

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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SAYS one, "I know *in* whom I have believed." That is well; but it is much better to be able to say with the apostle Paul, "I know whom I have believed." There is a great deal of difference. One may know who it is to whom he commits a thing, without being personally acquainted with him; but Paul knew the Lord as a personal friend, as did Abraham, and therefore he could safely trust all in His keeping. This acquaintance it is the privilege of every one to have.

ALL Scripture is given by inspiration of God; but much that is quoted for Scripture is not inspired. Nine persons out of ten will speak of wishing to know the Lord, "whom to know *aright* is life eternal," and will think that they are quoting Scripture. Christ said: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John xvii. 4. The other is not found in the Bible. The Scriptures, just as they are written, without any human addition, are sufficient. Additions only weaken them.

If you are going to preach to me, or try to teach me, tell me only what you *know*, not what you *think*. Neither waste time telling me what you *believe*. That is to say, Don't give me your belief that a thing is so as authority for it. I will take it for granted that you yourself believe what you say, and so you need not take time to assure me of the fact. It will not help me to believe it, if you do. I don't care about what you may believe; you may believe a thing that is not so, and whether it is true or not, your believing it is no reason why I should. But if you *know* it; then tell me the facts, so that I can know it too. The man who teaches as truth that

which he does not know to be the truth is guilty of a grievous sin. And if he knows a thing, it is just as easy, though perhaps not so gratifying to his pride, to tell the grounds of his knowledge, as it is to play the pope, and try to get others to accept it on his authority.

THE LIGHT OF HIS COUNTENANCE.

"THOU hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Ps. xc. 8. Is this a matter for joy, or for sorrow? for gladness, or for despondency? Doubtless the most of those who read it do so with a feeling of fear and dread. The thought that all their sins are open before God, makes them tremble, and they wish to forget it. They cannot get over the idea that God is a stern, implacable tyrant, ever watching to find some sin to charge up against His creatures. And so in their minds they picture God as keeping a stern eye on those sins, in order that He may exact penance for every one of them. This is judging God by man; it is making Him altogether such an one as themselves.

BUT we are assured that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4. Therefore it must be that there is hope and comfort in the text first quoted. Let us see what is the result of God's setting our secret sins in the light of His countenance, for the Scriptures have much to tell us about it.

FIRST let us take that wonderful blessing that God commanded Aaron and his sons to pronounce upon the children of Israel: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." Num. vi. 24-26. So there is grace in the shining of the face of the Lord. And what does grace do? The grace of God bringeth salvation. Titus ii. 11. "By grace are ye saved." Eph. ii. 8. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Eph. i. 7. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Rom. v. 20, 21. So in the shining of the Lord's face there is forgiveness and salvation—eternal life.

FURTHER, there is peace in the lifting up of the countenance upon us. Peace is the opposite of enmity and strife. Sin is enmity. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Therefore the giving of peace is the taking away of sin, and the bestowing of righteousness. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in his sight." Col. i. 21, 22. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition, . . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. ii. 14-16. So in the lifting up of God's countenance upon us there is the taking away of sin, and the giving of righteousness.

THE Psalmist said, "There be many that say, Who will show us any good?" and immediately furnished the reply, by saying, "Lord, lift Thou up the light of Thy countenance upon us." Ps. iv. 6. The light of the Lord's countenance brings good. Therefore when our secret sins are set in the light of His countenance, His goodness comes to take their place. And so, when sin was oppressing the Psalmist's soul, he said, "Why art thou cast down O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him for the help of His countenance." Ps. lii. 5.

THE practical help afforded by the light of the Lord's countenance is thus set forth: "We have heard with our ears, O God, our fathers have told us, what

work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own right arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them." Ps. xlv. 1-3.

READ again of the blessings that come with the light of God's countenance: "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the glory of their strength." Ps. lxxxix. 14-17. So we see that when the Lord makes His face to shine upon us, mercy and truth are in the glance. His mercy puts His truth in the inward parts of those who walk in the light of His countenance.

WHEN the chosen people were captives in Babylon, and their city and temple were in ruins, the prophet Daniel set his face to seek the Lord by prayer and supplications, confessing his sin and the sin of his people, and said, "O Lord, according to all Thy righteousness, I beseech Thee let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies." Dan. ix. 16-18. The shining of the Lord's face upon His sanctuary, would be its restoration; His looking upon His people's desolations, would be their deliverance; so when God sets our iniquities before Him, it means forgiveness; and the light of His countenance upon our secret sins will take them all away.

"GIVE ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the Cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Thy strength, and come and save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved." Ps. lxxx. 1-3. And the promise is, "Unto you that fear My name shall the Sun of righteousness arise

with healing in His wings." Mal. iv. 2. "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. lxxxiv. 11.

THE Lord is a God of glory; but His glory is His goodness. "All have sinned, and come short of the glory of God." Rom. iii. 23. But for their sin, they would not have come short of His glory; so that the perfect righteousness of God is His glory. And therefore when He gives His Spirit to strengthen His people against sin, and to lead them in the paths of righteousness, it is "according to the riches of His glory." Eph. iii. 16. His grace brings salvation; but when that has been accomplished, and the saints shine with the glory of God, through the ages to come, the glory with which they shine will simply reveal "the exceeding riches of His grace." Eph. ii. 6-8.

AND this is how it is done: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. "God is a sun." His light and glory are seen in Christ, who is "the Sun of righteousness." As the sun shines upon the earth, and causes it to bring forth fruit, and brings life and health and gladness, so the light of the glory of God, in the face of Jesus Christ, shines in the hearts of men to cause righteousness and praise to spring forth. "For the fruit of the light is in all goodness and righteousness and truth." Eph. v. 9, R. V.

BUT God is not partial in His favours. He is no respecter of persons. When we are exhorted to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us, the reason given is "that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 44, 45. The sun shines as brightly upon the fields of the infidel as upon those of the Christian. "There is nothing hid from the heat thereof."

THUS it is with God. "For the grace of God that bringeth salvation hath appeared to all men." Titus ii. 11. Or, as in the Revision, "The grace of God hath appeared, bringing salvation to all men." There is not a soul on earth upon whom the sunlight of God's grace does not shine. "Where sin abounded, grace did much more abound." Rom. v. 20. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us." Rom. v. 8. And "He died for all." By the grace of God He "tasted death for

every man." Heb. ii. 9. In the judgment it will appear that upon every man has the glory of God's grace shone, more than sufficient to take away all sin.

THE question will be asked, "Then why will not all be saved, if the Sun of righteousness shines upon all, and there is salvation in the light of His countenance?" The answer is at hand. Read the words of the Apostle Paul: "Having therefore such a hope, we use great plainness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away; but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it [or man] shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. iii. 12-18, R. V.

AFTER the Lord had spoken the law to the people, He called Moses up into the mount to receive it. Moses was with the Lord forty days and forty nights. When he came down to talk with the people, they were afraid to come near him, because his face shone so brightly, although he himself did not know it. So he had to put a veil on while he talked with them; but when he returned to talk with God he took it off, and talked with the Lord with unveiled face. See Ex. xxxiv. 29-35. It is from this circumstance that the apostle draws the lesson. Note the following points.

THE mount upon which the Lord descended could not be approached by the people; to touch it was death. Yet Moses ascended it in safety. The people could not look upon the face of Moses, because of the glory of God which it reflected, yet Moses talked with the Lord with unveiled face. Why this difference? It was not any difference in constitution, nor because God was partial to Moses, but because Moses had faith, and they had not. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible." Heb. xi. 27. But their minds were blinded; and blindness of mind is unbelief. If they had taken the veil of unbelief off from their hearts, they could have beheld the reflected glory of God in the face of Moses, as well as he could behold the glory more directly. Indeed, they could have beheld the same glory that he did, and their faces would have

shone also. So we see that while the face of the Lord is shedding glorious beams of grace upon all the people of the earth, many receive none of its life-giving warmth, because they cover themselves with a veil of unbelief.

STILL further: unbelief is self-exaltation, but faith is humility. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. ii. 4. Humility acknowledges and glorifies God as God. It acknowledges Him as all-wise, all-powerful, and all-righteous. It acknowledges that He alone is good. It says with the prophet, "O Lord, righteousness belongeth unto Thee, but unto us confusion of face, . . . because we have sinned against Thee." Dan. ix. 7, 8. Faith always means humility of heart, and confession of sin. Unbelief always exalts self, and refuses to acknowledge sin. So unbelief is a veil that covers up sin. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. xxviii. 13. Unbelief covers them, but faith in the mercy of God acknowledges them, and lets the light of His countenance shine upon them to take them away.

THE glory of the Lord will always consume sin. It is true that for a time men may seem to conceal it, but when the Lord comes He "will bring to light the hidden things of darkness, and make manifest the counsels of the heart." 1 Cor. iv. 5. Then all the wicked, who have exalted themselves against God, shall be consumed with the Spirit of His mouth, and destroyed with the brightness of His coming. 2 Thess. ii. 8. The glory of the Lord will utterly consume all sin, and those who have kept it covered in their own hearts until that time, and have held it as a part of themselves, will be consumed with it. But those who by acknowledging it, have disavowed it, and have laid it open to the light of His countenance, find salvation in the glory of the Lord. The wicked will call for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth upon the throne (Rev. vi. 16); while the righteous, when His glory shall be revealed, will "be glad with exceeding joy."

THEREFORE let us heed the exhortation: "Seek the Lord, and His strength; seek His face ever more." Ps. cv. 4. "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek." Ps. xxvii. 8. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock."

CONVICTION, CONFESSION, AND CONVERSION.*

"AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, God I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke xviii. 9-14.

I wonder in how many minds the feeling would rise, But that was the prayer of the publican, and we are not publicans! That is just exactly what the other Pharisee thanked God for—that he was not a publican. That is just what the Pharisee said,—he thanked God that he was not that way. "I thank Thee that I am not as this publican." The prayer of the publican was: "God be merciful to me a sinner." And the Saviour says: "I tell you this man went down to his house justified rather than the other." Why? Because he was a sinner, and he knew it; God knew it, and they agreed together that it was so. When he asked God to be merciful to him, the only way that God could be merciful to him was to forgive the sin, and the only way God can forgive sin, is to make one righteous instead of sinful. God wanted this man to be made righteous, and he himself wanted it, and they could agree on that, and thus it was so.

Take the case of Paul as he states it in his first letter to his son Timothy: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." 1 Tim. i. 15. Now, I say this should be the experience of every one of us: "God be merciful to me a sinner." Now, Paul does not say that he was the chief of sinners before he was converted. He simply says, in the most emphatic way, in the present tense: "I am chief of sinners." What will give to anyone, whether it be Paul the apostle or whether it be you, any one of us, that view of ourselves, that we will be ready to say that, not simply as a form of words, but from the heart? What only can do it? The very same thing that wrought that experience in the apostle Paul, and it works that experience in everyone who knows it, when one sees Jesus Christ.

*From a talk at the General Conference of Seventh-day Adventists, Battle Creek, Mich., U.S.A., February 2.

Now, I cannot abhor myself by looking at myself, and you cannot hate sin and be troubled at your sinful condition by looking at yourselves. Not at all. To attempt to do this, would be just like this: Suppose all the lights here were at once put out. Who could say then whether his neighbour was good-looking or bad-looking? Who then, by holding up his hand before him, could tell whether it was white or black?—There is no light, everything is the same, there is no chance to tell anything about it. The reason why we don't see these things, is because Satan has put his own hellish shadow over us, and has brought darkness over us. And it is only as light from God shines into our hearts, that we can have any idea of our own sinfulness before God, and our need of Him.

When Paul was on his way to Damascus, what were his feelings? He describes them to us in Phil. iii, "A Pharisee of the Pharisees, an Hebrew of the Hebrews, of the tribe of Benjamin, circumcised the eighth day, of the stock of Israel," etc. He had everything to congratulate himself for. But, when Paul, Saul of Tarsus, even that satisfied man, who would have put to death at that very moment, every Christian, met the Lord in the way, he said: "Lord what wilt Thou have me to do?" He was converted, and acknowledged the very thing he had been fighting, and yielded up the whole thing right there. The moment he said "Lord," he acknowledged Jesus Christ, the very one whose disciples he was on his way to Damascus to persecute. Now concerning his conversion, we read: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen: immediately I conferred not with flesh and blood." Gal. i. 15, 16. It was after this experience, and after this Son had been revealed to him, that he wrote to his son Timothy: "I am the chief."

It was the same experience in Job's case. In Job xlii. 1-6, we read, "Then Job answered the Lord and said, I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understand not; things too wonderful for me which I knew not. Hear, I beseech Thee, and I will speak; I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes." Now, I say, that will be the experience of every one, and it is not an experience simply once in a lifetime. It is not simply the experience that comes at conversion; but every

time that one catches a glimpse of the glory and purity of Jesus Christ, he can but abhor himself.

I am really troubled to know how to find words to express these things. It is necessary to present before our minds the need of self-aborrence for those who stand in the presence of God. There is nothing that I can say that can help the matter, but it must be with us just as it was with those on the day of Pentecost. They really did not have any appreciation of what Jesus Christ was; but while Peter was talking to them in a plain and simple manner about the Spirit, the Holy Spirit told them about Jesus Christ; the Holy Spirit revealed Jesus Christ to them—a man they had never seen before—and instead of seeing Him merely as He had been reported to them, as a wine-bibber, as one who ate and drank with sinners, as an imposter, they saw Jesus Christ as the sin-pardoning Saviour. They saw something of the purity of His character, and they saw Him of course, in a true light.

It is only as the Spirit teaches you and me something about Jesus Christ, that we can have any idea of how we stand before God. A good lesson on this matter is found in the ninth chapter of Ezra. In his prayer, Ezra says: "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens." I do not know what to say. When a servant of God like Ezra comes before God with such a statement as that, what shall we say, what shall we do? That was the prayer of a man who saw something of the sinfulness of sin,—who saw something of what it meant to be out of harmony with God.

I feel that it is my duty to present these things in the plainest manner possible, and to let the Spirit of God do its own work upon our hearts. That is all I can do. Just take a few words, to show how we are to take a view of Christ, and that we are not to look to ourselves to see whether we are wrong, but to the light from God, in Christ. "One ray of the glory of God, one beam of the purity of Christ, pervading the soul, makes every spot of defilement painfully distinct." Why, I tell you the simple fact when I say that if God would to-night let some additional rays of His Spirit shine in our hearts, we could not go home and rest easy, and sleep quietly, and take matters the same as usual.

I tell you, it is a terrible thing to be wilfully sinning against God, and it is a terrible thing to be cherishing sin against Him. Words simply fail to express my horror of such a situation. Here we are, and this message is to be given with a "loud cry," and who can say in the spirit of it: "Here am I, send me to give

that loud cry"? God must visit His people. God must enlighten our minds and give us some new views of Jesus Christ. I pray He may do it right early. It is only His Spirit that can do this. We have had these words before our minds for years and years, but God's Spirit must teach us what they mean. God's Spirit must really teach us what the purity of Jesus Christ is. We are utterly unable to comprehend it, to understand it.

There is another phase of this matter that I want to speak about, and that is, What are we going to confess? Now, I apprehend that many would say: "If there is anything sinful about me, I want to confess it;" and many confess to God just that way, and say: "Lord, if I have sinned, I am sorry for it." Now, when God sends us word that we have sinned, it is an insult to high heaven to come to Him and say, "If I have sinned." Well, if I have not sinned, He is a liar, because He has sent word to me that I have. How is it? Shall I come to God and say: "If I have sinned, I hope You will forgive me"? You see it is impossible to say it. There is no if about it. He tells us that it is so, and it is time for us to confess it without any "ifs" in the matter.

W. W. PRESCOTT.

HEAR AND LIVE.

WITH the exception of the fourth and fifth commandments, all of them begin with the words, "Thou shalt not." They are not merely negative, however, for they are all summed up in the two great positive commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbour as thyself."

Too often these are regarded as mere arbitrary commands, but they are much more than that. There is a power in them that does not pertain to ordinary words. It is the power of the word of God, which is life itself. Christ said, "The words that I speak unto you, they are spirit, and they are life." John vi. 63. Being the very Spirit of life, they give life to all who hear them.

Of the life-giving power of the word of the Lord, we have instances in the resurrection of Lazarus and the ruler's daughter. Christ said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. And then follows the statement that as the Father hath life in Himself, so hath He given to the Son to have life in Himself, so that when the hour comes all that are in the graves shall hear His voice, and shall come forth.

"Faith cometh by hearing, and hearing

by the word of God." Rom. x. 17. "With the heart man believeth." So that the hearing of faith puts the words of God in the heart. But Christ dwells in the heart by faith (Eph. iii. 17), because His Spirit is in His word; so that the hearing of faith brings the life of Christ into the heart, and that is righteousness.

But this is the putting of the law in the heart; for when Moses exhorted the people to keep the commandments he said, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx. 11-14.

In the tenth of Romans, just before the apostle's conclusion that faith cometh by hearing, and hearing by the word of God, this passage from Deuteronomy is quoted, and it is shown that the "commandment" refers to Christ, who is the soul and substance of the law. And that this is what Moses meant by the words is shown from Paul's statement that the words of Moses are the language of "the righteousness which is of faith." And further, by the words of Moses himself: "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.

Life comes through keeping the commandments (Matt. xix. 17; Rev. xxii. 14); but Christ is the life of the law, and He dwells in the heart by faith in His word. Thus the law as the real righteousness of God, and not the mere form, is life, and has power to give life. David said, "This is my comfort in my affliction; for Thy word hath quickened me." Ps. cxix. 50.

"Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart." Deut. vi. 4-6. How in the heart? By faith. And how does faith come? by hearing. The idea is that, just as at the last day those who hear the voice of God will be raised to life, out of their graves, so now those who really hearken to His commandments will receive the life of them.

Accordingly the Lord testified as follows: "Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange God be in thee; neither shalt thou worship any strange god." Ps. lxxxi. 8, 9.

If the children of Israel had only listened to the Lord continually, He would have assured their salvation. While they were listening to Him, He would have taken upon Himself the responsibility of keeping them free from idolatry and all sin. So when in the law, He says "Thou shalt not," He means not simply to forbid our doing the things spoken of, but also to assure us that we shall not do them if we but hear in faith, recognizing Him in them.

So through the prophet he says, "O that thou hadst hearkened unto My commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii. 18. And again He exhorts, "Incline your ear, and come unto Me, hear, and your soul shall live." Isa. lv. iii.

This is a comforting assurance. But one thing should not be lost sight of, and that is that the righteousness which comes by the hearing of faith is not a mere passive righteousness. It is the active righteousness of God. And, moreover, it is just that righteousness which is demanded in the ten commandments, without any variation. He who hears must hear the very words of God, and the ten commandments are the words that God spoke with His own voice. He did not say, "The first day is the Sabbath of the Lord," but He did say, "The seventh day is the Sabbath of the Lord thy God." Since God never commanded the observance of the first day of the week, no one can hear those words at His mouth; consequently there can be neither life nor righteousness in such observance.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" "He that hath an ear to hear, let him hear." But "take heed how ye hear."

God without Christ.—We very often hear of some man who believes in God, but not in Christ. Such an one is called a deist, in distinction from one who does not profess to believe in God at all, who is called an atheist. It seems to be generally considered that a man is pretty well along on the way of truth if he professes to believe in God, although he rejects Christ. As a matter of fact such belief is simple paganism. Christ said, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. xi. 27. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." John i. 18. God is revealed

only in Christ. Therefore the man who says that he believes in God but does not believe in Christ, thereby proclaims that he does not believe in the true God, the God of the Bible, but in a god of his own imagination. Men make many fine distinctions between different grades of unbelief, but in the judgment there will be but two classes: Christians and heathen,—those who know God, and those who know Him not.

"CHRISTIAN NATIONS."

At the recent public meeting of the Society for the Suppression of the Opium Trade, the Hon. W. S. Caine, M.P., said that nothing in the world could exceed "the villainy of the excise statutes of the Christian Government of India."

We were reminded of a remark said to have been made by a Rhode Island Baptist, in the colonial days of America. Riding through the country, in the border of Connecticut, he drew up by the side of a group of men in a village, who were officially engaged in whipping a Quaker for nonconformity. After looking on for a few moments, he said to the men, "You serve the Lord as though you had the devil in you;" and then he prudently put spurs to his horse, and rode over the border into Rhode Island, where devilry was not legally dignified with the name of Christianity.

It is strange how strong a hold the idea of "Christian nations" and "Christian Governments" has obtained upon the minds of people. So wedded have they become to the idea that certain Governments are Christian, that they can speak of the most villainous acts, deliberately and persistently perpetrated, as the acts of a "Christian Government." The English Government engages in the production and sale of opium, having made a market for it by the use of cannon and bayonets; the United States for nearly a century kept millions of men, women, and children in cruel slavery, and coolly disregards its treaty with China, and yet both are called Christian nations. When once a nation has been by some mystical means baptised "Christian," nothing that it afterwards does can ever deprive it of its "Christianity."

The simple truth is, that people mistake a certain grade of civilisation for Christianity. China and Japan have been very exclusive, not wishing any intercourse with foreigners. That is set down to their benighted condition. The United States excludes the Chinese, and proceeds to prohibit all immigration for a year, and that is wise statesmanship. Where is the difference?

This idea that certain nations are Christian has been and must ever be a serious hindrance to missionary effort. In the first place, if a missionary goes to a foreign country imbued with the thought

that his country is a Christian nation, then it naturally follows that the standard of his missionary effort will be to a certain degree his own country, and not the simple truths of the Bible. He will try to Anglicise or Americanise the natives of that country, rather than actually Christianise them, because he will labour under the mistaken idea that to do so is to Christianise them. And when that foreign country can be brought to establish its laws somewhat after the English or American model, or, better still, can be brought under the "protectorate" of one of those nations, then it is a "Christian nation." The only result of all this is to lower the standard of Christianity, and to call every act of those nations a Christian act, no matter how "villainous" it is. Still further, it lowers the standard of Christianity, by fostering the idea that every man who obeys the laws of the land is a Christian, and that Christianity goes no further than outward profession of morality.

Again, the idea that certain nations are Christian is a hindrance to missionary work, because it forces missionaries to make apologies when they ought to be proclaiming the truth with authority. American missionaries to Africa complain that when the heathen ask them why their "Christian Government" sends out rum to poison people by the same ships that bring the missionaries, they are put to shame, and cannot reply. This, they say hinders their work.

Miss Soonderbai Powar, in her plea for justice for her people at the hands of the English Government, in the matter of its opium traffic in India, says: "When your missionaries go to preach to my country-people, they often reply, 'Go and convert your Christian Government first, and then come and tell us about your Christ.'"

Now there can be no apology for the opium and the liquor traffic. The effect is to destroy both soul and body. But the missionaries ought not to be troubled by it in India and Africa any more than they would be if labouring in England or America. What should they say when the natives of those countries tax the with the inconsistency of their "Christian" Government? Simply that the Governments are not Christian in any sense of the word, and that it is an utter impossibility that there should ever be on this earth such a thing as a Christian nation.

Then if the missionaries are asked why they have left their own land to convert heathen in India or Africa, while there are heathen at home, they can say that they have left many missionaries at home, labouring for the heathen there, and that they came where the need is greater. They should teach them from the very beginning that Christianity is an individ-

ual, and not a national matter; that "God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts x. 34, 35. They should teach them that Governments as such have nothing to do with religion, and that every man is answerable to God alone for himself alone. When this is done, a higher type of Christianity may be seen. It may be galling to one's feelings of "patriotism" to acknowledge that the country from which he comes is not a Christian nation, but that it is, so far as the Government is concerned, essentially heathen; but "patriotism" should not take the place of loyalty to God and to His truth.

But some suppose that the recognition of God in the laws of the nation, and the supporting of religion, makes it a Christian nation. On the contrary that is the mark of a heathen nation. In the very beginning of earthly Government, the people incorporated into their laws the recognition of God, and required all to worship him. But it was only their conception of God that was recognized, and their interpretation of His laws that was enforced; and man's conception of God is an idol. Whoever thinks to make God his God, simply makes a caricature of God, and worships that. We are to let God be our God, as He says He will be. In that case we take Him for all that He is, in all His inconceivable greatness, without attempting to define Him. But when we propose to make Him our God, we immediately limit Him, and enthrone that which our minds conceive. Thus all the abominable idols of the nations have been formed.

Moreover, since God is Spirit, and His law is spiritual, it is absolutely impossible that His worship can be enforced by civil Governments; for human Governments cannot make a man spiritual. They cannot define spirituality. Therefore the laws which are passed in favour of religion are altogether different from Christianity. It is spiritual, but they are carnal, springing from the mind of man. But whatever is different from Christianity is heathenism. Therefore, as stated before, the characteristic of a heathen nation is its presuming to interfere in matters of religion, and dictating how men shall serve God.

There will yet be a Christian nation on this earth, but not in its present state. It will be when Christ shall have gathered His people out of all the nations of earth, and when, the wicked having been destroyed, He Himself will reign over the earth made new. Then the will of God will be done on earth as it is done in heaven. It will not be a forced service, but it will be a service of love. It will be a Christian nation, not because compulsion will be exercised to make men

conform to righteous laws, but because the law of God will be in the heart of every man, as his very life. For that blessed state the Lord is now preparing men by the preaching of His word and the power of the Holy Spirit.

SOME CONTRASTS.

THERE is a general idea that people who want to rest on Sunday cannot do so unless others who do not want to rest on that day are compelled to. The President of the Wholesale Newsagents' Association thinks that Sunday newspapers ought to cease, so that his men can rest on Sunday. In reply to the question, "Do you object to their being published at all, then?" Mr. Moseley replied:—"Certainly I do. The publican and the shopkeeper are compelled to rest on the Sunday; I think the newspaper-producers—printers, publishers, and everybody else—should be made to rest too. It sounds somewhat 'large,' perhaps, but I think an act of Parliament ought to be passed to prohibit the publication of newspapers on Sunday."

Another man makes the same plea. He wants to close his news stands, but he says that he "must open in self-defence." How is that? Oh, if he doesn't, somebody else will make a little more money than he does.

BUT there was never yet a plea for the necessity of Sunday laws that was not offset by somebody else in the same business as those making the plea. Mr. White, manager for W. H. Smith & Sons, the great news-dealers, on being approached regarding Sunday newspapers, said that he could not tell about their sale because that firm did not handle them. On being asked if this was from principle, he replied:—

"Yes. We have never asked our employes to work on Sunday, and we certainly see no reason for making a new departure now. We have always refused to supply any Sunday papers whatever."

Thus the fallacy of the notion that men cannot abstain from work on Sunday without a law compelling them and everybody else to do so, is once more exposed.

THE fact that there are thousands of people in all parts of the world who keep the seventh day of the week,—the Sabbath of the Lord,—not only without there being any civil recognition of the day, but with the laws and the customs of the people generally against it, is sufficient proof that there is no necessity for a civil law in order that men may rest. Although these people are numbered by thousands, they are nevertheless an exceedingly small minority of the people in any community. They are found in nearly every large city of Europe and America, where

business is most driving on the seventh day, yet they keep the day, worshipping in peace and quiet. The fact that other people ignore the commandment of the Lord, does not hinder them from obeying it. They do not ask for the passage of civil laws to enable them to rest on the Sabbath day, and would most earnestly protest against any proposal to pass such laws, even if they were in a majority in any community, and Local Option were in vogue on the Sabbath question. The Law of God is sufficient warrant for them to keep the Sabbath, and the power of the Creator—the maker of the Sabbath—is sufficient for their support in so doing.

RELIGION—that is the religion of Jesus Christ—is wholly a matter of love. Its power is wholly the power of love. God's law is a law of love. People have a wrong idea of the Government and the Law of God. His Government is not one of force. His law is not for the purpose of forcing men to do right. "His commandment is life everlasting." John xii. 50. Its power is that of the sunshine and the rain upon the earth. It is gently shed abroad in the heart of the one who will yield to the influence of the Spirit of God, and brings forth its own fruit in the life.

BUT there can be nothing of this kind in a religion enforced by civil law. That is a religion of force, and not of love, for the power of the civil law is simply the power of the State, and that is represented by its officers, and the number of men that can bear arms. The Gospel is the power of God unto salvation. That religion which does not depend wholly on the power of God for its propagation, is not the Gospel. And right here it is worthy of note, that in all history there is no instance of the civil power ever having been invoked to enforce the observance of any precept of the Lord. In fact, such a thing would be impossible. Whenever human law has been called into requisition in connection with professed Christianity, it has been for the purpose of compelling the observance of some purely human dogma, or of some ordinance that has been perverted. The pure religion of Jesus Christ does not lend itself to the actions of Parliaments and Courts.

IN this may be found the secret of the ease with which Sabbath-keepers can keep the seventh day, without the aid of any civil law, as contrasted with the difficulty which Sunday-keepers find in keeping the first day, even with a civil law back of it. Sabbath-keeping rests on the living law of the living God. It is the recognition of the power of God to uphold all things, and carries with it the assurance of support from the Creator.

With Sunday it is different. There

being no Divine sanction for it, there is no life in it. Thus men who have been taught to think that they ought to rest on Sunday, and who profess that they want to, do not do so because others do not. They are afraid that somebody else will get some of their business if they close on Sunday. So they plead for a law that will enable them to close their business on Sunday without any fear of loss. They virtually say to Parliament, "I will do what I think I ought to do, if you will pay me for it." That is the religion of *Sunday* legislation. It is strange that professed ministers of the Gospel have so low a view of what real Christianity is, that they can take pleasure in such service as that, and can think that those who keep Sunday on such a basis as that are any gain to Christianity. Do not these things show that there is great need of the preaching of the true Gospel, even in so-called Christian lands? Men need to be directed to the power that made the heavens and the earth in six days, and rested the seventh day, so that they may say, "Our help is in the name of the Lord, who made heaven and earth." Ps. cxxiv. 8.

THE UNIVERSAL FAMILY.

It is the precious privilege of the Christian always to look away by faith from his dark surroundings in this fallen world to bright realities and prospects beyond, with which his faith connects him, and which are no less real because they are unseen. It is a source of joy and comfort to him to reflect that he has another citizenship than that which belongs to this evil world, a greater ruler than any to be found among finite and misguided men, and more numerous and powerful friends than the little company who share with him the afflictions and persecutions of this life; to know, in short, that he is a son of the eternal God, a member of the great family of righteous beings by whom God's name is revered and adored throughout the universe.

"For this cause," wrote the apostle Paul, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." "Other sheep I have," said Christ, "which are not of this fold." Sin and death have not made all things their prey. Only a very small stage has been given up to the drama in which good and evil have so long contended for the mastery. Righteousness and truth hold undisputed sway throughout the great universe that seems to fill all space around us, in which the earth is but a small dark speck amidst innumerable points of light, a single grain amidst the sands of an ocean shore.

It has been said that one person, with God on his side, is in the majority. But God's side, the side of truth and

right, has always been in the majority, numerically as well as in point of power. Amidst the scenes characteristic of this fallen world, it seems sometimes almost a settled truth that right and justice have their representatives only in a weak and humble few, for ever doomed to be unhonoured, and unnoticed save by persecutions; but faith grasps a higher and a deeper truth than can be gathered from the appearances that meet our finite vision. Faith looks beyond the insignificant confines of time and the territory of sin and evil, to an eternity of justice and a measureless domain of universal happiness and peace. That which is sight in other worlds, is faith to us in this world. By faith we are connected with the bright realities of unseen realms, and see ourselves as inhabitants of the great universal spiritual world, plants in the spiritual garden of the Lord, "rooted and grounded in love," watered by the dews of grace, and springing up beneath the bright beams of the Sun of Righteousness.

Let us not then be discouraged by the scenes that confront our human vision, or become circumscribed and narrow-minded in our spiritual perceptions. We are in the minority here, but in the vast majority with God and angels and the inhabitants of unfallen worlds. Here it is the "little flock," but only as part of the mighty flock that fill the orbits of the skies. When we meet to worship and give praise to God, we are in good company, for it is to join with the innumerable company of the saints in light, and in the mighty anthem which from all the universe of God ascribes "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

L. A. SMITH.

PATERNALISM IN GOVERNMENT.

THERE seems to be quite general agreement with the statement in Mr. Cleveland's inaugural address, that the function of government does not include support of the people. Commenting on his attack on "paternalism" in government, the *Christian Commonwealth* says:

"Just here he touched a most vital point, and it needs emphasis in this country as well as in America. The people are in constant danger of acting upon the principle that it is the duty of the Government to support them instead of it being their duty to support the Government. Nothing is more common than to suppose that a Government is capable of helping all those who are in difficulty or need, and in order to meet the expectation of the people many members of Parliament are constantly attempting to do the impossible. Hence the evils of class legislation and legislation in the interests of them who think the Government should exercise a paternal care over them."

"At present very many hold the Government in authority for the time being responsible for all the ills that come upon the people. But nothing could be more absurd than this. The prosperity of the people must depend very largely upon themselves. Government has its proper function, and when faithfully exercising that function is entitled to the fullest support of all loyal citizens. But when Government assumes the function of paternalism it at once becomes an evil instead of a good. Let us not make a mistake at this point. Most of the evils of society can be cured only by making each individual what we would wish the whole to be."

All this is good, but unfortunately it will not be carried into practice. None of those who applaud such sentiments seem to imagine that Sunday legislation and other religious legislation is the very worst form of paternalism in Government. If it is wrong for Government to support the people pecuniarily, how much worse it must be for it to carry them religiously. Nothing can be more demoralising to the people. The *Commonwealth* might well have said that not only "most" but *all* "the evils of society can be cured only by making each individual what we would wish the whole to be." If it is desired that all the people should be religious, or should adhere to some special form of religion, it is lawful to labour with them individually to that end; but when the Government undertakes to become responsible for the religion of all the people, we have an exhibition of paternalism that is the worst sort of despotism.

MRS. BESANT has returned to England after a three months' tour in the United States, where she has been delivering lectures on Theosophy, which is a sort of sugar-coated Spiritualism. She states that the Theosophical movement has made great progress in America, and everywhere great audiences were eager to hear her. In New York she lectured to audiences of 4,000 and 5,000 persons, and in Yale College she had a large audience. The report says that "Mrs. Besant considers that there is a great future before the Theosophist movement in America, as it fills a widely expressed want amongst thoughtful Americans—the need for some certainty as to the problems of life beyond the grave." People are anxious for certainty, but they ignore the Bible, the only place where the certainty of the future life may be found.

"Do what you can. Not what you cannot; not what you think ought to be done; not what you would like to do; not what you would do if you had more time; not what somebody else thinks you ought to do. But do what you can."

General Articles.

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

THE WORD OF GOD.

How shall the young secure their hearts
And guard their lives from sin?
Thy word the choicest rules imparts
To keep the conscience clean.
'Tis like the sun, a heavenly light,
That guides me all the day;
And through the dangers of the night,
A lamp to lead my way.
Thy precepts make me truly wise:
I hate the sinner's road;
I hate my own vain thoughts that rise,
But love Thy law, my God.
Thy word is everlasting truth;
How pure is every page!
That holy book shall guide my youth,
And well support my age.

—Isaac Watts.

BLESSINGS OF BIBLE STUDY.

THOSE who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's plan to so engage the mind that men shall neglect the great guide-book, and thus be led into the path of transgression and destruction.

The Bible is not exalted to its place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. Oh, how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of His own Son that we might be elevated to a place with Him upon His throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. Through connection with God the Christian will have clearer and broader views, unbiassed by his own preconceived opinions. His discernment will be more penetrating, his judgment be better balanced and far seeing. His understanding, exercised in contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge, he will better understand his own weakness, and grow in faith and

humility. When there is little attention given to the word of God, Divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided, and every stain of corruption may be cleansed from the character. David prayed: "Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works." "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

There is a great work to be done by earnest Bible students, for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its Divine teaching. We are to discover new aspects of truth in both Old and New Testaments, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible, will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious.

All over the field of revelation are scattered glad springs of heavenly truth, of peace and joy. These glad springs of truth are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of His followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. The man whose mind is enlightened by the opening of God's word to his understanding, will not only feel that he must more diligently seek to understand the word of God, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will be convinced that he must advance in intellectual and spiritual attainment. The opening of God's word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of God's words giveth light. By contemplation of great truths the mind is elevated, the affections purified and refined; for the Spirit of God through the truth of God quickens the lifeless spiritual faculties, and attracts the soul heavenward.

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing

the mind with the word of God, for you may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's word hidden in your heart, that when opposition comes upon you, you may bring everything to the Scriptures.

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who we have a reason to believe desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him and investigate that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it, for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.

We must study the truth for ourselves; no living man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect criterion for us. We are to counsel together, and be subject one to another, but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for Divine enlightenment, that we may individually develop a character that will stand the test in the day of God.

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing in superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of everyone to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are caused to dwell upon the infinite sacrifice of Christ, on His meditation in our behalf. As we see His love, as we meditate upon His humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." MRS. E. G. WHITE.

THE CHURCH AND ITS RELATION TO THE POOR.

THE following upon the above named subject, from the Rev. Henry Wilson, of the Gospel Tabernacle, New York, touches the very root of this most important subject, that is receiving so much attention at this time. Let each one who reads it consider that it means the individual Christian in his relation to the unconverted poor; for the church is simply what its individual members are:—

"From my experience of working among the poor it does not seem to me that the Christian Church is any nearer the solution of the problem of how to reach them than it ever has been. There may be reasons for this condition of affairs which I am not able to give, but that seems to be the fact; and in making the statement I am not forgetful of the enormous energy that has been, and is now, being put forth by the churches in their efforts to reach the unchurched masses.

"Asked to give my reasons for this condition of affairs, I give them with some diffidence, and I do not want to appear as undervaluing the agencies already at work.

"While recognizing all the good that is being done in this great city I would state, as the result of my own experience, in answer to the question why the Church is not better able to reach the poor, that it is on account of the indifference of the poor themselves to the subject of religion. They have been Gospel hardened. They have heard this Gospel in a certain form all their lives. Poverty, the harsh competition of business, and the domestic discomfort caused by poverty, seem to draw them more and more from the saving influences of religion.

"Then, it seems to me (and I only express my own opinion) that, on the Church's side, what she wants to believe in more than anything else—above all the energies, agencies and organizations that she is now employing to civilize and humanize the poor—is the need of being baptized with the Holy Ghost and a belief in the converting power of the Holy Spirit. The Church needs this baptism, this belief in the regenerative power of the Holy Ghost as distinct from its evolutionizing, or humanizing, efforts among the poor. If to-day the Church of God were baptized with the Holy Ghost she would be aroused from her present comfortable condition and methods and go out in the spirit of the Apostles; then we should see a mighty work among the poor; they would not be simply reformed but reborn. If I see a man in the street sitting on the curbstone, or in the rear seat of a mission, and I want to reach him it depends on my view of philanthropy how I will do so. If I believe in the gradual transforming power of humanizing methods I give him a new suit of clothes, improve his surroundings, and lead him on gradually to a better

way of living. That is a method largely believed in by some church workers at the present time. I do not deny the benefit of that work, but it is never going to change the *heart* of a man. I believe that before you can make a new, clean outside for a man you have to clean the inside; let him believe in the Holy Ghost, touch his heart with prayer. Get him on his knees, get him converted, *saved*, right then and there. Then, if you have the right man inside, apply all these various agencies that General Booth does in his social scheme to change his environment.

"Under the present condition of affairs the masses will not come to our churches. They have too much self-respect. A poor man is not going to be patronized by a church which may be nothing more than a social club, the members of which say to him: 'If you come here and behave yourself you may sit on the back seat.' This class of poor men may be hardened and indifferent, but they have pride. There will be no change in this condition of affairs until the pew-rent system is abolished. Too often, I fear, the rich church gives the poor man to understand, 'We would like to send you some coal and help you along, but we do not want you to come in here.'

"But, after you have made your church free and have drawn the poor to its doors you must have good spiritual food to give the people when they do come. It must be remembered that nothing but the living Jesus Christ will satisfy these people. A certain mission church in New York is continually crowded with all sorts and conditions of men, the secret being that the people are fed with Gospel truth. There are no 'new-fangled' notions advanced, no 'new theology'; it is simply the old-fashioned Gospel of Jesus Christ, saving men by His atonement, His blood—doctrines that have saved sinners from the beginning. There is scarcely ever a public meeting held there at which men are not saved.

"It is said that the rich need to be saved as much as the poor. That is true. But they are never going to be saved unless they are told their condition before God. Without reflecting on any of my brethren in the ministry, I am certain that that class of people need to be taught the absolute necessity of being born again. When Nicodemus came to our Lord he was a type of the modern 'evolved' Christian, and if our Lord had been an evolutionist He would have said: 'Nicodemus, you are all right; you will be a Christian by and by.' That is the style of too much of the preaching of to-day. 'There is no need of any sudden change in you. You are on the right road; develop your morality; attend church; take your class in the Sunday-school and work along those lines.' But after Nicodemus had told our Lord what he had done, our Lord said: 'You have got to be born

again.' Too many of the rich church-goers of to-day, if they were told of the necessity of a new birth, the need of a baptism by the Holy Ghost, would either cease to attend service or select a clergyman who would preach an easier Gospel.

"The modern tendency among many clergymen is to depart more and more from the old methods of conversion and to rely upon humanitarian methods, so that I do not wonder that they are losing their belief in the present power of the Holy Ghost. When a church does not see any result of its work, it says: 'We cannot save that man's soul; we will do the next best thing, we will save his body.'"

OUR HELP IS IN CHRIST.

THE candid observer of the times must note the constantly growing tendency of the religious world to appeal unto the secular, or the church to appeal unto the State. Where there was one sermon on political issues ten years ago, it is not extreme to say there are twenty to-day. The pulpit prologue on current topics, political or partially political, has become a fixture in many pulpits. Religious bodies are speaking out upon political questions, petitioning, protesting, or dictating. Ministers leave the pulpit for the platform, and the church for the legislature, supposedly because such a step will enlarge their field of operations. They are found lobbying in legislatures and in municipal councils, and it is openly claimed by them that they are the safest counsellors in political matters. Religious journals are pursuing the same path as are the preachers.

A marked feature of this departure is the intensity with which these religious gentlemen are pushing these matters. To listen to some of their speeches, to read some of the articles in the press, one would gather that they thought the only hope of the country, the church, and the youth, lay in certain legislation being carried, in certain laws passed and enforced; that the reformation of the race rested with the State and at the polls; and the highest duty of the preacher was to shape politics, and the highest duty of the church member was to exercise his citizenship.

We know that we have not overdrawn the above picture; and our readers who have observed the trend of events in the religious world also know this. We wish to present before them at least a better way for the church to accomplish all the good it is possible for her to accomplish. The basic truth of all this is found in the great commission given by our Lord to His representatives in the earth:—

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME, IN HEAVEN AND IN EARTH. Go ye *therefore*, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world [age]." Matt. xxviii. 18-20.

The above scripture is not difficult of understanding to the believer of God's word. The One who gave the commission to the disciples possessed all power. "In Him dwelleth all the fulness of the Godhead bodily." "In whom are hid all the treasures of wisdom and knowledge." "For it pleased the Father that in Him should all fulness dwell." Col. ii. 9, 3; i. 19. The same apostle, in speaking of Christ, says, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. Such is the One toward His people who sent them into the world—He is Head over all things to His church.

His ambassadors, His representatives, are sent forth in the world, but they are not to be of the world (John xv. 18, 19; xvii. 16); in fact, friendship with the world, is declared to be "enmity with God" (James iv. 4). But while they were not to love the world, or the things of the world, they were to have the same love for the souls of men possessed by their Lord, and which moved Him to die for the lost race. Christ's kingdom is not of this world (John xviii. 33), therefore His disciples were not to war with carnal weapons (2 Cor. x. 4) nor use worldly devices to obtain the world. They were to be "pilgrims and strangers," with a "citizenship in heaven." They were never commanded to compel men, to coerce men, or to in any way lay hold of earthly power for the salvation or betterment of the race. Says Paul: "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 11. As an ambassador of Christ, he besought men "to be reconciled to God." Verse 20.

This was their work, this is the work of all Christians. They did not need worldly principles, or political platforms, or elaborate creeds; for they had the principles of eternal truth in the Gospel of Jesus Christ. They did not need earthly power; for He who had all power in heaven and earth "abounded toward" them "in all wisdom and prudence." It was the power of the Spirit of God manifested on the day of Pentecost; it was the grace of the Lord Jesus Christ abounding over all sin (Rom. v. 20) wherever that grace was received; it was the power of the eternal word of God, before which fell idols shrines, and which swayed the mightiest nations. Such is the Gospel and grace of Christ. Such it was to those who believed it. Such it is still to all those who will embrace it in its fulness, and implicitly rely on its abounding promises.

When the church triumphed through the Gospel, she became lifted up, and the devil deceived her into believing that the power to conquer was in her.

She thought then that she should mould the politics of the world. She fell ignobly, and the Dark Ages and the blackest persecution of the world followed. Turning to the world, appealing for help to governments, endeavouring to reform the church or the world, by politics, is a denial of Christ and His power; and the church of to-day is following in the footsteps of the apostate church, and living her life over again. The same results will follow—utter rejection of the Gospel of Christ while professing to believe His name, and persecution of His saints.

But, thank God, there will be the remnant church, who will believe God and return to the blessed Gospel of Christ with all its fulness. It will not stoop to the world, nor confederate with a pseudo Christianity, but uniting with her liege Lord she will go forth at His bidding, with face to the morning, "fair as the moon, clear as the sun, and terrible as an army with banners." Jesus, the blessed Christ of God, is our sufficiency, our all.

M. C. WILCOX.

FAITH.

STAR of hope! we hail thy lustre,
Shining with unwavering light;
Guiding with unerring brightness,
Through the shades of earth's dark night.

Oft have weary travellers seen thee,
When the darkness was so gross
That the very heavens above them
Seemed to draw their curtains close.

But thy piercing rays can never
Be obscured by nature's night;
Clouds can never hide thy brightness,
Nought can veil thee from our sight.

It is only when we blindly
Turn our backs on thy bright rays,
That we tread the path of darkness;
Groping sadly through the maze.

What is faith? 'Tis simply resting,
On the word of God alone;
Coming as a child, submitting,
As His will by us is known.

Shall we listen to His pleadings?
Shall we take Him at His word?
Are we willing to obey Him,
Just as soon as we have heard?

This is faith—the soul's obedience,
Which the Lord delights to see;
Faith obeys the royal mandate
Of His word, most joyfully.

And 'tis sure—for He has spoken
This same word—yes, He whose name
Is Jehovah—sure and steadfast,—
And His word must be the same.

HARRY CHAMPNESS.

A TRIBUTE TO MISSIONARIES.

THE President of the New York Chamber of Commerce is making a tour of the world, and among other notes of his travels, he has sent to his friends the following observations on missions as he found them in Southern India. He was prompted to take special pains to see for himself, because of the frequent sneers he had heard against foreign missionaries. Here are some of his observations:—

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible-readers. The Lord's Prayer was said in the Tamil language,

a hymn sung, and the Bible read; then followed questions by the women, and answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate-looking but brave young woman holds two classes each morning of one and a quarter hours each, and in the afternoon visits the dirty lanes and poor huts of the natives, inspecting and assisting the labours of the women that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from 700 to 1,000 native Bible-readers, connected with the Madura Mission in all its branches, who have been prepared for their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbours are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population; but the lives of the missionaries were threatened and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the mission to have a school opened by one of the ladies for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's Prayer in their own language.

"I was invited to the principal Hindu Club of Madura, and was introduced to a high-class Brahmin, who was a distinguished member of the Bar. He spoke faultless English, and was a very interesting man. This gentleman said: 'Hindu as I am, I want to bear my testimony to the valuable service the American missionaries have rendered to our poor people by their schools. They have forced us in self-defense to open Hindu schools for the poor.' I afterward learned that this same man had contributed largely to the support of a Hindu school modelled on the American plan. I spoke to the young lady in charge of the Bible-readers' classes of the hard work and discouragements connected with her special field. 'Yes,' she replied, 'I do sometimes feel discouraged, but then I turn to the Master, at once Divine and human, whose commission I bear, and I hear his voice sounding through the centuries: "I am with you alway even to the end of the world," and I remember He said also, "My words shall never pass away."'

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmir gate by storm, and gave their lives to save the honour and the empire of the English race in India. I solemnly believe, however, that no soldier, who (in Lawrence's last words) died 'trying to do his duty,' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."

SUICIDAL EVOLUTIONISTS.

"No weapon that is formed against thee shall prosper" is true in a very large sense of God's word. The Bible has been attacked in every conceivable way from the days of Celsus until the present, the assaults being made upon scientific, philosophical, historical, and critical grounds. It has been the subject of ridicule, calumny, satire, flames, and fury. Yet to-day it lifts its majestic head like a Gibraltar, high above all the missiles hurled against it.

A noted instance of these failures is the desperate onslaught made through the evolution theories of Darwin. The logical results of these views would be a mortal stab to revealed truth. They would entirely upset all the great doctrines of Scripture. They reject the Bible order of creation, the fall of man, the nature of sin, and the need of a Saviour. The advocates of this unbelief are haughty and dogmatic. The pope is not to be compared to them in infallibility. The lofty contempt in which they regard the unscientific Christian is withering. Scores of bulky volumes and innumerable magazine articles have been written, and its advocates have been invited to promulgate their views through the leading encyclopædias. They have a large following of believers and have shaken the faith even of ministers of the gospel. But their bold assertions and false logic have not passed unchallenged. To say nothing of the unanswerable arguments of eminent theologians like Dr. Charles Hodge, and Dr. William G. T. Shedd, famous scientists such as Agassiz, Pictet, Falconer, Forbes, Lyell, and Murchison have unanimously rejected evolution as being without proof.

Professor Virehow, the eminent German pathologist, who is a strong foe to Darwinism, recently gave it the following deadly thrust:—

"Since this theory of the origin of man made its first victorious mark, twenty years ago, we have sought for the intermediate stages which were supposed

to connect man with the apes; the proto-man is not yet discovered. At that time in Innsbruck, the prospect was, apparently, that the course of descent from ape to man would be re-constructed all at once. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. There is not upon the earth any absolutely unknown race of men. Every living race is still human. Even when in certain ones there is the peculiar ape-like projection of the skull in certain races, still we cannot on that account alone say that these men are ape-like. As regards the lake-dwellers, I have been able to submit to comparative examination nearly every single skull that has been found. The result has been, that there is not one like that, outside the boundaries of our present population. It can thus be demonstrated, that in the course of five thousand years no change of type worthy of mention has taken place."

St. George Mivart, one of the leading evolutionists of our day, in recent articles, has demonstrated the entire fallacy of Darwin's opinion that "natural selection" would account for evolution. Mr. Mivart denies that the "continuity of nature," upon which the Darwinites have depended so implicitly, has any existence. He says:—

"We deny the existence of this continuity, for in the first place there is an absolute break between the living world and the world devoid of life. About this scientific men are agreed. Those who affirm that though life does not arise from inorganic matter now, yet did so a long time ago, affirm that which is contrary to all the evidence we possess. There is another break in nature, namely, that which exists between merely sentient nature and rationality, and if so it is absolutely fatal to Darwin's doctrine of natural selection. In fact, he had no conception of what the human intellect, much as he exercised it, really is. Mr. Darwin attempted ideally to construct a world, but it was a world of insects and pigeons, apes, and curious plants; but man, as he lives and breathes, has no place in it."

Mr. Mivart, after effectually exploding the Darwinian theory as to evolution, endeavours to construct one of his own to account for it. He abruptly changes the field from physics to metaphysics, from the seen to the unseen. He avers that a dynamic immaterial principle, which pervades the human mind and other objects, accounts for evolution. He confesses that even this does not explain it, and makes the following fatal admission.

"We offer this explanation as the best attainable one, yet certainly not as one entirely satisfactory. The one consideration, however, which mars its completeness, is one which mars also the proof of evolution as a fact. It is the consideration that no actual process of evolution had yet been demonstrated to

have actually taken place. We are still quite unable to say that to our knowledge, and under our careful scientific observation, a new species has, in fact, been actually evolved."

This gives away the whole case. Science must be based upon verified facts, and here the leading evolutionist of the age admits that evolutionists have never been able to find in nature, or produce by endless artificial experiment, one single instance in support of their theory. For years they have ransacked menageries and museums; with the microscope they have examined vegetable and animal life in every country upon the globe, and have not discovered a solitary fact, not even a bug or microscopic germ, that bears evidence against its great Creator. The impress of the Creator is indelibly stamped upon His works. There is one fact to be noted about evolution, viz., that it is an appeal to the imagination, the credulity and ignorance of mankind. When called upon for facts in support of its claims, it has to confess that it has none to produce, and never had any.—*N. Y. Observer.*

NOT FOREIGN BUT HOME MISSIONS.

WE like the sentiment of the following paragraph, which is a summary of an address by the Rev. R. W. Hay, of Dacca:—

"He commenced by reading a part of the last chapter of Matthew, and commented upon the words 'Come' and 'Go,' which occur so often. The word 'missionary' (he said) does not belong to any class of Christians, and he did not like to be called a missionary, for that reason. It seems to be stuck like a label to particular Christians, as though they had special relationship to the heathen and to Jesus Christ. The word simply means one who is sent, and every Christian is a sent one. We must all of us realise that a missionary is sent by Jesus to those who do not yet know Him, and whose salvation will depend upon our faithful delivery of the message entrusted to us. He did not like the word 'foreign' missions. It means we Christians are at home in some particular part of the world, and that is not the true conception of the position of Christians in the world. Do not think of your part of the world as home and other parts as abroad. Recognise your duty towards the whole world, and seek from Him at what particular part you are individually sent."

When Christians keep in mind that they are only sojourners in the earth, no matter what part of it they are in, and that no one portion of it has any claims upon them above any other part, except that they are to work wherever they may be, the Gospel will have more freedom than it now has.

"ANGELS of God will flee from the house where there are unpleasant words, fretfulness and strife."

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.



ASK FOR THE GUIDE-BOOK.

Ask for the Guide-Book, the Bible from heav'n;
For our salvation its pages are giv'n;
If of a truth you are seeking the way,
Ask for the Guide-Book, believe, and obey.

Heed not the voices that bid you remain,
Heed not the false-guides who seek only gain;
Ask for the Guide-Book,—its teachings are true,—
Heeding it daily will carry you through.

Thousands are trav'ling in death's downward
way;

Few walk the path that is narrow to-day;
One ends in darkness, and one ends in light,—
One is the wrong way, and one is the right.

—F. E. Belden.

CHARTS AND GUIDE-BOOKS.

HAVE you ever travelled on the ocean?
Have you ever been tossed about by the
great waves for days and days with
never a sight of land? And have you
finally danced for joy as you safely
neared the long-looked for harbour,
where you could once more see the
faces of loved ones, and walk the shores
of your native land?

Have you ever watched the captain,
and wondered how he knew which way
to go, when there was not a tree or a
house or even a bit of land to be seen?
Why does he not get lost and go to
some far-off country instead of the one
he wishes to go to? When it gets dark
why does he not run upon an island, or
dash the ship to pieces on some great
rock?

Ah, it is because he has a chart and
a compass and the sun and stars to
guide him. Without something to
guide him he could not find the way
any better than you could.

Upon the chart is pictured out the
whole ocean,—its safe waters and its
unsafe waters, its islands and dangerous
rocks, its countries and harbours along
its shores. The compass shows him
which way is north and south and east
and west, and the sun and stars show
him in what part of the ocean he is.

What a dreadful thing it would be if
a captain should start out with a false
chart and a false compass! What if the
chart should say there were safe places,
where there were no safe places, and the
compass should point to the east or west

when it ought to point to the north!
Would you like to go on that voyage?
He might land you among bloodthirsty
savages, or take you where you would
be dashed to pieces on the cruel rocks,
or be frozen to death among the ice-
bergs, or come to some other frightful
end. When you go on an ocean voyage,
then, you need a good chart, and a good
compass, yes, and a good captain too,
for you could not guide your ship right,
even if you had the chart and compass.

Again: Would you like to journey
through the Alps, with a false guide-
book, where one wrong step might hurl
you hundreds and hundreds of feet
down a steep precipice? No, indeed!
and if you carefully followed a good
guide-book you would also secure a
trustworthy guide before you started
up the mountain, for though you should
see the right way, you could not go over
that dangerous road without help. You
would need to have a good strong guide
to take hold of your hand,—one who
had been over the road before and knew
all about it.

But stop and think a moment. Do
you not need a good chart and compass
and a good captain on your journey to
heaven, as much as you possibly could
in your journey on the ocean? Do you
not need a good guide-book and a trusty
guide, as much as you ever could in the
Alps?

I do not mean that you must cross
oceans and climb mountains to get to
heaven, but I do mean that you will
pass over places that are just as difficult
and just as dangerous. If you should
get into wrong ways or habits, and fall
into sin, it would be far more dangerous
than for you to get into a wrong road
on the mountains and fall into the ice
crevasses. If you did not get out of the
sin and back into the right way, you
would be lost not only for this life but
for the one to come.

Satan and the other evil angels who
were cast out of heaven because they
sinned, hate God and hate you. They
are all the time trying to lead you into
wicked paths where you will be de-
stroyed. They have placed public-houses,
gambling dens, and many other traps
and snares along your path, thinking
that if they do not catch you in one,
they surely will in another. If they
can get you into the habit of disobeying
your parents, they feel sure that it will
not be long until you will fall into some
other of their nets. If you could only
once see the many dangerous and slip-
pery pitfalls of sin that Satan has placed
on every side of you, you would see how
very much you need a good guide-
book and a trusty guide. Just as surely
as you try to go to heaven without a
strong and trusty guide,—one who
knows the right way because he has
been over it, one who knows how to
overcome Satan and keep out of his
snares,—just so surely you will be en-
tangled in some of his nets and be over-
come; for Satan is stronger than you.

Above all things be sure that you get
the *right* guide-book and the *right*
guide.

FALSE GUIDE-BOOKS IN INDIA.

SATAN has engaged many false guides
and has caused many false guide-books
to be written, which claim to show the
way to heaven. You will need to be
careful, for he has made his false guide-
books and charts appear as much like
the good ones as he can, so that people
will not be apt to notice the difference
until it is too late.

Thousands and thousands of the
people of India have taken these false
guide-books as their guides to heaven,
and that is the reason we find them to-
day in such a helpless, hopeless condi-
tion. They have been guided here and
there through the broad and crooked
by-paths of sin and death, but never
once into the straight and narrow path
of righteousness and life. We find
them no nearer heaven to-day than they
were before.

The guide-books used by millions of
Hindus in India are called the *Vedas*.
One is a sort of hymn-book, another a
chant or tune book, one a prayer-book,
and still another, partly verse and partly
prose, tells them what to do under all
sorts of circumstances. Then they have
other books with long names, one telling
specially the duties of the priests, an-
other the duties of the hermits, etc.

As all of these guide-books are said
to come from heaven, the Hindus fol-
low them very closely. But you can
see for yourself whether they are true
guide-books to heaven, or false guide-
books, whether they are leading the
Hindus nearer to God, or farther away
from God.

The hymns and prayers in these books
are not, as you would suppose, to be
sung and prayed to the God who cre-
ated heaven and earth and all things.
But they are all to false gods who can
neither hear nor help them. Many of
them are to the god of rain, and the
god of fire; others are to the storm gods,
and many, many other gods. In one of
the *Vedas* there are a hundred and four-
teen hymns, all in one part, addressed
to *Soma*, the juice of the "moon-plant"!

The Hindus are led not only to wor-
ship millions of false gods, but the
Vedas say that it is only when people
have been drinking a great deal of
strong drink that they are able to wor-
ship properly. So at the feasts which
they give to their gods their houses are
filled with drunken men and women.

Their worship consists mostly in gifts
of different animals. Thousands are
sometimes killed in one day around one
idol, until the blood runs in streams.
They even offered human beings to
their gods until the British Government
would not allow them to do it any more.
But they do not worship their gods be-
cause they love them, but because they
are afraid of them. They are led to be-

lieve that they will cause some dreadful thing to come upon them unless they offer them plenty of blood. They live in fear and dread all the time.

Their religion also leads them to treat their widows with the greatest cruelty, and they even burned them alive until the Government stopped it. But we shall speak more of some of these things at another time.

Another large class of people in India are called Mohammedans because they are following a guide by the name of Mohammed. He told them that his guide-book, the Koran, was given him from heaven. They therefore follow it very strictly. They can plainly see that the Vedas are false guide-books because they lead to false gods, but they cannot so readily see that the Koran and Traditions of Mohammed are false, because they teach the true God and some other things that are taught by the true guide-book. Satan has tried to get them to appear as nearly like the good guide-book as he can, but by noticing them carefully we who have seen the true guide-book can see that the most important directions in the whole journey are left out. No wonder, then, that the poor people who follow them the most faithfully become disappointed and are often in utter despair, for they find neither God nor heaven.

We know that there is only one Way and one Door to God and heaven. But the Koran says to the poor Mohammedan, "There is no door there, there is no door there!" and leads them around by another way. So although some of them have spent their whole lives wandering around trying to find the door to happiness and God, they have never found it. If they do not learn of the true way soon, they will be led into the lake of fire instead of into heaven. That is where every one of Satan's false ways lead to. What a cunning old liar Satan is! He has caused this false guide-book to appear so nearly like the true that many millions of people have been deceived by it. And it is said to-day that more people follow the Koran than follow the true guide-book.

The Koran says, "There is no God but one, and Mohammed is His prophet," that God has no Son, and that Jesus was never crucified, but was just a prophet like other prophets. Mohammed is said to be a greater prophet than Jesus.

Mohammedans must pray five times a day, at sunrise, noon, afternoon, sunset, and late evening. But on Friday their prayers must be said in the mosque, that is, the prayers of the men; the women are never allowed to enter a mosque. When they pray they must always turn their faces toward Mecca, the place where Mohammed was born and where their sacred temple is. All their prayers are in Arabic, a language which very few of them can understand.

They therefore do not know what they are praying about! Do you think

such prayers can do them much good? They must always wash before they pray, if not with water, then with clean sand. "Besides learning the words of their prayers, the children have to learn a great deal about how they are to stand when they pray, how to clasp their hands, and throw themselves down on the ground, and count beads, etc."

The Mohammedans are led to treat the women "even more cruelly than the Hindus, and keep the ladies more closely shut up." The Koran tells them to fight for their religion, and Mohammed

men, said his five prayers every day, also a prayer in the night, in the very early morning, and at dawn, and was always repeating the Mohammedan confession of faith. He often spent half the night in silence at a tomb," and finally he left the rest of the world and went into the lonely jungles. Step by step he travelled 2,588 miles "in search only of God." But the false guide-book was leading him in the wrong way and he could not find Him, and Mohammed had said that he must not look into the true guide-book. He washed



THE TRUE GUIDE-BOOK.

taught that it was right to kill those who did not believe as they did. They may each have four wives, while Mohammed had fourteen or fifteen. The Koran also says that everybody should make at least one pilgrimage to Mecca.

One Mohammedan named Imaduddin learned the whole Koran and all the Mohammedan laws and traditions, so anxious was he to find God and happiness. But it did him no good. Then he became a fakir "living apart from men, talking but little, eating little, afflicting his body and keeping awake nights. He sat on the graves of holy

in a stream, sat in a particular manner on one knee for twelve days, and repeated aloud a certain prayer thirty times every day. He ate nothing but unsalted barley bread made with his own hands, and fasted entirely during the day. He remained barefooted, and did not touch any man, nor—except at an appointed time—speak to anyone. During these twelve days he wrote the name of God upon paper 125,000 times, cut out each word separately with scissors, wrapped it in a little ball of flour and fed the fishes with it, in the way his books said. Half of the night he kept

awake and in his thoughts wrote the name of God upon his heart. Poor man! he had gone everywhere the Mohammedan guide-books had told him to go, and had done everything that they had told him to do, and he was no nearer God or happiness than when he began, and was so ill and weak that he "could not hold himself up against the wind." But, thank God, he finally got hold of a true Guide-Book, and it was not long till he had found God. He is now full of peace and comfort and joy!

The Parsees, or fire-worshippers, follow a false guide-book called the *Avesta*. The Jains have false guide-books called *Yogas* and *Purānas*, the Sikhs follow the *Granth*, and other classes still other guide-books which we have not time even to mention.

No wonder that the people of India are not in the right way, and are in the "gall of bitterness and the bond of iniquity." It is because they are following false guides and false guide-books.

THE TRUE GUIDE-BOOK AND GUIDE.

MY DEAR YOUNG FRIEND, there is no need of your wandering round all your life, like the Hindu or Mohammedan, in a hopeless search for God and happiness. You may find Him now, and you may also find happiness such as this world cannot give and cannot take away,—if you follow the Holy Bible, the true Guide-Book.

"How do you *know* it is the true Guide-Book?" you say.

I know it just the same way that you know when you have a good apple:—I have tasted and seen that it is good; I have tried it, and it is just what it professes to be; I have followed it, and it leads me just where it says it will; I have tried Jesus, the true Guide whom it recommends, and I find Him all that heart can wish; I find that He *fully satisfies*; I find that He knows every step of the way, has been over it before, and knows exactly how I feel and just what help I need. He is so gentle, so good, so loving, and so kind. He not only knows how to help me, but He has *power* to help me, for He made the heavens and earth out of nothing, and by His word stilled the stormy waters of Galilee, and He resisted Satan until he fled from Him.

I first tried to follow the Guide-Book without the Guide, but I found that that was impossible. Although it seemed to tell so plainly where to go and just what to do to find God and heaven, I found no power in myself to follow it, and no power in it to lead me. As long as I refused to follow its advice about the Guide, I found the Guide-Book of no help to me at all. But as soon as I acknowledged that I could not do it myself and accepted Jesus as my Guide, the Bible became like a lamp to my feet and a light to my path, because it is always light where Jesus is.

I just told Him that I was tired of

sin and following Satan, and wanted *Him* to lead me. Then I studied the Guide-Book, and His life and power came into my heart with the words, until I was able to do what it said; and yet not I, but Jesus, my Guide, that lived in me. And I find that just as long as I carefully study my Guide-Book and allow Jesus to be my Guide, I do not lose my way, but each day brings me nearer and nearer to heaven.

Do you see why it is so necessary to come to Jesus? He Himself says that it is because He is the only Way and the only Door to God and heaven. So of course we cannot get there unless we come to Him any more than we could get into a room unless we went to the door. That is the reason the Mohammedan cannot find God. He is following a guide-book that does not tell him where the true Door is. You remember the Koran says that Jesus is only a man and was not crucified to open a way from us to His Father.

Although we have the true Guide-Book, it is just as necessary for us to go to the Door as it is for the children of India. When we have found the right Door then God can use us to show others the right way. But how can we show others what we do not know ourselves?

Your Bible is worth more to you than all the other books in the world, for it is the only true Guide-Book to righteousness, happiness, and heaven.

But remember that you can have a Bible on your table, another in your bookshelves, and still another in your pocket, and it never can lead you a step towards heaven until you love it, and study it, and do as it says. And you cannot do one thing that it says without Jesus the Captain, the powerful and loving Guide. He is no respecter of persons. He is just as willing to help you as He is to help me.

SEA fowls' eggs have one remarkable peculiarity—they are nearly conical in form, broad at the base, and sharp at the point, so that they will roll only in a circle. They are sometimes laid on the bare edges of high rocks, from which they would almost surely roll off save for this happy provision of nature.

Interesting Items.

—The average supply of fish at Billingsgate Market is 10,000 tons a month.

—London has 139 breweries, and London brewers use yearly some 11,000,000 bushels of grain in the manufacture of beer.

—Union Chapel, Islington, has one of the largest Sunday-schools in London. There are over 3,000 children, with 304 teachers.

—Tremont Temple, the famous Baptist Church in Boston, Mass., U.S.A., was totally destroyed by fire on Sunday morning, March 19.

—Bomb throwing is becoming quite a regular thing in Rome, one being exploded in some public place every few days. Much uneasiness is naturally resulting therefrom.

—Love cannot live without action, and every act increases, strengthens, and extends it.

—Mr. Carlisle, Secretary of the Treasury at Washington, has announced his intention to enforce the Chinese Exclusion Act, forbidding the entrance of Chinese immigrants into United States territory.

—Japan is becoming a formidable rival to England in the matter of cotton-spinning. The Japanese cotton-spinners are exporting largely to China, their nearness to which gives them an enormous advantage.

—Another severe tornado has visited the Mississippi Valley. Eighteen deaths are known to have been caused by it, and hundreds of persons were injured. The damage to property is estimated at 2,000,000 dollars.

—The term "tabby cat" is derived from Atab, a famous street in Bagdad, inhabited by the manufacturers of silken stuff called "atibi," or "taffety." This stuff is woven with wavy markings of watered silk resembling a "tabby" cat's coat.

—According to the latest report of the Russian Central Statistical Society, the total population of European Russia, including Finland, Russian Poland, and Cis-Caucasia, now reaches 102,000,000. Of these only 12,000,000 live in towns. Only eleven towns possess a population exceeding 100,000.

—The Austrian War Office has received a telegram to the effect that trials have been made at Mannheim of a bullet-proof uniform cloth, the invention of an inhabitant of the town. The trials are said to have been entirely satisfactory. Bullets fired at a very short range failed to penetrate the cloth.

—A man made a mild attack upon King Humbert, of Italy, March 25. The missile thrown proved to be nothing but a ball of earth wrapped in paper. The man declared that he intended to insult the King because he declined to effect a reconciliation with the Pope. The aggressor was declared insane.

—Some time ago the Waldenses who inhabit the Italian side of the Cottian Alps sent a delegate to the United States to inquire into the prospects for settlers in North Carolina. Their report was favourable, and it is announced that 2,000 Waldenses will leave their historic valleys, and settle in America.

—In Russian Ministerial circles plans for the partial abolition of the passport system are being discussed. It is proposed to begin with the abolition of passports to village women who may be living in towns. As women do not pay taxes, their whereabouts is not a matter of importance to the village authorities.

—A disastrous hurricane passed over the New Hebrides Islands and New Caledonia on March 6. The storm was the worst ever known in those latitudes. It raged without intermission for three entire days, and the rainfall was extraordinary. Villages and plantations were destroyed, and a number of ships were driven ashore. There was considerable loss of life, and immense loss of property.

—The *China Mail* of February 7 gives particulars of intense and extraordinary cold weather in the Southern part of the Chinese Empire. Great numbers of the poor people froze to death. The charitable institutions found their stocks of coffins held in readiness to assist the poor speedily exhausted, and carpenters had to work extra hours to supply the demand, so great was the mortality because of the cold.

—Mr. John Branson, of Philadelphia, has informed the agent of the White Star Company in New York that he has had a spirit message revealing to him the fact that ten of the crew of the steamer *Naronic* have been lost, and that the vessel has stranded on the rocks 100 miles north of where one of the boats was passed by the steamer *Covenry*. The *Naronic*, he added, would be found to be a total wreck, but her cargo, machinery, and engines would be saved.

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THE PRESENT TRUTH.

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

LONDON, APRIL 6, 1893.

THE high position which the Pope of Rome assumes for himself may be seen in the fact that it is a question whether or not he will consent to receive Emperor William, of Germany, on his proposed visit to Rome. He will not receive the Emperor unless a certain ceremonial is observed. The Pope regards himself as greater than any king or emperor, and the worst of it is that most of them tamely acknowledge his arrogant pretensions.

At the town of Northwich, on the 28th ult., a number of tobacconists, sweet sellers, newspaper venders, and others, were summoned by the Chief Constable of Cheshire, at the instance of the Northwich Local Board, for offences under the Lord's Day Act. After a lengthy hearing, one of the number, a tobacconist, was fined 2s. 6d. "as a warning," and the others were dismissed. Two men arrested for selling newspapers got off on a technicality. It was stated, however, that they would "probably be summoned again for hawking or crying newspapers on the Sabbath."

FROM the *Echo* of March 29th we clip the following:—

"The legislators of the Isle of Man are very much averse to Sunday trading. At yesterday's meeting of the House of Keys a clause was introduced into the Local Government Bill prohibiting the sale or exposure for sale of merchandise, food, or newspapers on Sundays, under a penalty of 40s. for each offence. Milk dealers, and chemists selling medicines are excluded. The proposer said that the clause was specially aimed at the sale of newspapers and oysters in the streets and shops on Sundays. A member suggested that travelling by boat, railway, or car on Sundays should be prohibited. After a long discussion, the clause was passed by a large majority."

A MEETING was recently held in Exeter Hall for the purpose of censuring the Indian missionaries, because in the Decennial Conference they did not pass a vote of condemnation on the Government. The *Christian Commonwealth* says that the only speaker who aroused any enthusiasm was Hugh Price Hughes, and that "the applause was prolonged and vociferous" when he declared that "the House of Commons will lie in the hollow of Christian hands when we give up quarrelling with one another, and unanimously quarrel with the devil."

This statement, together with the applause with which it was received, shows what is becoming more and more the popular idea of Christianity. It is that "the church" should control the Government, and be able to manipulate Parliaments and Legislatures. If Christian-

ity means the doctrine of Christ, then that is not Christianity; for Christ countenanced no such thing. There is no more solemn and imperative duty resting upon Christians, than to declare and demonstrate that dabbling in politics and controlling Legislatures is not Christianity. The Gospel is "the power of God to every one that believeth." It is God's power, instead of human power; it deals with individuals instead of masses; and it reveals the righteousness of God to faith, and not to force.

THE officers of the United States Government seem to be determined to furnish a practical commentary on the recent Supreme Court decision that the United States is a Christian Nation. For example read the following statement as to how the Collector of the port of San Francisco intends to enforce the Geary Chinese Exclusion Act, as soon as it goes into effect on May 5th:—

"The Collector, however, has made all plans for the biggest round-up of Chinese on that May morning ever seen in this country. By hiring a large force he will arrest simultaneously several thousand Chinese. Those found without passports will be bundled into express waggons with their baggage and taken to the wharf. There four tugs will convey them to Goat Island, in the bay, opposite San Francisco, and three miles away, where temporary buildings will be erected to shelter them till they can be shipped on the China steamers. The tugs will be provided with an armed guard, and a tug filled with crack rifle shots will patrol around the island. In this way it is estimated that 20,000 Chinese may be comfortably housed on the island at small expense."

If any one questions the Christianity of all this, the officers have only to refer him to the decision of the Supreme Court.

IN the United States the churches already have such a control of Congress that the members dare not vote contrary to their wishes. We have already noted the enthusiastic and vociferous applause that greeted the statement of Hugh Price Hughes in regard to the House of Commons being held in the hollow of Christian hands. Now it seems that in Australia the same thing is proposed. From the New Zealand *Herald* we learn that in Victoria, "All the Protestant bodies have united in organising a representative body to be called the Council of Churches in Victoria. Each church is represented in proportion to its members, and the work the Council has taken in hand is to review the various political measures as they are brought forward, and judge them by a moral standard. If they decide that any proposed measure is 'morally right,' the churches will support it. If they decide that it is wrong, then the churches will oppose it with all their united strength."

The writer thinks that adversity is bringing the Protestant churches to their senses, so that they will henceforth not leave the Roman Catholic Church a monopoly of politics, and that the result

will be to restore the lost influence of the church. Yes, it will restore to the church the influence that it had in the days of Constantine and the Dark Ages, and it will take from the church the last vestige of Spiritual power. And Roman Catholicism will be the gainer, for ecclesiastical interference in politics is essentially Roman, whether engaged in by professed Protestants or not.

A FEW days ago the Pope gave a private audience to a Mr. Moriarty, who had with him a phonograph, by means of which he delivered a congratulatory address on the occasion of the episcopal jubilee. Messages were delivered by it also from the late Cardinal Manning, and from Cardinal Gibbons, Archbishop of Baltimore. Mr. Moriarty begged that the Pope would speak into the phonograph a message to the American people, to be delivered at the opening of the Exposition in Chicago. Accordingly the Pope spoke into the phonograph, and then said: "I hand you this message. Guard it carefully, for it is the expression of my love for all the people of the United States. I wish you to deliver it with your own hand to the President." The message, which is in Latin, will not be made public until it is reproduced in America. This will undoubtedly prove a great attraction.

UNDER the heading, "Jesus, King of London," the *Christian World* of March 9 gives a brief *resumé* of the sermon by Mr. R. F. Horton on the previous Sunday evening, at Lyndhurst Road Chapel, Hampstead. Like most of the popular sermons of the present day, it was addressed to workingmen, and was interrupted more than once by cheering. "It was an interesting fact, he concluded, that there had never been a Duke or Count, or Lord of London. Let them explain to the rich and poor what Jesus really means, and then some day; by a vast unanimous election, they would make Jesus Christ King, Lord of London."

Has the character of our Lord changed? When He was here on earth He was once offered the lordship of the whole earth, and His indignant reply was "Get thee hence, Satan"; and still later when He saw that the people were determined to make Him king, He at once departed from them. It is strange that men cannot see that the kingdom of Christ can never come by force of arms nor by votes. A kingdom received in that way would be after all nothing but a government by the people, and not the kingdom of Christ.

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