horrors of the food market. Sport is unnecessary, plumage wearing is unnecessary, flesh eating is unnecessary. All equally entail barbaric cruelties and the breach of man's ethical relations to his fellow-creatures. All must disappear. Let us be willing, not only to point out the faults in others, but also to correct ourselves.

General Articles.

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

GOD'S LOVE.

Souls of men, why will ye scatter,
Like a crowd of frightened sheep?
Foolish hearts, why will ye wander
From a love so true and deep?

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make His ways too narrow,
By false measures of our own;
And we magnify His strictness,
With a zeal He will not own.

If our love were but more simple
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—Frederick W. Faber.

THE PURPOSE AND PLAN OF GRACE.

THE purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the Divine will. But the defection of man, with all its consequences, was not hidden from the Omnipotent, and yet it did not deter Him from carrying out His eternal purpose; for the Lord would establish His throne in righteousness. God knows the end from the beginning; "known unto God are all His works from the beginning of the world." Therefore redemption was not an afterthought—a plan formulated after the fall of Adam—but an eternal purpose to be wrought out for the blessing not only of this atom of a world but for the good of all the worlds which God has created.

The creation of the worlds, the mystery of the gospel, are for one purpose, to make manifest to all created intelligences, through nature and through Christ, the glories of the Divine character. By the marvellous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the glory of God is revealed to lost humanity and to the intelligences of other worlds. The Lord of heaven and earth revealed His glory to Moses, when he offered his prayer to Jehovah in behalf of idolatrous Israel, and pleaded, "Show me Thy glory." And the Lord said: "I will make all My goodness to pass before thee; and I will proclaim the name of the Lord before thee; and will

be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Moses was hidden in the cleft of the rock when the glory of the Lord was revealed to him, and it is when we are hidden in Christ that we obtain some view of the majesty and love of God.

The prayer of Moses was heard and answered, and we also may present our earnest petitions to God, and receive of His grace and power. Jesus has said: "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." The promises of God are not yea and nay, but yea and amen in Christ. If we would importune God, laying before Him our needs in simplicity, with unflinching confidence, in the name of Christ, we should receive of the abundance of the blessing of God. Tell the Lord exactly what you want in the way of spiritual blessings; and you need not fear to lay before Him your temporal needs and perplexities. He has said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." He has said: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Him that cometh to Me I will in nowise cast out."

It is the privilege of every follower of Christ to behold the glory of God, to understand His goodness, and know that He is a God of infinite mercy and love. Jesus has said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Jesus came to reveal the Father, to make His glory known before the children of men. No one was excluded from the privileges of the gospel. Jesus stooped from infinite greatness, from indescribable glory, and assumed the nature of man, and to Him who had known such exaltation, who had suffered such humiliation, the rank and caste and distinctions of human society seemed trivial and unworthy. The exaltation of the great had no influence upon

His mind. Christ had come to deliver man from the terrible power of the enemy, and to Him who had so great a mission to accomplish, poverty and humiliation, discomfort and reproach, seemed insignificant. When one came to Christ, thinking that the Saviour was to establish a temporal kingdom and would have honours to bestow upon those who advocated His cause, Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Jesus made the worlds; for, "without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

Indulgence and ease and luxury were unknown to the Son of God. Had He presented Himself to the world in worldly pomp and state, it would have been out of harmony with His lowly birth and humble life. Jesus chose to take the position of the lowly, and not the state of those who had power and wealth and influence. He did not design that outward display should attract men to Him; the power of celestial truth was to be the drawing power. Sinless and exalted by nature, he consented to take the habiliments of humanity, to become one with the fallen race. In the nature of man He took the risk of meeting the temptations of the fallen angel, permitting Himself to be tried on every point wherewith man was tempted.

Satan gloried in the opportunity of thus besieging the Son of God. Because He had taken upon Him the nature of man, Satan deemed that the victory was certain, and with every malignant device in his power, he strove to overcome Christ. The issues at stake were beyond the comprehension of man, and the steadfast resistance of Christ to the temptation of the enemy brought the whole confederacy of evil to war against Him. In an un pitying confederacy, men and evil angels united their forces, and arrayed themselves against the Prince of peace. The temptations that assailed Christ were as much more intense and subtle in their character than those which assail man as His nature was purer and more exalted than is the nature of man in its moral and physical defilement. In His conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversaries of God and man.

How Satan and his angels triumphed as they discovered that the Son of God had taken upon Him the nature of man, and had come to be man's substitute, to engage in the conflict in his behalf.

The human family had been overpowered by the deceptions of the enemy; for all have sinned, and come short of

the glory of God, and it was the enemy's hope that Christ also would be a victim to his seductive wiles; but at every point He met the tempter and put him to flight. Christ was the conqueror over the powers of darkness. We do not comprehend the infinite condescension of Christ in consenting to war with the enemy, or the infinite risk He ventured in engaging in the great controversy in our behalf.

The mystery of the gospel had been spoken in Eden when the lost pair were first in the guilt of transgression, for God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace; for "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." MRS. E. G. WHITE.

PROGRESSIVE SANCTIFICATION.

PROGRESSIVE sanctification is a Divine grace. The disciples already possessed it in part. To sanctify has in Scripture two meanings. The first is to separate from a secular to a sacred use. The second and more exalted meaning is to make holy. Men in God's service need both consecration and holiness. The two senses of the word are always the same in human experience. Christ's prayer is that this grace may be continued, confirmed and completed. The Author of the good work of grace in a man's soul will gloriously complete that which he has so graciously begun. To grow in grace is both a duty and a privilege. The man who ceases to grow either intellectually or spiritually has begun to die.

All the figures used by Christ and the apostles as applied to the Christian life imply continued growth. Young believers are to desire the sincere milk of the word, in order that they may grow thereby. Christians are to press on in the path of the just until they reach the perfect day. God's people shall be without spot or wrinkle or any such thing. Christ shall present them blameless in the presence of His Father and ours. Even now they are to gain the victory over the world; it is to be beneath their feet. The head of the Christian ought to be among the stars. This transcendent victory is to be theirs even here and now.

Body, soul, and spirit ought to be wholly sanctified unto God. This work is to be done through the instrumentality of truth. God has unexhausted and inexhaustible resources. His word is the channel through which the consecrating graces of the Holy Spirit come. "It is the seed of the new birth; it is the food of the new life." The Psalmist hid God's

word in his heart, that he might not sin against Him. God's word is true. The Son of God is the Word of God in the highest and fullest sense. I am simple-minded enough to take this word at its face value. Christ meant just what He said when He declared that God's word is truth. This word must be true, though all interpreters and opposers be false.

We stand on this everlasting word as on an eternal rock. With the Rock of Ages behind us, and this word beneath us, we defy all powers of opposition on earth or in hell. We have no apology to offer for God. Our business is simply to declare His eternal truth. That word is its own witness and its own best defence. To-day, in the presence of angels and of men, I beseech you to submit to Jesus Christ, who is the true Word of God. Yield Him the homage of your heart and give Him the obedience of your life, and the sanctifying grace of God will flow through your heart now, and at last, purified from every moral stain and crowned with eternal victory, you shall stand in His presence.—R. S. McArthur, D.D.

THE CHRISTIAN'S HELPER AND HOLDER.

THE Lord Jesus Christ never allows any Christian to issue a "declaration of independence" of Him, and whoever attempts it is sure to find out, sooner or later, the truth of Christ's saying, "Without Me, ye can do nothing." Paul acknowledged his complete dependence upon the Divine help when he declared that he could do all things only through Christ's strength. The same thing is true now in every Christian life from its start to its finish. A genuine Christian begins by renouncing self-seeking, self-reliance and self-righteousness and by uniting his soul to the Son of God. This is the very essence of saving faith. We join our guilty souls to Him as the atoning sacrifice, and His blood cleanseth us. We join our ignorance to His knowledge and His wisdom makes us wise unto salvation. We join our pitiable weakness to His omnipotence and He says to us, "In Me is thy strength." We take hold of Christ's hand and He takes hold of our hand. Then we can begin to sing:—

"He leadeth me! oh blessed thought,
Oh words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis His hand that leadeth me."

From the time that a regenerated soul is joined to its Redeemer in the act of faith the Divine promise is, "I, the Lord thy God, will hold thy right hand, saying unto thee, *I will help thee.*" We talk about strong Christians, but all the strength that a Luther, or a Payson, or a Spurgeon possessed came to them through their contact and union with the Almighty Saviour. It is the electric current shot through the curved bar of metal which makes it powerful enough to lift a thousand pounds weight from the ground. Discharge the cur-

rent, and it becomes common metal again. It is "Christ liveth in me" that enables poor me to carry any heavy burden, to vanquish any temptation, and to win any victory. Sometimes we look only at the load to be carried, or at the enemy to be met, and take off our look from Christ. We worry ourselves into weakness. Like the poor wailers in the house of Jairus we fall to making an ado, and wringing our hands, and giving up everything for lost. If we would only call for Jesus He would calmly say to us, "What mean ye by this ado?" and He would put our fears and cowardly unbelief out of the door and display His power. That scene in the house of Jairus and that other scene in the night storm on Galilee were both given us to teach us how to behave in times of trouble. At such times we must call for the Master. Our emergencies are Christ's opportunities. His time to help is our time of need.

Christ's grasp is both a strong one and a long one. He says of His own redeemed followers, "No one shall snatch them out of My hand." This is the real meaning of the good old doctrine of the perseverance of the saints. It means that as long as we stay in that blessed clutch of omnipotent love, and want to stay there, no power of earth or hell can dislodge us. The temptation is to draw our hand out of His and to try to walk alone or work alone. "Though everybody forsake Thee, yet will not I," boasts the self-confident Peter. In a few hours boastful "I" is on his back in a disgraceful fall. That lesson lasted Peter for a lifetime. There is a constant need of our keeping within the upholding hand grasp, for human life is full of steep hills and of slippery places. We come upon them as an Alpine climber comes suddenly on a glare of ice covered with deceitful snow, or upon an unsuspected crevasse hundreds of feet deep. Prosperity is always dangerous; where one Christian is cast down by adversity a score slip and bruise their piety on the glittering ice of prosperity.

"Thou has holden me by my right hand," exclaimed the old-time psalmist, "and Thou shalt afterward receive me to glory." This grand passage brings before us a vision of trial and of triumph, of rescues and hairbreadth escapes all the way up to heaven. We seem to see Christ's pilgrim climbing a rugged steep and ready to sink under his burthens. "Cast thy burden upon Me; I will uphold thee." Presently he reaches a slippery plateau like the Swiss *mer de glace* and he cries out "My feet are well-nigh slipped!" But there is a Divine form beside him who says, "Fear not, I will help thee." An artful tempter meets him and endeavours to allure him back to the smooth paths of worldliness. At once the Divine voice exclaims, "I was Myself tempted that I might succour My people in the hour of temptation." And so the pilgrim soul pushes his way onward and upward—through

sunshine and storm, over dangerous crags and up many a Hill Difficulty—until he reaches a glittering gateway. The cliffs and the clouds are all behind and beneath him. Before him opens the gate of pearl and beyond it stretches the street of shining gold, as it were transparent glass. As he enters through the flashing portal and is swallowed up in the overpowering light I catch from him the triumphant shout: "Lord Jesus Christ, my Saviour! Thou hast ever holden me by my right hand and now Thou art receiving me to glory!" May you and I find this vision a blessed reality!—*Theodore L. Cuyler, D.D., in Congregationalist.*

WORLDLY CONFORMITY.

"As I grow older as a parent," said the late Rev. Dr. Jas. W. Alexander, "my views are fast changing as to the degree of conformity to the world which we should allow our children. I am horror-struck to count up the profligate children of pious persons, and even of ministers. The door at which these influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which required more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing of which the New Testament talks. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

Is there not but too much truth in these thoughts of an observing and deeply spiritual man? And do not the suggestions apply to parents themselves as well as to what they allow in their children? When a friend said to an excellent and spiritual mother whose daughter, through that mother's influence, kept aloof from many popular and fashionable amusements and social follies, "Your daughter, I fear, will not make a success in the world," the serious reply was, "I am not bringing her up for the world, but for Christ and His service." And the result of that training was a noble and most lovely Christian character in the daughter, whose life was one of usefulness and influence for good.

Ought we not, every one of us, to consider more frequently and seriously than we do the Divine injunction, "Be not conformed to the world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—*N. Y. Observer.*

ARE YOU SHINING?

ARE you shining for Jesus, children,
Shining just *everywhere*,
Not only in easy places,
Not only just here and there?
Shining in happy gatherings
Where all are loved and known?
Shining where all are strangers,—
Shining when quite alone?
Shining at home, and making
True sunshine all around?
Shining in school and faithful—
Perhaps among faithless—found?
—*Miss Havergal.*



LET YOUR LIGHT SHINE.

HAVE you ever heard how a glow worm saved the life of a soldier? No! Well, it is a story worth telling. It was during our Egyptian campaign that a young soldier who, with others of his regiment, was defending their encampment on the edge of a precipice, received a shot. Fortunately it only touched him, but the fright made him lose his balance, and he fell into the valley below. There he lay stunned for five or six hours, and when consciousness returned, the dreadful thought would come that morning's light meant certain death, for the enemy would be sure to find him. This sense of his danger stirred him to action, and in spite of his bruises he determined to get back to the English camp. But where was it? The night was pitchy dark, and it was in vain that he got out his pocket compass for guidance. Ah! a match would help! But no match could he find. Despair began to take hold of him, when suddenly a tiny light shone out on the ground at his feet. Only a glow-worm! but it meant life to the soldier. Speedily the little creature was placed on a leaf, and by its light the compass was read and the soldier succeeded in reaching his camp—saved by a worm!

Well! that is the story; and all true

stories are like nuts, worth cracking to get at the kernel. Here is our kernel:

"Shine like a glow-worm,
If you cannot like a star."

"The world lieth in darkness," so says the Good Old Book, and there is not a man, woman, or child, who has not been left half dead, struck down by sin's killing bullets. Life is a great battle-field—you may see the wounded on every side; and could you but sail round the world and take a peep at Europe, Asia, Africa, and America, you would see enough idolatry, cruelty, superstition, and wrong to set you longing to work like any slave to put matters right. Why, "dark" is hardly a strong enough word for it! No pen can really describe it. Think of *twenty* dying every minute of the day in India, and of similar or even greater numbers in China.

"Dying? Yes, dying by thousands!
A hopeless, despairing death;
Can we not hear them calling—
Pleading with bated breath—
'Will no one come over and bring us light?
Must we perish in darkness, darker
than night?'"

Hopeless, because they lack knowledge, and this in spite of our Master's words, "Go ye into all the world and preach the Gospel to *every* creature." Why, our very converts at our Mission stations put us to shame. Listen to the words of a Red Indian, who, as he left home for the fishing

season, promised to speak about Jesus Christ to the heathen Indians he might meet: "We have not much knowledge, we may not be able to show a great light; but if we can *only strike a match in the darkness*, it may show the way of salvation to some of the lost." Now in the light of those words read some others: "Let *your* light so shine before men that they may see your good works and glorify your Father which is in heaven," and if they never meant anything to you before, just in humble confession beg of God that they may be everything to you now.

Satan is ever ready to "take the shine" out of us; still, the candle lit by the Lord must shine. But beware of the extinguishers; Satan has a large supply of these, God calls them *excuses*: "Can't go abroad because—," "Can't give to Foreign Missions because—," "Can't give time for prayer because—," "Because what? Why SELF acts as an extinguisher, that's the truth if we are honest about it."

Men, the Lord calls you. Women, the Lord wants you. Yes, *you*—not someone else. He wants your prayers, your money, yourselves. We have kept Him waiting for them long enough. Now, let there be no more extinguishers, but instead, may there be shining for Him. And don't despise shining like a glow-worm, for, remember, "God never despises small things, or else He would not hide His oaks in tiny acorns, or the

wealth of a wheat-field in bags of little seeds." The glow-worm saved a life—and so may you!—*Rev. H. Knott, in "Awake."*

THE READING OF THE WORD.

A FEW striking incidents have recently come to our knowledge from over the sea of how simple reading of the New Testament without a word of comment has been blessed to the conversion of individuals of God's ancient people, the Jews. A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin a Hebrew artist, desiring to find new subjects for pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth. To know Him, this is life eternal.—*American Messenger.*

A PERSONAL DEALING.

I HAD been speaking from the words of the leper, "Lord, if Thou wilt, Thou canst make me clean," and the answer of the Saviour, "I will; be thou clean." In the after-meeting, a middle-aged professional man, a lawyer, came to me in a state of deep anxiety. I took him back to the leper's experience of the Almighty power, and the undeniable willingness of the Saviour to cleanse, when he suddenly threw his arms up, and exclaimed in a tone of desperation, "I know He is able to save me, I know He is willing to save me; but I can't say He has saved me."

"Sit down," I said, "and compose yourself." After a little I continued, "Do you admit that He is the only Saviour?"

"Yes."

"Do you admit that He can save you to the uttermost if He has a mind to?"

"Yes."

"And you say you know He has a mind to—that He is willing to save you?"

"Yes."

"Are you willing to be saved, and in His way?"

"Yes."

"Then, how do you know you are not saved?"

"I do not possess a single evidence."

"Where are you looking for such an evidence?"

"To my own consciousness."

"Where does your consciousness reside?"

"In my heart, I suppose, and manifested through my feelings."

"In other words, your emotional nature?"

"Well, yes, perhaps so."

"My friend," I said, "You desire to carry about your knowledge of salvation in your heart, and to find it there. You are expecting assurance from a most unreliable quarter, the heart being 'deceitful above all things,' and from a vile place, for it is 'desperately wicked.' I prefer to obtain that knowledge from my waistcoat pocket." He looked surprised. Then I drew forth from the pocket my little Testament, and said, "This is an untainted source—truthful above all things, and perfectly holy. Moreover, it is the one and only place wherein you can obtain the assurance of salvation."

"God," I continued, "is the Deviser of the plan of salvation, the Executor, and the Applier—'salvation is of the Lord'; 'Behold God is my salvation.' Who, then, would you like to be the assurer of your salvation? Not yourself, surely and the worst part of you? Not a man, for 'no man can save his brother. Not an angel, for it might be Satan who can transform himself into an angel of light? Not Satan, who is a liar and a murderer? Who then?"

"God Himself!" said the inquirer solemnly.

"Yes," I replied, "stick to that. Three thousand years ago, David prayed, 'Say unto my soul, I am thy salvation.' That is what you want, is it not?"

"It is."

"Then we come back to the question, How is God to say it? You answer, 'To my consciousness through my feelings.' God says, 'No; in my word, through your faith.'"

I now handed him my Bible (Revised Version), and asked him to read 1 John v. 13. He turned up the passage, and read aloud, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."

"What do you make out of that?" I asked.

"That a believer has eternal life, and may know it."

"How?"

"From the things written—God's word, the Bible," he said.

We then read the Saviour's own assurances in John iii. 16, 36; v. 24; and vi. 37, 47. As he read the last-named verse out of his own Bible, "He that

believeth on Me hath everlasting life," he looked up with a smile, and said quietly, "I believe," and "I have. I can say now, He has saved me."

This interview took place many years ago, but I noted down our conversation at the time, and it was substantially as herein recorded. I met him frequently afterwards, and found him always a humble believer, resting his assurance of salvation on God's word. God's assurance was his assurance.—*D. A. Moxey M.D., in the Christian.*

CHRISTIANS "GIVING UP."

IT is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly in giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk of what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters and the invalid his pains and weakness—these are the main things to be sacrificed.

It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Selected.*

THE MISSIONARY'S DANGER.

THE missionary in Siam has constantly to meet the danger of leprosy in its most loathsome form. There is practically no quarantine placed upon the lepers except in the matter of dwellings, and they are permitted to go about the streets begging for food. There are consequently hundreds of ways in which the disease is spread and the authorities do nothing to prevent it. The money which is given as alms to the lepers finds its way into everybody's hands and the coppers of the realm are leprous coppers. This is only one of the disheartening and dangerous evils which our missionaries must encounter, yet they say repeatedly it is forgotten in their great love for the work.—*Advance.*

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 1-3.

The Home.

"Whatsoever things are true, whatsoever things are honest whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

LABOUR ON.

GO, LABOUR ON, spend, and be spent,—
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labour on: 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,—what are men?

Go, labour on; your hands are weak,
Your knees are faint, your souls cast down;
Yet falter not; the prize you seek
Is near—a kingdom and a crown.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, "Behold I come!"

DON'T FORGET TO EAT.

"DON'T forget to eat! why, I couldn't forget that if I should try," says Ernest, "for I like to do it too well. And then, another thing, my head begins to ache, and I feel weak and faint if I have to miss but one meal. I can't work, I can't live at all without eating; so I don't think there's much danger of my forgetting to eat."

Yes, but listen a moment. Do you know that you become very much like the food that you eat? If you eat good, nourishing food, you will grow strong and healthy, but if you eat poor, perishing food, you become weak and sickly, and finally perish. Even the best bread and meat and fruit that you can find in the market cannot build you up and make you grow into a *perfect* man. It may for awhile enable you to live a poor sort of life, but it cannot make even such a life last but for a few short years at most. Then its power is all spent, and your life is all gone.

God says that man cannot live by earthly bread alone, but he must also have Heavenly Bread every day. Earthly bread, like all earthly things, has no life in itself, but soon passes away, and has no life to give us. But the Bread of Life from heaven is so full of life that it can give *us* life,—even eternal life. If we eat it every day, it will make us grow up perfect, like Jesus, so that we shall want to do only pure, good things; and it will also give us strength to do them. You know that common bread cannot do that for us. We try again and again to do right, but cannot.

Well, will God every day rain this Bread down from heaven for us, as He did the manna for the Israelites?

No; for He has already sent it to us, and it is within the reach of every one of us, only we have not really known it.

God says that you will find all the Heavenly Bread that you can possibly need—in your Bible!

Those words that you see in your Bible are not the same lifeless words that you read in men's books. Jesus says that they are full of life—of *His* life. And He says, "I am that bread of life that was sent down from heaven."

Then don't you see that if the life of Jesus is in those words, we can get Jesus, the Bread from heaven, by just feeding on those words? We can feed on them, and make them a part of ourselves, by every day reading them, and believing that it is our heavenly Father speaking to us; by loving them, and believing that Jesus comes with them into our hearts.

And if Jesus is in our hearts, as powerful as when He created the earth and all things, cannot He keep us from sin, strengthen us to say kind words and to do loving acts?

You say, "Why, how *can* Jesus come into our hearts with His word? How *can* we feed on Him by feeding on His word?"

That is a question that I cannot answer. I do not know how it can be. But we do not need to know *how* it is done. Jesus says that He will do it, and isn't that enough? We also know that He has done it, and is living every day with those who feed upon His words.

Oh prize your Bible. Love it and read it as no other book. Again I say, Don't forget to eat the Bread of Life every day. You need it much more than your earthly food. Feeding on it once a month will not keep you alive for heaven, any more than eating your earthly food once a month will keep you alive for earth. Then DON'T FORGET TO EAT!

THE FOUNTAIN CRITICISED.

A CERTAIN man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told some time afterward that a great art critic had found much fault with its design. "But," he said, "do many persons drink at it?" Then they told him that thousands of poor people—men, women, and children—slaked their thirst at the fountain. He smiled and answered that he was little troubled by the critic's observations; only that he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some of us seem afraid lest confidence be shaken and its honour be decreased. But let us be sure of this, that from the standpoint of its munificent Designer the only question is: "Do many persons drink at it?" and that God, the Giver, is fully satisfied in knowing that increasing multitudes

of earth's weary, wistful souls are slaking their thirst at His life-giving fountain—blest fountain which can satisfy the craving, the yearning desire of every fainting soul, famishing for the water of life. O that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the disarming of criticism. The book itself is its own best witness and defender.—*Sabbath Reading.*



ALL AROUND INDIA.

AH, I see that you recognize at once your little Parsee sister to whom we introduced you in our last paper. Do you remember where she lives? Yes, she lives far across the sea, in a country called India. Let us go home with her, and see the strange country in which she lives.

"Almost the shape of a triangle!" you say.

Yes, that's true, but it is a much larger triangle than it seems to be from the small view that we can have of it.

If you should divide India into twenty-five parts, each part would be as large as England and Wales! We shall therefore need to make haste or we shall not see the half of it, for although all the principal cities are connected by railways, yet there are many places which cannot be reached without walking, or riding on horses, or in different kinds of carts, drawn by horses, oxen, or buffaloes, in muncheels (hammocks swung on strong bamboos and borne by six men), in small boats, or in a sort of box called a palanquin, which is borne upon the shoulders of the natives. The rail-

ways have been built by the British, as the greater part of this vast country belongs to the Queen of England. About one-third of India is still owned by native tribes that wander through its great forests free from all law and civilization.

At this time of the year, from October to March, we find the climate cool and pleasant. The days are bright and sunny, and the pleasant nights "just cool enough to demand the protection of the tent, and light covering for one's bed." Sometimes a light frost falls in December, but ice is never formed. Therefore instead of finding leafless trees and dead flowers, as we do at home during this season of the year, we find everything beautifully green: "The grass upon the river, the rushes by the shallow ponds, the springing fields and cheerful trees—all are full of life and beauty." The trees are never stripped of their leaves, and the flowers bloom all the year round!

But if we should try to travel during the months of June to September, we should be reminded of the time of Noah. The rain pours down in such torrents that in many places the rivers cannot carry it off, and the country is flooded. For miles and miles around the mouths of the river Ganges, in the rainy season, nothing can be seen but villages, houses, trees, and vessels of every kind, all appearing to stand upon the water. It is said that along the western coast of India probably more rain falls in a year than in any other part of the earth.

From March to June we should, day after day, see cloudless skies and a burning sun, with never a drop of rain to moisten or cool the dry, hot air. So hot it would be that we should not be able to do anything except very early in the morning and quite late in the evening.

We should be glad, indeed, to escape up into the hills and mountains, away from the fevers and other diseases which often visit the people during the hot months. The small streams and brooks become dried up, and the fields have to be watered from wells, tanks, and large rivers, or everything would die.

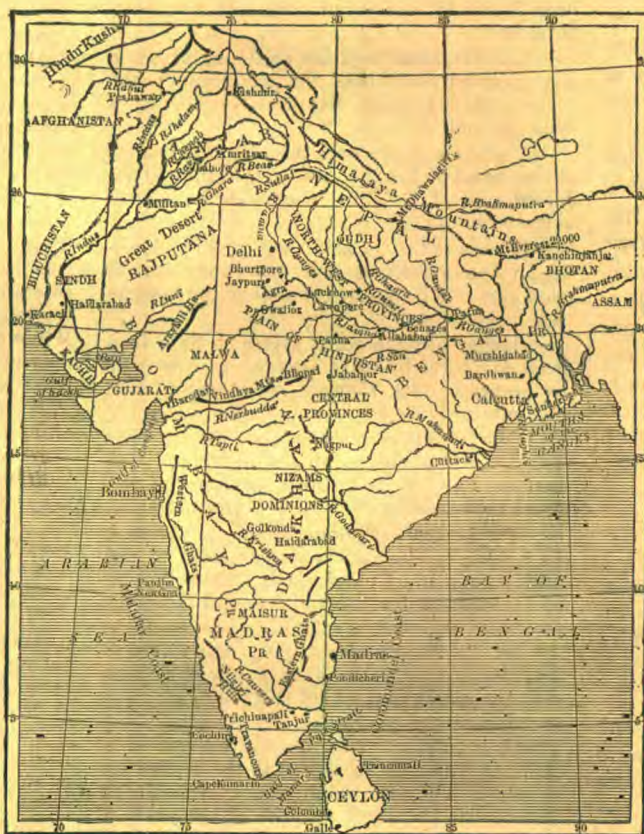
One strange thing in India is that the wind blows from the southwest for one half of the year, and from the north-east for the other half of the year. These strange winds are called *monsoons*.

But India is not all warm. If you notice carefully you will see that on the north-east it is separated from China by lofty walls of mountains, known as the Himalaya mountains. Up, up they go, in mighty, glistening, snow-capped peaks, far, far above the clouds. Above them

all towers Mount Everest, *the highest mountain in the world*. Whatever the time of year, and however hot the lowlands and valleys beneath, here is snow always,—nothing but snow, while the higher valleys and gorges are filled with mighty glaciers of blue ice.

As we come down the mountain sides we find it growing warmer, and here and there from beneath the melting glaciers, come rushing torrents of icy water, cutting their way down into the valleys. Here they form two great rivers, the Indus and the Ganges. See if you can find them on the map.

The people of India say that the Ganges came from the sweat of one of their gods, named Siva. It causes things to grow so well in all the country around, that they look upon it, and all the towns along its banks, as holy.



"Fifty rivers find their way through the valleys and wilds of India into the ocean; mighty mountains divide its plains; forests of wondrous trees enwrap great tracts in savage gloom; wide plains delight in rays of continual sunshine; vast jungles form the home of beasts and reptiles, and gentle brooks ripple through lovely green valleys. There are deserts of dry sands, where white men have never trod, high steppes broken into natural walled plateaus, great waterfalls, beautiful cascades, and natural mountain arches."

But the most interesting of all things in India are its people. We find men and women and little boys and girls from one end of this broad land to the other. It is true that all of them do not look like us, nor dress as we do, but they all are our brothers and sisters, for

God says that He made us all of one blood.

There are about ten times as many people as in England and Wales, and if you should take *all the people in the world*, and divide them into six companies, one of those vast companies would not contain as many people as India!

And just think of it! thousands and thousands of these brothers and sisters do not love Jesus; and what is worse, they do not know about Him; they have never heard how He gave His life to save them.

"And don't the boys and girls know 'Our Father,' and 'Now I lay me'?" you ask.

No, and they know nothing about "Sweet by and by," "Jesus loves me," and "When He cometh." Even this dear little Parsee girl is taught to worship fire and water, and the sun and moon and stars!

EFFECTS VERSUS CAUSES.

CHRIST makes a distinction between those who sin ignorantly and those who sin deliberately after having been warned. See John xv. 22. Thousands of church members use tobacco year after year, without stopping to think whether it is right or wrong. Whose fault is this? If they had ever had their attention called to this subject, they would have no cloak for their sin.

There is a great responsibility somewhere; upon whom does it rest? They may sin ignorantly, but none the less surely do they shorten their days, and their example is just as surely leading astray the young. If we attempt to remonstrate with the young man just commencing to use tobacco, he will answer: "There is Brother A and Brother B, they use it; they are good men; if it is right for

them; it is right for me." Not only do professed Christians use tobacco, but, worse still, a large number of our ministers of the Gospel use it. How can it be expected that our 40,000 ministers will be baptized with the Holy Ghost, while so many of them are using a poison that is working more ruin in the world than all the intoxicating liquors put together.

About nine or ten years ago Brother A, the Methodist Episcopal minister in this circuit, held a revival, and a large number were converted. I well remember the Sabbath when a large class of them stood up in the old schoolhouse, for we had no church then, and pledged themselves to devote the remainder of their days to God's service. But how many of them were faithful? Only two of the class have kept up even a nom-

inal relation with the church. One of the class, a young man, went to his pastor a few days after uniting with the church, and said, "Brother A, I have been in the habit of using tobacco, do you think I ought to drop it?" Brother A, used tobacco himself. His moral perceptions were not very sharp, and he did not think it best to discourage a young convert by requiring him to forsake his sins after he had repented of them, so he replied: "That is a question for you to settle with your own conscience. If you never do anything worse than that, you are all right." The young man did not drop his tobacco, and was among the first to backslide.

Brother A's successor, Brother B, did not use tobacco, but his moral perceptions were rather obtuse, and he did not believe in requiring too much self-denial, especially of a new convert. He thought it impaired a ministers's usefulness to be too strict, and, though tobacco using might be a sin, it was such a small one that it was not worth while to meddle with it, especially as it might offend some and keep them out of the church. He, too, held a revival, and a large number were converted under his easy administration. While the revival was in progress, I got into conversation with him, and asked him to give us a sermon on tobacco. He replied, "Perhaps I will when I get time, but I am now working for the salvation of souls, and have no time at present to attend to such things." I said no more, for I thought if he could see no relation between tobacco using and the salvation of souls, he would do very little good in either direction.

Six years after, I mentioned the circumstance to our present pastor, who exclaimed: "Well, I never knew before what was the matter with Brother B's converts; those who still remain in the church are a perfect drag to keep the rest back. They have given me more trouble and have given the church more trouble than all the members in the circuit. I do not wonder at it now." An earnest labourer in the cause of reform once said, "Tobacco users are proverbially hard to convert, and after conversion are very apt to backslide, unless they forsake as well as repent of their sins." I believe every candid minister will admit the same.—*W. E. S., in Antwerp Gazette.*

DR. ALEXANDER MARSDEN, Chairman of the Medical Committee of the Cancer Hospital, gives it as the opinion of his committee, that "tomatoes neither predispose to, nor excite, cancer formation, and that they are not injurious to those suffering from this disease, but, on the contrary, are a very wholesome article of diet, particularly so if cooked." Dr. Marsden states that this opinion is given in consequence of the enormous number of letters received by the committee on the subject.—*Christian World.*

Interesting Items.

—Since the first of February there have been over forty deaths from cholera in Mar-seilles.

—The damage caused by the floods in Queensland is estimated at between £2,000,000 and £3,000,000.

—The public schools of the State of New York are outnumbered by the saloons of New York City and Brooklyn.

—It is calculated that an average of seventy-five million chickens are annually hatched in Egypt by artificial means.

—Archbishop Ireland recently dedicated a church for coloured Catholics in Minneapolis, Minn., which cost \$78,000.

—A lunatic asylum at Dover, New Hampshire (U. S. A.) burned down on the 10th inst., and over fifty of the insane people were burned to death.

—Very serious floods are reported from Queensland. At Ipswich many people have been drowned, and much property has been destroyed.

—The American legation at Constantinople has received news that the American Girls' College, at Marsovan, has been burned by a Moslem mob.

—A terrible storm over the Lofoden islands, off the coast of Norway, resulted in the partial destruction of a fishing fleet and the loss of over 100 lives.

—Horses are, it is said, just now so plentiful in Buenos Ayres that everybody has at least one. It is claimed that even the beggars beg on horseback.

—Queen Liliuokalani is stated to have telegraphed her readiness to agree to an American protectorate over Hawaii, on condition that adequate provision is made for her.

—Five hundred leading Protestants have issued a notice, summoning a meeting at Bar-men on Feb. 20, to protest against the proposed readmission of Jesuits to Germany.

—The Australian labour unions are agitating for a law prohibiting the importation of contract labour, more particularly that of Poly-nesians, Asiatics, Russians, Poles, and Hebrews.

—Last year 462 mistakes were made in London by doctors in notifying cases of infectious disease for removal to public hospitals, with the result that 102 of the mistaken cases ended fatally.

—Great Britain is amongst the lowest of civilized countries in regard to the tender age at which it allows child labour in factories. Seventy-six thousand children of ten years of age are now at work.

—For the first time in the history of the province of Quebec the Montgomery Falls have been frozen into a solid mass of ice. The weather is the severest experienced by the oldest inhabitants.

—In Great Britain there are, according to the latest statistics, 50,000 destitute children in workhouses, 177,000 receive outdoor relief, and 5,000 are provided for, as orphans, under the boarding-out system.

—At a recent meeting of the London City Mission, it was shown that the 498 missionaries had made over 3,000,000 visits during the past year. Their work is among the most wretched and debased people in the city.

—Recently in India certain regiments, containing over 5,000 soldiers, were placed under medical observation, from which it was shown that the mortality of the free drinkers was 44 per 1,000; moderate drinkers, 23 per 1,000; and teetotallers, 11 per 1,000.

—It is reported that the Russian Government intends transferring the Finnish battalions to the interior of Russia with a view to "Russifying" them and teaching them the Russian language. In their stead Russian soldiers are to be sent to Finland.

—Some citizens of Alaska are agitating for the establishment of a Territorial Government.

—The value of the honey produced last year in the United States is estimated at £3,000,000 and that of the wax at £300,000.

—Dr. McGlynn asserts that no retraction was required of him by the Pope's representative as a condition of his restoration to the church and to the priesthood.

—Scores of women work in the brickyards in Springwell, Mich., digging in the pits and carrying bricks, and some of them carry their babies on their backs while at work.

—Roadway authorities in some parts of Australia and Germany, who have for months past experimented with indiarubber for paving, declare that in every respect it excels wood and asphalt, both for horses and pedestrian traffic.

—The Anchor Line steamer *Trinacrice*, bound from Glasgow to Gibraltar, was wrecked Feb. 9, near Cape Villano. She had a general cargo, a crew of thirty-seven, and four passengers, who were going to Gibraltar to labour in connexion with the mission to the soldiers. All were drowned except six of the crew.

—The household of the Vatican will profit largely by the impending creation of new Cardinals, as the fees payable by each recipient of the red hat amount altogether to £500—a large sum, considering that the stipend of a Cardinal is only £900 a year. A new bishop has to pay some £400 to the "corporations of the Vatican."

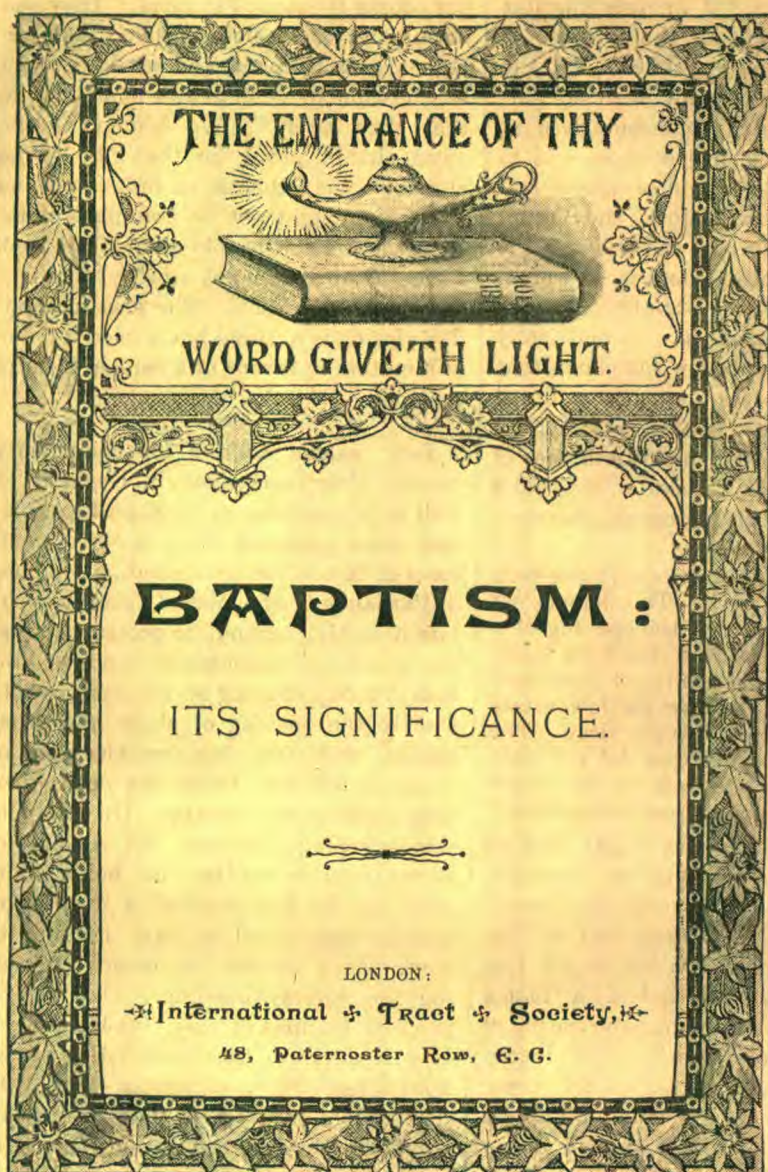
—The whole of the February number of *Darkest Russia* is devoted to showing that Russia is hopelessly insolvent, and yet is steadily borrowing from credulous foreign capitalists, and is lavishing the money in wasteful military and naval expenditure. While a large part of the Empire is exhausted by famine, new taxes are being recklessly imposed on a starving people.

—The stupendous nature of the philanthropic work carried on at Dr. Barnardo's Homes for Boys and Girls may be seen from the fact that last year no fewer than 8,947 separate applications were made for admission, all of which were carefully sifted, with the result that 2,071 children were permanently and 659 temporarily admitted, the total of 2,730 being more than 1,000 in advance of 1891.

—The breaking up of the ice on the Danube, owing to the sudden thaw, has given rise to feelings of great anxiety. An ice block, some 500 miles long, extends from Vienna to the Roumanian frontier. The Danube is also rising rapidly, and the towns and villages above Vienna are threatened. Some, indeed, are already inundated, while some of the villages along the banks have been destroyed by the great ice-blocks that have been dashed along by the current.

—A well-known Russian statistician has just published a report showing that Russia, in matters of popular education, is the most backward country in the world. Even Turkey is ahead of her in this respect. According to this authority, only 5,500,000 roubles are expended annually on the education of the masses, although the revenue of the State is over 900,000,000 roubles. But while the mass of the Russian people are most ignorant, the upper classes are in some respects the best educated of any in Europe.

—Sentence has been passed upon the defendants in the Panama trial, in Paris. M. Ferdinand and M. Charles de Lesseps were condemned to five years' imprisonment, and Baron Cottu, M. Eiffel, and M. Fontane were each sentenced to two years' imprisonment. In addition M. Eiffel is condemned to pay a fine of 20,000*l.*, and the other four defendants one of 3,000*l.* each. M. Ferdinand de Lesseps, who is very old and feeble, is not yet even so much as aware that a trial has taken place, and probably will never be informed of it. The whole affair is considered by many as a mere political drama.



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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. 22:13.

LONDON, FEBRUARY 23, 1893.

ON Monday night, the 13th, an enthusiastic meeting of the Association for Stopping the Sale of Liquor on Sunday, was held in Exeter Hall. The Lord Bishop of London presided, and many prominent clergymen and Members of Parliament took part. There were many suggestive and interesting things said, which will be noticed at length in the next number.

WE have received an encouraging report from Brethren Farnsworth and Hope as to their meetings in Belfast. The meetings are held at Central Hall, Rosemary Street (off Royal Avenue), every Sunday at 3 and 7 P.M. The Book of Revelation is the subject of study at the present, and the interest is reported to be good and increasing. A hearty invitation is extended to all.

PRESIDENT HARRISON has sent a message to Congress, recommending that the United States speedily annex the Hawaiian Islands. He says that no Government has protested against the proposed annexation, and that it is necessary that no other great Power annex them, as that would be inconsistent with the safety of the United States, and the peace of the world.

It is thought that Russia's recently assumed friendly attitude towards Germany is due to the fact that the new rifles made in the Government factories have been rejected by the Commissioners of the War Department, on account of various imperfections in construction. Nearly the whole of the year's output has been found to be worthless. So Russia wants to cultivate peace until she can manufacture some better weapons of war.

SEVERAL negroes have lately been lynched in the Southern part of the United States; and in Laredo, Texas, one case was particularly atrocious. Consequently, the people were aroused to vindicate their good name, and a meeting was called, which was attended by nearly all the citizens. The speeches were made by the leading ministers and lawyers of the district. It was unanimously decided that lynch-law was a relic of barbarism, and a standing disgrace to the nation. And then, in order to emphasize their abhorrence of lynch law, a resolution was passed with the wildest enthusiasm, pledging every man present to assist in capturing and lynching the leaders of the next lynching party.

NOT less than 1,200 English pilgrims have gone to Rome for the purpose of attending the Pope's jubilee. All the European sovereigns who have no permanently accredited representatives at the Vatican will send special envoys to represent them at the jubilee celebration. These include Queen Victoria, the Sultan, the King of Saxony, and the Queen of the Netherlands. Queen Victoria is represented by the Duke of Norfolk. This attention to the Pope not only materially aids his political ambition, but shows that he already possesses immense political influence. If the Pope were simply a minister of the Gospel, his fiftieth year of service would not receive a moment's thought from a single European sovereign.

"A JEWISH Rabbi in Brooklyn has been accused of eating pork. The defence set up was that he did it at the opening of a bar-room, and was 'too drunk to know pork from veal.' The influx of Jews from countries where they are in low estate has brought some strange practices. The members of his synagogue did not consider the defence adequate to cover such a sin, and cast him out from his position."

What a defence! One might look at it as being to the credit of the congregation that they did not accept the drunkenness as a valid defence; but on the other hand we may wonder at the fine distinction that will ignore a man's drunkenness and condemn the eating of pork while he was drunk. Such inconsistencies are not peculiar to the Jews. They are sure to be found wherever creeds and forms are depended on rather than the living Spirit in the word.

THE Missionary Committee of the Methodist Episcopal Church in the United States has forwarded to the two Houses of Congress a document praying that the World's Fair be not opened on Sundays. In this document it is stated that the plea comes from the entire body, and the number of communicants and adherents are given, together with their standing and influence. But what does all that have to do with the question of whether or not Congress should legislate upon the opening or closing of the Fair on Sundays? If a thing is wrong, numbers do not make it right, and if it is right, it is none the less right because only a few stand for it. Truth can stand alone, and needs not the support of numbers. Whenever numbers and influence are urged in favour of anything, that alone is good ground for suspecting the righteousness of the cause.

In the appeal which the leaders of the Methodist denomination in the United States have made to Congress, begging that the World's Fair be closed on Sundays, they say: "In loyalty to the free institutions inherited from our fathers,

our people are second to none. They ask nothing for themselves, nor for their religious establishment, and would contend for the same freedom to Jew and Catholic that they enjoy." We doubt. If the Jews should plead for the Fair to be closed on the Sabbath, in order that the institution might not be trampled under foot, these same people would call such a plea absurd, and not worthy of a moment's consideration. The plea for Sunday closing is nothing but a plea for discrimination in favour of a certain form of religion.

THE zealous workers for compulsory Sunday observance seem, in England, as well as in America, to be given to wholesale generalisations from a very small basis of fact. The gentleman, a Member of Parliament, who headed a recent deputation to Mr. Acland, to protest against the opening of museums on Sundays, said that Sunday opening of museums would lead to the opening of shops and other places, and that the workingmen of England did not desire the opening of these places on Sundays. In reply to this sweeping assertion, Mr. Acland referred them to the fact that but a short time ago he had received a deputation which represented a vast number of workingmen all over the country, pleading for Sunday opening. One of the peculiar features of this Sunday legislation business is that those who are so fearful lest the workingman should be deprived of his rest if there is no law compelling him to rest, are not found in the ranks of workingmen.

"THE Story of the Pitcairn" is a neat little book of 104 pages, giving an account of the missionary operations of the Seventh-day Adventists in the islands of the Pacific Ocean. It tells the story of the building and sending out of the missionary ship *Pitcairn*, and gives a brief history of its first two years' cruise. Its matter is as interesting as its appearance is neat. Published by the International Sabbath School Association, Oakland, Cal., U. S. A.

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