

THE Present Truth.

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

Vol. 9.

LONDON, THURSDAY, SEPTEMBER 7, 1893.

No. 23.

The Present Truth.

PUBLISHED WEEKLY BY

The International Tract Society,
PRICE ONE PENNY.

Annual Subscription Rates:

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

FOR COUNTRIES OUTSIDE THE POSTAL
UNION EXTRA POSTAGE IS ADDED.

Make all Orders and Cheques payable to The Inter-
national Tract Society, 59, Paternoster Row, London, E.C.
EDITORIAL COMMUNICATIONS TO BE SENT TO
451, HOLLOWAY ROAD, N.

"GOD so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

THIS does not mean to imply that Christ was arbitrarily sent by the Father. The Father and the Son are one, and therefore the love of God and the love of Christ are the same. The Apostle Paul wrote: "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

THE Father did not send the Son as one would send another on an unpleasant errand; neither did the Son go of Himself, in order to appease the wrath of God, as if His wounded feelings demanded a sacrifice. The Son is in the Father, and the Father is in the Son (John xiv. 10), and therefore the sacrifice of one is the sacrifice of the other. "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19.

NAY, more, it is even plainly stated that God gave Himself for man. To the elders of the church at Ephesus, the Apostle Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath

purchased with His own blood." Acts xx. 28. How could He shed His blood for man? we ask. Only God knows, and He cannot explain it to man, for no human mind could understand it. Only Divinity can comprehend Divinity. The death of Divinity for the life of humanity, is "the mystery of God."

THE Lord says to man, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. xliii. 25. There was nothing about man that was of any value, nevertheless God loved him, and love always clothes the object of affection with the qualities that it delights in. Moreover love can never be satisfied except with the possession of its object. We often hear about one who loves another so much that it seems as though he could not live without the loved one; but God actually had such love. He could not live without man, so great was His love, and so He died for him. "Behold, what manner of love the Father hath bestowed upon us!"

"THE Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. xxxi. 3. That is love that will not easily be repulsed. "I have spread out My hands all the day unto a rebellious people." Isa. lxxv. 2. Though often rejected, He still woos sinful men, seeking to draw them to Himself. There is a void in the heart of God that can be filled only with the love of man. The lover in fancy clothes the object of his affection with all charms and graces, but the Lord does so really to His people, for whom He gave Himself. His love will transform them, and clothe them with the beauty of His own righteousness. "So shall the King greatly desire thy beauty." Ps. xlv. 11. "He will save, He will

rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. iii. 17.

SELF-SATISFIED.

THE world is full of people who are self-satisfied; people who, like the self-righteous Pharisee, thank God—or themselves—that they are not as other men are—the sinful publicans around them—who steal, and lie, and cheat, and do things that are vain and wicked. They are a respectable class of people—very much so. No one ever finds occasion to charge them with any breach of propriety. They are just "about right"; not quite so, for they are aware of some little failings—not very noticeable—that still cling to them from past weaknesses; but that is nothing, for they are going to do better directly, and then everything will be all right. There are some things about them that they wish were a little different, but on the whole they are fairly well satisfied.

But what does God say of this class? How much satisfaction does he feel over their lives? We learn from the words of Christ, spoken to the chief priests and elders—those who thought themselves to be righteous: "Verily I say unto you, that the publicans and the harlots go into the kingdom of heaven before you." Matt. xxi. 31. Instead of being nearest, as they thought, to the kingdom, they were the very farthest from it; and so it is with every soul that feels no need of Christ. Jesus said, "I am not come to call the righteous, but sinners to repentance." They who consider themselves to be whole do not feel the need of a physician. And until they feel their need, they cannot be reached by the great Physician, who alone is able to restore the soul.

The apostle Paul, in his letter to Timothy, has left us a testimony on this point. He says, "This is a faith-

ful 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. Did not Paul make some mistake here? Did he not mean to say, "of whom I *was* chief"? having in mind the time when he was Saul of Tarsus, the persecutor of the church? No; he meant just what he said: "Christ Jesus came into the world to save sinners, of whom I *am* chief"; and this was written by him thirty years after he had become the faithful apostle of Christ, and had laboured for his Master with a zeal and devotedness that could hardly be surpassed. He spoke from no motive of false modesty; he felt that he was, then, the chief of sinners. That was the amount of self-satisfaction which he possessed. Where, then, has any man a warrant for possessing more?

Reader, has the above text always brought to your mind simply the Apostle Paul? If so, you have been giving to him what belongs to yourself. The pronoun "I" does not mean the Apostle Paul when you read it; but it means you. And it is still "a faithful saying, and worthy of all acceptance." Therefore accept it, confess its truth, and let all your self-satisfaction go. Then God will look upon you with satisfaction, and count you righteous through Him who knew no sin, and by whose blood the chief of sinners may obtain an abundant pardon.

SUCCESSFUL SEEKING.

THE life of man is a continual seeking. There is implanted in his very nature a longing for something better, a reaching out for something more than he has yet attained. But the result is always more or less disappointing; he is never satisfied. If he gains that which he sought,—wealth, fame, position,—it is only to discover that he wanted twice as much of it as he got. One drink from the intoxicating cup of worldly success only increases the thirst for more. And as a conviction of this fact forces itself upon the minds of men, they settle down to the belief that life is only a continual striving after the unattainable, and that lasting peace and satisfaction are things to be contemplated and longed for, but never realised.

All this is the result of sin. With Adam, in his innocence, it was not so. He had the same longing and reaching out for higher things that his descendants have always had, but it was not a longing that brought restlessness and

discontent. It was one that could find satisfaction. In the garden of Eden Adam walked and talked with God, and the desires of his heart were only the means by which he was led constantly upward to the attainment of clearer and broader views of infinite majesty, goodness, and truth, which filled his soul with the peace of perfect satisfaction.

But with man's fall, there came a change. The longing for something beyond him still remained, but, separated from God, and with a mind darkened by sin, he no longer understood how to satisfy it. He began to devise ways of his own, and to reach out after the illusions of a perverted imagination. "Lo, this have I found," says the wise man, "that God hath made man upright, but they have sought out many inventions." Eccl. vii. 29. Their inventions have not added to their peace and happiness, but only plunged them deeper into the mire of restlessness and want. They have brought man down from his uprightness, without which happiness and peace cannot be felt. And so we see men to-day seeking, in a hundred selfish and sinful ways, through the wicked inventions that have been sought out to gratify carnal desires, for that which will satisfy their longings; and we see them becoming tired of the search, and seriously questioning whether life be worth the living, and in many sad cases arriving at a negative conclusion. They do not know what they want. True wisdom is hid from their eyes, and their minds are bent on realising the foolish ambitions of a perverted heart. It is a vain task, and brings only sorrow and vexation of spirit.

True wisdom is the fear of the Lord. It is to turn from the ways and devices of men, and seek the ways of God. It is to pray with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." The desires of a perverted heart can never be satisfied, any more than can the appetite of the drunkard; but the clean heart can even now find that which it seeks, as it did when man was perfect. The renewed heart can commune with God, as did Adam in the garden of Eden. The longing which it feels is for the courts and the presence of God. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" "My soul longeth, yea, even

fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Ps. xlii. 2; lxxxiv. 2. Nor does it thirst and cry out in vain; for "the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. lxxxiv. 11. And the Saviour said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. v. 6.

Communion with God brings rest and peace. Yea, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." The psalmist understood well the requisites of a peaceful and satisfied existence here below, and His words are full of this knowledge. "O satisfy us early with Thy mercy, that we may be glad and rejoice all our days." "Trust in the Lord, and do good; so shalt Thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart." "O taste, and see that the Lord is good; blessed is the man that trusteth in Him." Ps. xc. 14; xxxvii. 3, 4; xxxiv. 8.

THE DAY OF REST.

THE editor of the *Shorthand Temperance News* (Belfast) has sent us a kindly letter, of which the following is a copy, with the exception of the omission of a personal explanation at the close:—

Allow me to offer an humble suggestion to obviate the difficulty experienced on such a momentous, vital, and burning question as the observance of the Lord's Day. It might facilitate the clearer exposition of God's written word on the subject, if I were to quote some passages; "and rested the seventh day." Ex. xx. 11. Lev. xix. 30; xxvi. 2 show that it was more than a rest the Sabbath was made for; to reverence God's sanctuary; to show in deed and truth that God was the Lord, the ruler and maker of the universe. We ought therefore to know that "some" regular rest was observed heretofore. Under the new dispensation manners and customs have completely changed. The Jews kept, we know, the "seventh" day, and yet after all, were they found on the right side—honouring their Lord and Master, who redeemed them from sin and wickedness, and the power and snare of the Evil One? Facing that indisputable fact in this nineteenth century, can we not lay a higher claim on the first day of the week as being the Christian Sabbath, free from the contaminating influences of such displeasing recollections in the history of the world, and raise our Ebenezer to Him who washed us in His own blood, and made us whiter than snow, on this very day of the week which Christians have since observed as the day appointed wherein to worship, praise, and magnify God, the King of kings, and the Lord of lords? Is there one single argument to the contrary whereby we can change a custom which has stood the test for centuries?

Until I find a church or sect, established on more high and deep-rooted principles of practical religion, I shall continue in my assertion (although

I do not say that anybody is wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as *one whole day out of the seven*, and it is only right we should give the first fruits of our labours unto the Lord, when we give the first day of the week upon which we enter in labouring for the bread that perisheth.

Yours sincerely,

ROBERT M'MASTER,

Editor "The Shorthand Temperance News."
Belfast, August 18, 1893.

We are always glad to receive communications upon any subject treated of in PRESENT TRUTH. Our only desire is for the truth, and so we welcome anything that has truth for its object, and pray for grace rightly to receive all criticism; and believing that others are as desirous for truth as we are, we take it that they will be pleased if we reason with them out of the Scriptures. Let it be understood always that man is to live "by every word that proceedeth out of the mouth of God"; and that as His word contains everything necessary to make a man "wise unto salvation," and to make him "perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15-17) everything that has not the express warrant of His word, is sin. To do that which God has not commanded is sin, the same as not to do that which He has commanded.

Our friend well says that the matter of the day of rest is a "momentous, vital, and burning question;" but, fortunately, there is no difficulty connected with it, provided one is determined to abide by the word of God. It is so very clear that a child can understand it as well as a philosopher. Let us read some of the things that it says.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 8-11.

Following the record of the six days of creation, come these words: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His

work which God created and made." Gen. ii. 1-3.

There we have the whole story. "The seventh day is the Sabbath." It was made the Sabbath by the Lord's resting on it. After He had rested on it, He blessed it; that provided the blessing which the Sabbath brings to man. And He sanctified the seventh day. In Ex. xix. 23 we read: "And Moses said unto the Lord, the people cannot come up to Mount Sinai; for Thou chargedst us, saying, Set bounds about the mount, and sanctify it." Also we read in Joshua xx. 7 that "they appointed Kedesh in Galilee," and certain other cities to be cities of refuge. The Revised Version has "set apart" in the place of "appointed," and the margin of both versions gives "sanctified" as an equivalent. Therefore when we read that God "sanctified" the seventh day as the Sabbath, we know that He appointed it, or set it apart, to be kept holy by man.

THE SABBATH DAY DEFINITE.

ALTHOUGH this matter has recently been set forth in these pages, it may be well to recur to it again. Our friend says, referring to the common practice of Sunday observance: "I shall continue in my assertion (although I do not say that anybody is wrong) that we are keeping the day appointed, according to the teachings of the Scriptures, as *one whole day out of the seven*." But he has overlooked the fact that the Scriptures nowhere say anything about "one whole day out of the seven." It says, "*the seventh day*." It is true that the seventh day is "one whole day out of the seven," but it must be remembered that there are six whole days out of the seven, that are not the seventh day. The Bible has not left any room for doubt as to which particular whole day out of the seven, shall be observed. It says "the seventh day is the Sabbath of the Lord thy God"; and the seventh day is not the first day.

Shall we repeat the substance of an illustration given in a previous number? Here are seven coins lying in a row on the table. The first six are pennies, but the seventh is a sovereign. The man who owns the coins tells my friend and me that we may have the seventh coin. Will my friend tell me that the man has kindly given us one-seventh of the coins? and will he choose the first? Indeed, he would not; for while the first coin is truly one-seventh of the entire number, it is not *the seventh*; and in a question of a

sovereign against a penny, it is worth while to be exact. But can anybody say that in choosing the sovereign we selfishly strained a point? Certainly not; for when the sovereign was the last of the seven coins, and we were told to take *the seventh*, there was nothing else for us to do.

The case is the same with the Sabbath. There are seven days in the week. God has rested upon the seventh day, and has blessed and sanctified it. He calls it His Sabbath, and tells us to keep it holy. Can we obey Him by selecting some other day, and saying that it makes no difference, provided we keep one whole day out of the seven? Let the reader who has decided in the case of the pennies and the sovereign, answer for himself.

The circumstances at the time that the law was spoken from Sinai, show clearly that the commandment refers to a certain, definite day. The fourth commandment did not introduce a new thing. The Sabbath was well known before the commandment was spoken. More than a month before, God had given the Israelites a test in regard to the Sabbath. See Ex. xvi. They were in need of food, and He gave them manna. It fell six days in the week; each morning they were to gather enough for that day's use, but were not to try to keep any until the next day; if they did, it spoiled. On the Sabbath none fell, but on the sixth day twice as much fell as usual, and on that day they were to gather enough for use on the Sabbath. Although the manna would not keep over night at any other time, it was fresh and good Sabbath morning, after having been kept over the sixth day night.

This was going on when the law was given, so that when God said "Remember the Sabbath day to keep it holy," nobody could have the slightest doubt as to what day it was. And the Jews never had any doubt about it. They often broke it, but they knew when it came. There is nothing in this world more clearly defined than the Sabbath day. It is the seventh day,—the day immediately preceding the first day of the week.

SABBATH IN THE NEW DISPENSATION.

THIS is a subject which the theologians have succeeded in enveloping in almost complete obscurity. It is almost impossible for people to read the Bible except through the fog of theological terms that they have heard from childhood, and consequently it is no wonder that they get perplexed,

Here is where a child has the advantage of a man. Not knowing anything about theological terms and definitions, the child takes the Bible just as it reads, and finds no difficulty, provided he does not have somebody at his elbow to suggest difficulties that do not exist.

In our friend's letter we read, "Under the new dispensation, manners and customs have completely changed." Let us investigate this. We read, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17. What is it that is changed in the "new dispensation?" It is the man. What is the change?—Simply this, that whereas before all things were of self, now all things are of God. But the Sabbath is of God, for the commandment says, "The seventh day is the Sabbath of the Lord thy God." Therefore the Sabbath is one of the things that pertain to the "Christian dispensation." We shall see a little later on, that Sabbath keeping is not found in the "old dispensation." Only the man who is in Christ, keeps the Sabbath.

Again we read: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared] that we should walk in them." Eph. ii. 10. God makes a man a new creature in Christ, making old things—the old man, the body of sin—pass away, so that the new man may walk in the ways that God has prepared. One of these good ways is the Sabbath of the Lord, for in the new creation, "all things are of God."

It is a common idea that the "new dispensation" began at the resurrection of Christ, or at Pentecost. Then it is supposed that the new order of things was introduced, and old things passed away. But if that were so, what about Jesus Christ? His earthly ministry was all before the resurrection, closing with the crucifixion. Is His life to be left out of the "new dispensation?" If this is what theology gives us, we will choose the "old dispensation" with Christ, rather than the "new dispensation" without Him.

The Scripture tells us that we are "saved by His life." Rom. v. 10. He is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. Therefore His life that saves us is identical with the life that He lived on earth for thirty-three years. He Himself said, "I have kept My Father's commandments." John xv. 10. Jesus recog-

nised the seventh-day Sabbath, and kept it, claiming for Himself the honour of being its Lord. Therefore Sabbath-keeping "according to the commandment" is part of His life, by which we are to be saved.

After Jesus had died upon the cross, His body was taken down, and laid in a sepulchre, for "that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke xxiii. 54-56; xxiv. 1. Here we learn that the Sabbath came between the preparation day and the first day of the week.

In Mark we learn the same thing, only he specifies a little more closely, saying that it was "when the Sabbath was past," that they came to the sepulchre very early in the morning of the first day of the week. Mark xvi. 1, 2.

But Matthew is still more explicit. He writes: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. xxviii. 1.

This shows that the first day of the week immediately followed the Sabbath; but the Sabbath was all *past* before the first day of the week began. Although they came "very early in the morning the first day of the week," there was no Sabbath there. They could not have found it if they had been looking for it; but they were not looking for it, because they had kept it the day before, "according to the commandment."

This was after the resurrection of Christ. It will not do to say that the disciples had not yet learned of the change in the day, for be it remembered that these Gospels were written years after the event, and if there was ever to be any change in the Sabbath the disciples would have known it by that time; but they do not give a hint of any such change. Moreover the language is inspired by the Holy Spirit. Therefore we find that many years after the resurrection, the Holy Spirit inspired the statement that the day immediately preceding the first day of the week, is the Sabbath "according to the commandment." And this is written for all time; therefore the

seventh day of the week is still the Sabbath according to the commandment. And the commandment is the same now as when it was given, for "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17. Therefore the seventh day of the week is the Sabbath of the "new dispensation."

THE "TWO DISPENSATIONS."

CHRIST is the "Lamb that hath been slain from the foundation of the world." Rev. xiii. 8, R. V. We are redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world." 1 Pet. i. 19, 20.

Ever since the foundation of the world, men have had "redemption through His blood, even the forgiveness of sins." Col. i. 14. It is through "faith in His blood" that righteousness is declared. Rom. iii. 24, 25. Now "by faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous." Heb. xi. 4. So we see that "the blood of His cross" was available for righteousness and peace as soon as there was sin in the world. He is the propitiation "for the sins of the whole world," not merely for a certain age of the world.

But as surely as Christ was slain from the foundation of the world, He was raised from the dead from the foundation of the world; for He saves men by His life. Therefore the "Christian dispensation" began for man as soon, at least, as the fall. There are indeed, two dispensations, a dispensation of sin and death, and a dispensation of righteousness and life, but these two dispensations have run parallel from the fall. God deals with men as individuals, and not as nations, nor according to the century in which they live. No matter what the period of the world's history, a man can at any time pass from the old dispensation into the new. It is when men know Christ after the Spirit, that "old things are passed away," and "all things are become new;" but Moses "endured, as seeing Him who is invisible" (Heb. xi. 27), and therefore Moses was in the new dispensation.

In 2 Cor. iii. 5-18 we have this matter of the two dispensations clearly set forth. We will quote it from Dr. Young's Literal Translation, putting in brackets some of the renderings of the Revised Version; so that the reader, having the common version

before him, can have the benefit of three renderings:—

“Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also made us sufficient to be ministrants of a new covenant, not of letter but of Spirit, for the letter doth kill, and the Spirit doth make alive. And if the ministration of the death, in letters engraved in stones, came in glory, so that the sons of Israel were not able to look steadfastly to the face of Moses, because of the glory of His face, which was being made useless [was passing away], how shall the ministration of the Spirit not be more in glory? for if the ministration of the condemnation is glory, much more doth the ministration of the righteousness abound in glory; for also even that which hath been glorious, hath not been glorious in this respect, because of the superior glory; for if that which is being made useless is through glory, much more that which is remaining is in glory. Having then such hope, we use much freedom of speech, and are not as Moses, who was putting a vail upon his own face, for the sons of Israel not steadfastly to look to the end of that which is being made useless [was passing away]; but their minds were hardened, for unto this day the same vail at the reading of the old covenant doth remain unwithdrawn,—which in Christ is being made useless [which vail is done away in Christ],—but till to-day, when Moses is read, a vail upon their heart doth lie, and whenever they may turn to the Lord, the vail is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty; and we all with unveiled face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.”

The reference here is to the circumstances attending the giving and receiving of the law, from Sinai. Read Ex. xxxiv. 29–35, and you will see that when Moses came down from the mount, where he had been talking with God, his face shone. Although he did not know that his face shone, the children of Israel could not look upon its dazzling brightness. So while he talked with them, he put a vail upon his face, but he took it off when he went into the presence of the Lord. While the people could not look upon the reflected glory of God, in the face of Moses, he could go with unveiled face into the presence of God Himself.

And there were others who did the same, for we read:—

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of Israel He laid not His hand; and they saw God, and did eat and drink.” Ex. xxiv. 9–11.

Let us now summarise the above points. 1. Life comes from the Spirit alone. But “we know that the law is spiritual.” Rom. vii. 14. He who has the Spirit, has the righteousness of the law (Rom. viii. 4); it is only when the Spirit is rejected, that the law worketh wrath, for without the Spirit the law is transgressed.

2. The glory of God is the righteousness of God. “For all have sinned, and come short of the glory of God.” Rom. iii. 23. Therefore to be partakers of the glory of God, is to be freed from sin. But freedom from sin is true obedience to the law. It is the Spirit that changes men from glory to glory, into the perfect image of God. So again we see that it is the Spirit that gives the perfect righteousness of the law of God, which is simply His life.

3. That Spirit was given to men from the beginning. It was striving with men before the flood, to bring them into the way of righteousness. Gen. vi. 3. The Spirit was with the children of Israel in the wilderness of Sinai: “Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst.” Neh. ix. 20.

4. The law merely upon tables of stone or written in a book, can work only wrath and death. The reason is that in such a case it is only the *statement* of righteousness, and no man can be saved by a mere statement of what his duty is. The law on stones, or in a book, simply tells us what to do, but gives us no power to do it. Therefore the giving of the mere written words of the law to any people, is simply ministering death to them. The thunders and lightnings and the earthquake at the giving of the law, and the fact that no one could touch the mount without dying, showed that men cannot approach the law to get righteousness from it of themselves. He who takes the law as a simple statement of duty that he of himself must perform will find only death in it.

5. But there was the ministration

of righteousness at Sinai, as well as the ministration of death. The whole thing was designed for righteousness, and all would have received the righteousness of the law, through Christ, if all had believed as Moses did. “The law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.” Rom. v. 20, 21. Then no matter how much the law showed men to be sinners, and that the wages of sin is death, there was grace abounding to cleanse from all sin, by the life of Christ.

6. This is shown also by the fact that Moses went into the immediate presence of the glory of the Lord with unveiled face, although the people could not look upon the reflected glory in his face. And why could they not? Because their minds were blinded. That vail over the face of Moses, stood for the vail of unbelief over their hearts. When a man shall turn to the Lord, the vail is taken away, even as it was from the face of Moses, who, beholding as in a glass the glory of the Lord, was changed into the same image from glory to glory.

That glory was the glory of the Gospel, for, continuing the narrative, we read: “But if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel [or, the glory of the Gospel] of Christ, who is the image of God, should shine unto them.” 2 Cor. iv. 3, 4. The minds of the people were blinded, and so the light could not shine in; but the light was there, ready to shine in, for the mind of Moses was not blinded, and the light of the glorious Gospel of Christ shone in his face, transforming him. The law and the Gospel were united at Sinai, as everywhere else. The glory of Calvary was shining at Sinai, as clearly as it shines now. Those who received it by faith had righteousness and life; those whose unbelief refused to see it, remained in sin and death. That which is a savour of life to some, is a savour of death to others.

What then? Just this, that as the law at Sinai was “in the hands of a Mediator,” even the hands of the Lord Jesus Christ, who is the only Mediator, it was to teach all men that the law just as spoken there, is what Christ, through the medium of His life, puts

into the hearts of believers. Christ dwells in the believing heart, and ministers the law as life; for His life is the law. And so in the "new dispensation" the Sabbath—the seventh day—is kept by men. And it is only in the new covenant or dispensation that the Sabbath of the Lord can be kept; for the righteousness of the law is fulfilled only in those in whom Christ dwells. The old dispensation is self, but the new dispensation is Christ.

OBJECT OF THE SABBATH.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 8-11.

"And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. ii. 3.

"And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. xx. 20. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Verse 12.

All this is spoken of the seventh day of the week, and of no other; for "the seventh day is the Sabbath of the Lord thy God." Therefore the seventh-day Sabbath—the only Sabbath—was given that men might know God and His sanctifying power. God is known through His works (Rom. i. 20) and it is through His creative power that men are freed from sin. See Ps. li. 10; Eph. ii. 20. So the Sabbath, as the memorial of creation, is the means through which a perfect, saving knowledge of God is obtained. But God is known only through Christ, for all the works of God are wrought in Him.

Now the question is, Since God sanctified the seventh day for this purpose, is it possible that the same object can be gained by another day, upon which He did not rest, and which He never blessed nor sanctified? Certainly not; to say that it can, is to impugn the wisdom of God in sanctifying the definite seventh day in the beginning.

We have already seen that the Sabbath pertains to what is called the "Christian Dispensation." There is

more evidence still. Who created all things? It was Christ, through whose blood we have redemption. See John i. 1-3; Col. i. 13-17. It is He also "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. He, then, is the sanctifying power of God, for He is the power of God. Now the Sabbath was given that we might know God who sanctifies us. Therefore the Sabbath was given for the purpose of revealing Christ to us as the Saviour of sinners.

The Gospel is the power of God unto salvation. Rom. i. 16. The power of God is known by the things that are made. Verse 20. The Sabbath is for the purpose of directing our thoughts to the things that God has made, so that through them we may know His power to save; for redemption is creation.

In the resurrection of Christ the power of God is shown. Paul's prayer was that we might know the "exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." Eph. i. 19, 20. But God's power is one, and ever the same, and it is seen in the things that He has made. Therefore it was creative power that raised Christ from the dead. We are sanctified through living faith in the death and resurrection of Christ, which, as we have seen, were accomplished from the foundation of the world. But the Sabbath makes known the sanctifying power of God; therefore the Sabbath is the reminder of the power of the resurrection as well as of the power of creation.

"What is the chaff to the wheat?" Men cannot sanctify a Sabbath. They can make nothing holy. The customs of the people are vain. Custom decides nothing. True, the Sunday has been nominally observed more or less for fifteen hundred years, but that proves nothing. God's name has been blasphemed, and the sun and other objects have been worshipped instead of Him for nearly four times as many years; but that does not make blasphemy and idolatry right.

It is true also that the Jews rejected Christ, but that was not because they kept the Sabbath. On the contrary, it was because they did not keep it, although they professed to. They rejected Jesus because they did not know Him; but if they had kept the Sabbath in the Spirit, and not in outward form merely, they would have known

Him as the sanctifying power of God.

Not how men have regarded the Sabbath, but who gave it, is what determines its sacredness. God gave the Sabbath day, and the blessing and sanctification which He placed on it, can never be removed by any action of men. But the observance of Sunday—"the venerable day of the sun"—was "the wild solar holiday of all Pagan times," and as such was adopted by that power which, exalting itself above all that is called God or that is worshipped, thought itself able to change times and laws. Shall we continue to observe it, and thus recognise the authority of the Papacy? or shall we walk in the "old paths," and by keeping the rest day of the Lord, find the rest from sin, which He alone can give?

MAKING EXCUSES.

IN one of the parables of our Lord there is set forth the tendency of men when invited to the performance of spiritual duties, to make excuses. The parable is recorded in the fourteenth chapter of Luke: "Then said He unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . For I say unto you, that none of those men which were bidden shall taste of my supper." Luke xiv. 16-24.

All these excuses appeared valid enough to the ones who made them, but the master of the house, when he heard them, was "angry." He understood the nature of the excuses, and the reason why they were given. He saw and felt the slight that had been put upon himself. He saw that their excuses were not excuses, but were evasions prompted only by selfishness; and he determined that they should be excluded from the benefits he thought

to confer upon them. When afterwards they might come to him expecting his favour, they would find that their excuses had not possessed in his mind the validity which they had seemed to have in their own. They would find the stern decree gone forth, "None of those men which were bidden shall taste of my supper."

The master of the house who made the feast, is God. He has sent out His invitation to men and told them how to come to His feast, but on every hand His messengers are met with excuses. Men do not want to come in the way that God has appointed. That way is a little too difficult and rough; they want one that is easier and more convenient. There is one path that leads to the Master's house over steep hills and through dark valleys, and is stony and thorny and beset with many difficulties. Not many are inclined to choose this path. There are others that look far more inviting, that seem to lead to the same place; and the greater number choose one or the other of these, where they can travel along at their ease. But they do not know that the rough path, the path that is inconvenient and narrow and seemingly so difficult to travel, is the only one that leads to the desired destination. They do not know that the way that is smooth and easy at the start, is the way that is rough and dark at the end, and terminates in the midst of obstacles that cannot be surmounted.

No man objects to heaven. It is the path that leads there that he does not like. All men would go to heaven if they could go in their own way; but few, comparatively, will get there, because there is but one way, and that is a way which no man naturally desires.

The excuses which pass current in the minds of men will turn out to be counterfeit at the bar of God. Pause, reader, and consider carefully whether you will dare to offer to God, in the great reckoning day, the excuses with which you have satisfied, or sought to satisfy, your conscience and justify your course here. Will they not look different to you when you stand face to face with Him at His judgment bar, not with an earthly reputation to be secured, or worldly wealth or position to be attained, but waiting the decision which is to determine the eternal destiny of your soul? Will you not then be seized with a terrible feeling of uncertainty as to whether God will look at the matter just as you did,—whether His all-searching eye, which read your inmost thoughts and motives, may not

have seen with clearer vision than your own, and beheld self-interest where you imagined there was none? Well may you fear, if in that day you have no better foundation to stand on than the excuses which satisfy men.

There, in letters of fire, will appear before you the law of God, which demands death upon every transgressor. There, in its fourth precept, will appear the words, "Remember the Sabbath day to keep it holy; six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Will you dare to say to God, Yes, Lord, that is the way it reads, but you meant by that that we should keep holy the first day of the week? Will you dare to say, Lord, that meant that we were to observe any one day out of the seven? Will you dare to explain to God the meaning of His law? Will you dare assert before Him that He did not mean just what He said?

Will you dare tell Him to His face that His law has been abolished? Will you dare tell Him that His requirements were too inconvenient and hard? Will you dare affirm that you were right because you did like the majority, or like the dignitaries of the church told you to do, albeit it was not just what God's word had commanded? No; no. Not one of these excuses will find its way through the trembling lips of those to whom it shall be said, "Depart." One piercing glance from the eye of the Infinite will discover the hidden motives of each heart, and they will stand speechless and self-condemned.

God Himself has provided the only foundation upon which we can stand with assurance at all times, even when we are brought into His presence in the Judgment hour. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgment; because as He is, so are we in this world." "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John iii. 16, 17; iv. 2, 3. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fall-

eth away; but the word of the Lord endureth for ever." 1 Peter i. 23-25. That word will pass the test. Standing upon it, and it alone, you have a foundation which will be secure amidst the wreck and dissolution of earthly things, and give you all confidence in the day of God.

THE GREAT DECEIVER.

It is the work of Satan to deceive. He does not go about openly and compel men to serve him, to do evil and live a life of sin. He is not permitted to rule the world by force. He accomplishes his dark designs by means of deception. He began his work in this way, when he deceived the mother of the human race, and he has carried it on in the same way ever since.

Satan has persistently sought to misrepresent to the world the character of God; and sad to say, his efforts have been highly successful. He has succeeded in making men believe that God is a harsh, stern, inexorable Judge, who looks down from His throne in heaven only to discover the failings and sins of men, and punish them for their disobedience. He is represented as ever watching for something to find fault with, as if his thoughts towards the inhabitants of earth were only those of vengeance, and of the coming Judgment Day when He can pour out His wrath upon a wicked world. With this false conception in their minds, men have had little disposition to love God with all the heart, and mind, and strength, which is the first and great commandment.

Jesus Christ came to destroy the works of the devil. He came to give men the truth. He came to reveal to them His Father. He did nothing of Himself, but declared that it was the Father who dwelt in Him, that did the works. Every act of mercy, every miracle performed, every truth uttered and every gracious invitation given, was but a manifestation of the love of God. Jesus said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me"; and "The Father that dwelleth in Me, He doeth the works." John xi. 28; xiv. 10. The life of Christ was a continual declaration that "God is love." It was God who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." John iii. 16. The love of the Father and the Son for our fallen race, are equal.

God hates sin, but loves sinners; not because of the sin, but in spite of it. He is "the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiv. 6, 7. We sometimes hear about "the endless controversy between God and man"; but there is no such controversy, at least on the part of God. His controversy is with sin. Men are often the enemies of God; but God is not the enemy of men. The sacrifice of Jesus Christ was for all men, and now it only remains for all—all who will—to be reconciled to God. As the apostle says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. God not only is not our enemy, but He beseeches us to be reconciled to Him. If a person will not be reconciled to God,—will not accept the provisions God has made for his salvation,—will not have God for his ruler, will not accept God's laws as his laws, and God's ways as his ways, God can do nothing for him; and when sin is finally destroyed, the sinner upon whom it is found must go with it. God accepts the sinner through Christ, but if the sinner will not be reconciled to God through Christ, God cannot save him. But God does not want the sinner to die. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. xviii. 32; xxxiii. 11.

You, reader, whoever you may be, do not have to do something to propitiate God and reconcile Him to you, that you may obtain salvation. You are "accepted in the Beloved." Eph. i. 6. Your part is to accept what Christ has done for you, to accept Christ and His righteousness, looking to God not with the fear that would be inspired by a stern, harsh judge, but in the spirit of the apostle who wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii. 1. Then the harmony between yourself and God will be mutual and complete.

But the devil is not satisfied with misrepresenting the character and government of God. To facilitate his work of deception, he has also mis-

represented himself. The devil cares nothing about how bad a name he has among men. He cares nothing for the appearance of being an object of universal aversion and abhorrence, if only he can be the "god of this world" and the one whom men honour and serve in reality. So he has painted himself in the blackest colours, and created a conception in the popular mind which pictures him as a hideous being with horns, hoofs and tail, and dragon wings, who is associated with scenes of murder, riot and debauchery, and other outbreaking crimes, but not with anything that has an appearance of morality and respectability. Men expect him to be in the drinking saloon, the gambling hell, and the dark alley where men lie in wait to rob and murder, but not in the drawing-room, or the pulpit, or at the head of an organisation composed of persons of education and refinement. So they are not on the lookout for him in such places, and his suggestions are received without any suspicion of the real source from which they come.

The truth is that there is no place on earth that enjoys immunity from the presence of his Satanic majesty, and no person or association of persons so refined and respectable as to shut out his visits from their midst, or cause him to be conspicuous in his disguise. In short, there is no one who can be more eminently refined and respectable in appearance than Satan himself. No one can talk more eloquently or learnedly, or make a greater profession of piety, than he. He is a ready quoter of Scripture. Of course he does not appear personally, himself; that is not necessary, for he can do his work through human agents. Here is what the Bible says about it. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. xi. 13-15. Thus while men are thinking of Satan as a hideous being with the traditional horns, hoofs and tail, he is deceiving them in the guise of an angel of light. And so perfectly is he able to disguise himself that it is not possible to determine from appearances whether what seems to be an angel of light is such in reality, or whether it is Satan himself; and those who have no better method than this of ascertaining the truth will be certain to be deceived.

Satan is doubtless as black in char-

acter as human imagination has painted him; but his character is seldom shown in his appearance. Once a mighty angel in heaven, he is, though fallen, an angel still. There is but one way of detecting and escaping his deceptions, and that is to stand upon and be guided by the inspired word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. That word, that testimony, is the word of God,—the Bible. From whatsoever source a thing may seem to come, or however specious and plausible its appearance, or whatever may be its pretended aim, if it is not in harmony with the statements of God's word, it is but a lie—a deception of the great deceiver.

A SERVICE OF LOVE.

OUR God is a tender, merciful Father. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best Friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires His children to take comfort in His service, and to find more pleasure than hardship in his work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God; and when we realise His great love, we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. God is worshipped with song and music in the courts above, and as we express our gratitude, we are approximating to the worship of the heavenly hosts. "Whoso offereth praise glorifieth God." Let us with reverent joy come before our Creator, "with thanksgiving, and the voice of melody." Isa. li. 3.

MRS. E. G. WHITE.

I HAVE no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—George Mason.

"WHO TOUCHED ME?"

THE crowd was dense; the throng was gathering closer and closer around the Saviour, as he was on his way to the house where the ruler's daughter lay a dying; when one poor woman, unseen, unnoticed, sick, weak, weary, who had been for long years afflicted, and who found no help in earthly physicians, came into the crowd, and working her way along, at last stood behind him, and reached forward and touched the border of his garment. "Who touched Me?" said the Saviour. They all denied—"It is not I"—"It is not I"—"There is such a crowd, everybody is touching, everybody is crowding."

There are many people who do not know the difference between the crush of a crowd and the touch of faith. They stood near the Saviour, jostling against him perhaps. They thought they saw everything that was going on, and knew everything that was being done, but in the multitude that crowded there was only one who "touched" Him and who found healing. So today there are many crowds where people gather, throngs where men look, listen, and talk, but they do not touch the garment of the Son of God. They go as they come,—unhealed, unsaved, unblest.

"Some one has touched Me, for I perceive that virtue has gone out of Me." The divine energy had flowed forth; some one had felt it. As Jesus looked around the circle with a searching eye, this poor helpless woman came and "fell down before him, and told him all the truth." So many years had she been ill and suffering, her living had gone to the physicians, she had grown no better but rather worse, but there was in her the feeling that if she could but touch the border of His garment she could be made well; she did not wish to trespass; she hoped she had not presumed too much; but she had touched, and the maladies of years were gone, the pains that had afflicted her so long had ceased, the thrill of divine vitality had passed through her suffering frame, and she was made whole.

How kind the Saviour's reception! "Daughter, thy faith hath saved thee." She went away, not as one who had furtively grasped a blessing to which she had no right, but she took with the health which God bestows, the benediction from the lips of Jesus Christ, and went rejoicing home.

How many times has this scene been repeated in many a crowding throng! There have been multitudes who gained nothing, who received nothing at the hand of Christ. They may have supposed that they had everything which others had, and everything which God bestowed; but in truth work was being done of which they knew nothing, and the hand of faith was receiving blessings of which they had no conception.

Poor, weary, tempted, troubled and despondent soul, can you not come nigh to Christ, though unnoticed amid the crowd? Can you not reach forth the hand and touch the hem of his garment? Unseen, unnoticed, and unknown by man, Christ will recognise your need. Virtue shall flow forth from him. He, the fountain of eternal life, shall bless you, and fill you with peace and gladness; and when he has done this work you will be glad to go and tell how the healing power of God has wrought within your soul, and filled you with the blessing for which your heart has been thirsting so long.—*The Christian.*

THE HAPPY END.

If bare thy life's once loaded bough
If all its leaves of hope are shed;
If loss and grief depress thee now,
And nought but mists thy pathways spread,
Not to these frets thy musings lend,
But think upon life's happy end.
Those hidden griefs, life's loneliest pain,
Griefs that no piteous friend can stay,
That mar the face and rack the brain,
Ne'er let them draw thy faith away.
To make thee great thy sorrows tend;
Bear on to meet life's happy end.
Thou strengthenest sorrow, care and pain
By dwelling on their troublous might;
Some ills incurable remain
But why be mastered by their spite?
To present ills no vigour lend
But think upon life's happy end.
If strife and storm thy days degrade,
Think of the "rest that still remains;"
Joy comes, though it be long delayed;
'Tis loosening now thy sorrow's chains.
Why hopeless be when Heaven can send
To saddest life a happy end?
A happy end, ay! it shall come,
To thee if so thou wilt, no power
Can keep thee from it; past all sum
The joys of heaven that hour by hour
Shall through thy heart its raptures send,
And put to grief a happy end.

MARY YATES WATSON.

HOPE FOR THE TEMPTED.

IN order to reach excellency of character, we must realise the value which Christ has placed upon the human race. In the beginning, man was invested with dignity; but he fell through indulgence of appetite. Notwithstanding the great gulf thus opened between God and man, Christ loved the hopeless sinner, and came to our world to bridge the gulf, and unite divine power to human weakness, that in His strength and grace man might wrestle for himself against Satan's temptations, overcome for himself, and stand in his God-given manhood, a victor over perverted appetite and degrading passions. The last words of David to Solomon, then a young man and soon to be honoured with the throne of Israel, were, "Be thou strong, . . . and show thyself a man." To the weak and tempted one I address the same, "Show thyself a man." I point you to the cross of Calvary. I bid you in the name of Jesus, Look and live. Destroy not yourself. With God's blessing it is possible for you to gain the ascendancy over appetite and debasing passion.

God has made man capable of con-

stant progress in everything that constitutes mental and moral dignity. No other creature of His hand is capable of such advancement. Man can reach an eminence in self-control and dignity that will raise him above the slavery of appetite and passion, where he can stand before God as a man, his name written in the books of heaven.

Let the light of truth shine into the mind of a man, let the love of God be shed abroad in his heart, and we can hardly conceive what he may be or what God can do through him. Though a fallen son of Adam, he may, through the merits of Christ, be an heir of immortality, his thoughts elevated and ennobled, his heart purified, and his conversation in heaven. Think, oh think of the superiority of an intelligent Christian man over a poor votary of sin! Note the difference between man blinded by sin, the victim of his own evil passions, and sunk in vice, and a man reclaimed by the truth of God's word, ennobled by looking to Jesus and believing in Him, and becoming a partaker of the divine nature.

Look at the condition of the men who give themselves up to intemperance. Littleness, earthliness, degradation, mark their entire character. This is the result of their evil course. They have been walking in the way of their own heart, and in the sight of their own eyes, and are filled with their own devices. Their wretched homes are a hell, made so by themselves. "Whatsoever a man soweth that shall he also reap." Shall these men charm you? Would you sink into ignorance and debasement, and become besotted, like them? Shall the habits and practices of these debased creatures, who bear scarcely a trace of the moral image of God, be your pattern? Is not the picture of their degraded condition enough to make you shun the first step in the same direction? Would you desire to be shut out of heaven with such company?

Let me say to him who is struggling to overcome, God presents before you a strong hope, that you may lay hold on eternal life. Lose no opportunity of becoming a man. When you look at yourself, and realise the strength of temptation, you feel so weak in moral power that you say, "I cannot resist." I tell you, you can resist, you must resist temptation. Although you may have been overcome, although moral debasement may have marked your course, it need not always be thus. Jesus is your helper. In His strength you can overcome the beguiling power of appetite. Summon will power to your aid.

The will is the governing power in the nature of man. If the will is set right, all the rest of the being will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power, the kingly power, which works in the chil-

dren of men unto obedience to God or to disobedience.

You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises and your faith are of no account until you put your will on the right side. If you will fight the fight of faith with your will power, there is no doubt that you will conquer.

Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that holds you fast to His strength; and a new life, even the life of faith, is possible to you.

You can never be successful in elevating yourself, unless your will is on the side of Christ, co-operating with the Spirit of God. Do not feel that you cannot; but say; "I can, I will." And God has pledged His Holy Spirit to help you in every decided effort.

Every one of us may know that there is a power working with our efforts to overcome. Why will not men lay hold upon the help that has been provided, that they may become elevated and ennobled? Why do they degrade themselves by the indulgence of perverted appetite? Why do they not rise in the strength of Jesus, and be victorious in His name? The very feeblest prayer that we can offer, Jesus will hear. He pities the weakness of every soul. Help for every one has been laid upon Him who is mighty to save. I point you to Jesus Christ, the sinner's Saviour, who alone can give you power to overcome on every point.

Heaven is worth everything to us. We must not run any risk in this matter. We must take no venture here. We must know that our steps are ordered by the Lord. May God help us in the great work of overcoming. He has crowns for those that overcome. He has white robes for the righteous. He has an eternal world of glory for those who seek for glory, honour, and immortality. Every one who enters the city of God will enter it as a conqueror. He will not enter it as a condemned criminal, but as a son of God. And the welcome given to every one who enters there will be, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Gladly would I speak words that would aid such trembling souls to

fasten their grasp by faith upon the mighty Helper, that they might develop a character upon which God will be pleased to look. Heaven may invite them, and present its choicest blessings, and they may have every facility to develop a perfect character; but all will be in vain unless they are willing to help themselves. They must put forth their own God-given powers, or they will sink lower and lower, and be of no account for good either in time or in eternity.

One who is weakened, and even degraded by sinful indulgence, may become a son of God. It is in his power to be constantly doing good to others, and helping them to overcome temptation; and in so doing he will reap benefit to himself. He may be a bright and shining light in the world, and at last hear the benediction, "Well done, good and faithful servant," from the lips of the King of Glory.

MRS. E. G. WHITE.

A CORRECT CARICATURE.

THE *Truth-Seeker* is an infidel paper, which is engaged weekly in giving caricatures in Scripture subjects in not too artistic half-page pictures. A recent issue carries on the first page a representation of a stream of desperate characters—liars, thieves, perjurers, murderers—entering "the fold of Christ." It is called "The Sinner's Hope and last Refuge of the Vile." The picture is not a caricature. It truthfully represents a great Christian doctrine. There is salvation for thieves and liars and murderers. This is a great and glorious truth. It is indeed the "sinner's hope," the "last refuge of the vile." It is in this that the divinity of the Christian scheme of salvation appears. The vilest may enter the fold of Christ, leaving their vileness at the gate. Unbelief is fatalistic. It holds that the vile can never be anything but vile. The Christian doctrine is a nobler and truer doctrine. It has hope and the power of reformation in it. For once the *Truth-Seeker* has drawn better than it knew.—N. Y. *Independent*.

HOW TO READ THE BIBLE.

THE Bible is its own witness. *Live* the Bible, and you will need no other evidence of its divine origin. But to *live* the Bible, we must read it in a prayerful spirit. We must "receive it with joy of the Holy Ghost." Dr. Hughes-Games well says:—

"We may know the exact words which the sacred writers of old employed, and their significance; we may understand all that can be ascertained as to the conditions under which they wrote, and the history of their times; we may be acquainted with the latest results of scholarship and of the higher criticism; and yet miss the deep

spiritual lessons beneath the surface: we may comprehend all about the shell, and yet miss the kernel. Meanwhile, the humble student of the word may be deriving nutriment for his spiritual life, help in the battle against self and sin, and strength for the conflict, which we, with all our intellectual knowledge of the Holy Book, may be missing altogether, to the stunting of our spiritual growth, and the injury, or even ruin, of our souls."—*Selected*.

DESPISING AUTHORITY.

ACCORDING to Warden Brush, of Sing Sing penitentiary, who has had more experience with criminals than almost any other man in America, the most prolific source of crime is not rum or idleness, but disobedience to parents, and lack of parental control. He says that the scorn of the law which leads to prison begins with the scorn of the parent; that the weakness of the child is bred of the weakness of the parent in failing to compel obedience and respect. When the child is permitted to say "I will" and "I won't," he has learned to despise authority, and to travel the road that leads to the penitentiary.

This is worthy of the most serious consideration by both parents and children. The one great lesson which God wishes all people to learn is submission to proper authority. He who has learned none of this lesson in childhood is sure to make trouble for himself and others in every relation of life.—*Selected*.

THE TESTING TIME.

TRAVELLERS tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come.—*The Sunlight*.

As in music not only the notes but also the pauses are according to the plan and mind of the composer, and instinct with the life and spirit which breathe through the whole, so the very omissions of Scripture are not the result of chance, or of the accidental ignorance of the writer, but according to and in harmony with the wisdom of the eternal Spirit, who is the true author of the record.—*Adolph Saphir*.



THE HOME.

SAINTLY FACES.

SOMETIMES in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs, yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Ghost.

To keep the mind occupied with good, pure, useful, beautiful and divine thoughts, precludes the possibility of thinking about and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *think on these things.*" In the well-formed habit of thinking pure thoughts, lies the secret of being pure in heart; and in the daily and nightly meditation in the Law of the Lord, is a safeguard against many of the sins which defile the carnal heart and debase and blacken the human countenance.—*Selected.*

TAKE CARE OF YOUR GOLD DUST.

"WHY, where are we to get the gold dust from?" we exclaim. We all have spare moments; what do we do with them? Are not these as precious as the dust of gold? But how often do we trample under foot these precious specks of time! How often do we waste time in talking and in business! "Just one minute—only just one minute," we exclaim; but let us try to remember that time is given us as a precious legacy from God—time

given us to improve those talents that God has also bestowed upon us every one, more or less. Yes, and one day an account of wasted time must be given. How many people have become great—great in thought—by employing spare specks of this dust. May we prize them and treasure them more than ever, realising them as indeed gold, wherewith we can do much for God's honour and glory.

Precious minutes, how we waste them!

How we often throw away
These bright gems that, if we used them,
Would do something to allay
Pain and suffering which surround us;
Oft we pity but pass by.

Precious minutes, how we waste them!

Wherein lies the power to prove
Talents, wherewith to improve them,
God has given us in love.
Let us each of this beware,
Gold dust wasted here and there.

—*Lilly Rush, in the Little Gleaners.*

HOW AGNES FOUND GOD'S WORK.

AGNES WOOD was in a great hurry one beautiful morning in the bright summer. She washed the dishes with speed, and sang joyously as she hastened about her morning work. The air was balmy, and the green woods looked fresh and delightful. Agnes gazed often toward them, for her mother had given her permission to go that day with Fanny Crosby to gather some of the flowers for the sick at the hospital.

"Poor creatures," said Agnes, "won't they be delighted to have some fresh wild flowers? Don't you think wild flowers seem to mean more and go deeper into your heart than the garden flowers, mother?"

"Yes," said Mrs. Wood, "it always seems as if the wild flowers come more directly from God than the cultivated flowers; but, of course, it's only fancy. I love to see them sprinkled over the green sod, as if they had felt a throb of the love of God away down in the earth, and fairly thronged up like

happy thoughts. God writes sweet thoughts to us in the flowers."

Just then the bell rang, and Agnes bounded to the door.

"Here's a letter for you," said a neighbour boy.

"Thank you," said Agnes. "Do open it, mamma, Let's see who it's from."

The handwriting was stiff and inelegant; but Mrs. Wood read:—

DEAR SARY,—I'm a comin' out to your house to spend a few weeks. My health is very poor, and there don't seem to be anybody that wants me round. I can do odd jobs, and I know you to be a Christian woman. I'll be there Monday night.
JANE MORRISON.

"Oh, dear!" cried Agnes, "what does she want to come for? It will spoil everything."

"Poor old lady!" said Mrs. Wood; "she has a hard, loveless life. We must try to make her comfortable. Let's see; where shall we put her?"

Agnes's brow was dark. She was thinking to herself—"No wonder she has a hard life. She's no business to be so queer."

"Yes," said Mrs. Wood, rising from her meditation, "we'll clear out the store-room, and have it fixed comfortable by to-night. It is quiet and sunny, and will just suit Poor Aunt Jane. Now, Agnes, if you could help me to move things this morning—but oh, you're going to the woods! Well, maybe I can manage it myself. I don't want to have you disappointed."

Agnes' face was very gloomy now, and her tears ready to fall. She knew her mother was not strong enough to undertake such a task. Duty certainly bade her give up her plan for flower gathering.

"I don't care," said Agnes. "It's too bad; but that's always the way. Whenever I think of some plan for doing good, somebody has to spoil it all. Of course, I can't go to the woods and leave you all that work to do; but I think it's real mean. She thinks she can come here whenever she takes a notion!"

"Why, Agnes, you grieve me very much. Perhaps God had a plan for you to do before you had made one. Instead of going away to find work, he has sent it right to your door. Remember, dear, poor Jane is one of Christ's little ones, and she comes in His stead. If our Lord were coming, wouldn't you fly to make everything beautiful for Him?"

Agnes walked silently away to her room, tears of disappointment overflowing her eyes. But by-and-by tears of repentance took their place; and after a while she ran out and threw her arms round her mother and asked to be forgiven.

When Fanny Crosby called, Agnes came from the store-room in dustcap and apron, and explained how a friend was coming, and she had to stay home to prepare for her. "And, O Fanny! won't you please bring me a bunch of

flowers for her room? She's sick, you see. I don't know that she'll care anything about them, but somebody will, I'm sure," said Agnes.

Agnes scrubbed and polished the store-room till it shone. Then the pretty single bed was put up, and made with great care. "If He were coming to sleep here," whispered Agnes, "I couldn't make it any better." The white bed and dainty pillow looked very restful. It was really astonishing how many beautiful ornaments Agnes found for Aunt Jane's room. She draped the white curtains with some of her own dainty ribbons, made a bright cushion for the little rocker, and an ottoman of a low box, spread down a bright piece of carpet for a mat, and robbed her own room of pictures for the walls. When Fanny brought the flowers, she arranged tasty bouquets for the chest of drawers and stand. How fresh and sweet the little room looked, with a glimpse of the woods and sky through the window, and the flowers and whiteness within!

Aunt Jane arrived just at sunset. Agnes ran down the path to meet her. She felt a tender pity creep into her heart as she saw the slow, hesitating steps and the withered little form of the old lady. She was not any relation to Agnes, but she was known everywhere as Aunt Jane. "O child," she exclaimed, as Agnes implanted a hearty kiss on her withered lips, "I didn't know's you'd be glad to see me. It's so seldom folks is nowadays. I knew your mother would. She'd be good to anybody."

"Here's your room, Aunt Jane. I fixed it all up for you to-day."

"It's like a peep into the better land," said Aunt Jane, as she took off her spectacles and rubbed them. "Oh, dear, and here be some flowers," and Aunt Jane sat down and rocked to and fro, while the tears trickled down her furrowed cheeks.

"How sweet they be," she went on. "They make me think of home and when I was a girl. But they're all dead now and there's only me left. But God's alive yet, and He's sent me here for comfort."

Agnes hung round Aunt Jane all the evening with little, kind attentions, and at bedtime folded down the snowy coverlet of her bed, and put up her fresh lips for a kiss. Aunt Jane held her face between her hands, and said, "Bless you, child!"

Wasn't it a sweet night for Agnes? Her heart was full of peace; sweet words filled her mind. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."—*Our Young Folks.*

It is hard to believe how necessary pure air is to us. Some English soldiers and other people were once captured by one of the rulers in India, and put into a room only twenty feet

square, with two windows. There were one hundred and forty-six men put in in the evening—strong, healthy men; the next morning, when the door was opened, only twenty-three old, haggard-looking men came out. The agony of that night could never be put into words—one hundred and twenty-three had died, and the rest seemed as if they were years older in that one night; all from the lack of fresh air.—*Sel.*

EDITH AND HER SWING.

WHAT a fine time Edith has with her swing! If you were there, no doubt she would let you have all the swinging you wanted, or, at least, as much as she had herself.

Edith is one of the most unselfish little girls you ever knew. She does not care for anything that is to be kept all to herself. Isn't that a sweet disposition to have?



When her brother Tom told her that he was going to put up that swing in the orchard, how happy she was! She thought of it so much that night she could hardly sleep. She had wanted a swing for so long a time and now Tom had said she was to have one!

Bright and early the next morning she was out in the orchard to see the swing put up. How her eyes shone as it swung from the limb of the old apple tree!

"O Tom, I am ever so much obliged to you! Now I can have all the girls to swing, Nora, and Maud, and Susie, and ever so many more!"

"But if you do that, Edith, you won't have much chance to enjoy it yourself."

"O Tom, I'll enjoy it ever so much

more than if I had it all to myself," she replied. "It will be such pleasure to see the other girls swinging."

Now, do you not think this was the best way in the world to be happy—to give happiness to others, as Edith did? How much better her plan was than to keep that swing all to herself, as some selfish ones would have done.—*S. S. Visitor.*

THE MAGIC HAMMOCK.

SUCH a queer hammock it was. Sometimes it was large enough to hold Bess and Benny and Bert, with plenty of room to spare for dollies and kitties, and even Bert's little pug dog Popsey.

Then the very next day it would be so small that there was just barely room for one little child, with only one dolly or kitty. This is the way I found out about it.

One day Bert and Popsey were having a nice swing in the hammock, and I sat on the porch watching them. Pretty soon Bess came out with Kitty Grey in her arms, and said: "Let us get in too, Bert."

"No," said Bert, crossly; "there isn't room enough only just for Popsey and me."

"Why, Bert," I said, "that is very strange. Is not this the same hammock that held all of you this morning?"

"Yes'm," said Bert, hanging his head.

"I will tell you how it is," said grandma, who sat by the window with her knitting. "It is a magic hammock, with a puckering string. Two spirits take care of the string. One spirit always lets out the string as far as it can, and takes all the children in. It is a good spirit, and its name is Love. The other is a bad spirit, called Selfishness. It always draws up the string so tight that only one little child, with his own pet dog or kitty, can possibly squeeze in. Either one of these spirits will come at the children's call. I think Bert made a mistake just now and called the wrong one."

Bert looked so red and ashamed that I said: "Shall we call the other spirit, Bert?"

He nodded his head, and I called, softly: "Come, Love; come, Love."

And, if you will believe it, the moment I spoke the words the hammock flew wide open, and Bess and Kitty Grey sprang in; Bert's face was all smiles, and the hammock swung so gaily that I feared the children would be tossed out.—*Our little Ones.*

THE question is not, "How little can we give up, and still follow Christ?" but "How much can we devote to Him? How best can we serve Him? How closely can we follow Him?"



PRAISE.

LORD, when my raptured thought surveys
Creation's beauties o'er,
All nature joins to teach Thy praise,
And bid my soul adore.

Where'er I turn my gazing eyes,
Thy radiant footsteps shine;
Ten thousand pleasing wonders rise,
And speak their source divine.

On me Thy providence has shone
With gentle, smiling rays;
O let my lips and life make known
Thy goodness and thy praise!

Anne Steele.

THE AIR.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. cvii. 31.

DID you ever stand at the window and watch the trees? Did you ever sit beneath their shade and look up at the swaying branches, and listen to the music of the rustling leaves?

What makes the leaves and branches move back and forth? What makes the grass wave, and the dust fly? What upholds the little bird as he rests a moment in his upward flight? What wafts to us his merry song? Upon what float the music of the evening bells, the organ's swelling notes, and the voice of praise? What scatters the fleecy clouds and drives them withersoever it will? What catches the rays of sunshine and spreads their light along the shady side of the street, and in the lanes and houses where the sun never shines? and what causes it to linger long and lovingly on the sky after the sun has gone down? What slyly lifts your hat and pushes back the moist hair and cools your aching brow? What rushes into the house with you whenever you enter the door, and slips through the windows and cracks and keyhole, when the door is shut. What enters every room and cupboard and box as fast as you empty it? and even goes in and out of your lungs every time you breathe?

"Air?" Yes, it is the wonderful, wonderful, thrice wonderful *air*! So busy, and constantly doing the most wonderful things, and yet so clear that we can look right through it and not see it, and so pure, when fresh, that we cannot smell it. But we have heard it, and felt its power upon us, and have seen the wonders that it works, so we

know of its presence and are led to praise our Heavenly Father for this marvellous gift. For He it was who gave us this great blessing.

Stand up straight and breathe hard. Hold your hand before your nose and you can feel the air as you breathe it out.

You could not live if there were no air to breathe, neither could your dog or kitten or bird or horse or cow, nor your trees or flowers or grass.

"Trees and flowers and grass! do they breathe, too?"

Yes, they breathe too. Their leaves are to them what our lungs are to us, and the tiny little pores or holes in the leaves are their noses. Put a plant or flower into a jar without air and it will soon wither and die.

But plants and trees do not live on the same part of the air that we and the animals do. When we breathe the air out it is very different from what it was when we drew it in. When you wash your hands you dirty, and spoil the water in which you wash them; just so when our lungs cleanse our blood with the fresh air, they spoil and really poison the air so that it is not fit for us or the animals to breathe again. But how wise God is! He has made the trees and plants so that they need that very poison that we breathe out, and we need what they breathe out. So they use the poison up and put into the air the very thing that it needs to make it all clean and pure for us to use again. And if there are not enough trees near us to cleanse the air, God hastens it off to some other place until it is cleansed and then hastens it back again. When the air is thus rushing from one place to another we call it "wind."

We therefore may always have all the good pure air that we need. It is from fifty to a hundred miles deep all round the earth,—a great ocean of air with the earth right in the middle of it. Everything would die if the air were taken away.

Do you see now, why windows were made in your house? They were made that the light and air might get in. The light can come in through the glass when the window is shut, but the air cannot get in much unless you open the window. You know how soon your head aches when you stay in a room where the windows and doors are kept tight shut. It is because there is not enough fresh air in the room. If a little did not get in through the cracks round the doors and windows, and through the door

when people go in and out, you would die.

Tight clothing shuts the air out of our lungs as surely as tightly fastened doors and windows. We should therefore always have our clothing so loose that we may take in a good full breath.

Our cellars get full of bad, mouldy air if we do not air them and keep them clean and fresh, and then it comes up through the floor into the house and we breathe it. We should always remember that we cannot smell pure, fresh air. If a room smells bad there must be bad air in it. We should never let apple peelings, spoiled fruit and vegetables, open dust-bins, or anything dirty stand about, for that also spoils the air. And if we live on spoiled air it will destroy our health the same as though we lived on spoiled food.

Air is good for many, many things which we have not time to tell you. Find out all that you can about it.

This wonderful air and wind was made on the second day,—the day after the light was made. It was created by the same kind heavenly Father who made the beautiful light, for hear what the Bible says: "For, lo, He that createth the wind, the Lord, the God of hosts is His name."

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Ask your mother to please read you that beautiful story in the Bible about how the wind obeyed Jesus when He was here on earth. (Mark iv. 35-41.)

1. Did you ever have your hat fly off your head when you went out of doors?

2. Did you ever play with a kite, or paper balloon, or little windmill?

3. What made the hat fly off your head?

4. What carries your kite and balloon up so high, and turns the wheel to your windmill?

5. When it is not moving, but quiet, as it is in the house, what is it called?

6. Can you see air and wind?

7. Then how do you know that there is any?

8. Why can we not see it?

9. For what is the air good?—Name all the things that you can think of.

10. Suppose that all the air were taken away, what would happen?

11. Have you any windows in your house? Why?

12. Would you like to live on rotten apples and mouldy bread? Why not?

13. Is it any better for us to live on spoiled air?

14. Is it good for us to wear tight clothing? Why not?

15. Who made this wonderful air and wind? Amos iv. 13.

16. When?

17. Who lets us have it day and night?

18. Could we live without it?

19. Then how could we live without God's care?

20. When we breathe the fresh air and enjoy all of these things that God has made, what does the Bible say we ought to do? Ps. cvii. 31.

21. If we try to please Jesus and have Him for our friend, do you think we need to be afraid of the wind, even when it blows very hard? Why not?

HOW AN OCEAN CABLE IS MADE.

LET us first see what a submarine cable is, and how it is made. To do this a visit must be made to the enormous factory on the banks of the Thames, a few miles below London. Here the birth of the cable may be traced through shop after shop, machine after machine.

The foundation of all is the conductor, a strand of seven fine copper wires. This slender copper cord is first hauled through a mass of sticky, black compound, which causes the thin coating of gutta-percha, applied by the next machine, to adhere to it perfectly, and prevents the retention of any bubbles of air in the interstices between the strands, or between the conductor and the gutta-percha envelope. One envelope is not sufficient, however, but the full thickness of insulating material has to be attained by four more alternate coatings of sticky compound and plastic gutta-percha. The conductor is now insulated, and has developed into "core."

Before going any farther the core is coiled into tanks filled with water and tested, in order to ascertain whether it is electrically perfect—that is, that there is no undue leakage of electricity through the gutta-percha insulating envelope. These tests are made from the testing room, replete with beautiful and elaborate apparatus, by which measurements finer and more accurate than those even of the most delicate chemical balance may be made. Every foot of core is tested with these instruments, both before and after being made up into a cable, and careful records are preserved.

After all the core has been tested and passed the manufacture of the cable goes on. The core travels through another set of machines, which first wrap it with a thick serving of tarred jute, and then with a compact armouring of iron or steel wire, of various thickness, according to the depth of the water in which the cable is intended to be laid. Above the armouring, in order to preserve the iron from rust as long as possible, is applied a covering of stout canvas tape, thoroughly impregnated with a pitch-like compound, and sometimes the iron wires compos-

ing the armour are separately covered with Russian hemp, as an additional preservative against corrosion.—*Scribner's Magazine.*

OATMEAL BAGS.

AN authority tells how to make the oatmeal bags which, used in the bath, give a velvety softness and whiteness to the skin. Take five pounds of oatmeal, ground fine, a half pound of pure Castile soap reduced to powder, and a pound of powdered Italian orris root. Cut a yard of thin cheesecloth into bags about four inches square, sewing them on the machine and taking care not to leave any untied threads, where a break may let the contents ooze out. Mix the soap, oatmeal, and orris root thoroughly and fill the bags loosely. Sew up the opening in each and lay them away to use as required. They are used as a sponge, dipped in warm water, making a thick, velvety lather and wonderfully softening the skin, while the orris root imparts a lasting fragrance.—*Selected.*

GOD'S mercy and love as free and boundless as the air surrounds us on every side. It is as necessary to our spiritual life as the air is necessary to our temporal life. Are the windows of our hearts wide open to this heavenly atmosphere?

Interesting Items.

—A charge of one franc is levied on each passenger going through the new Corinth Canal. Vessels pay navigation dues in addition.

—The United States Congress is wrestling with the problem of bimetallism, with every prospect of a crushing defeat for the advocates of silver.

—The Maharajah of Mysore has issued a decree that in future no girl may marry at an age of less than eight years, and no boy at less than fourteen.

—A cyclone which raged along the upper Atlantic Coast of the United States has caused an almost unprecedented loss in shipping, with many lives.

—The practice of circumcision is reported to be very general among the natives of the west coast of Africa, both converts to Christianity, and pagans.

—Residents of Tunis have been troubled by swarms of locusts, so numerous that on one day the flight of the insects almost obscured the sun for three hours.

—The gates of the World's Fair are once more closed on Sundays, and it is again in order for misguided church people to rejoice over their "great victory."

—The *Pester Lloyd* reports that, as the result of a change in the constitution of Bavaria, the Regent, Prince Luitpold, is about to be officially proclaimed as king.

—The editors of the Buenos Ayres newspapers have been summoned by the Chief of Police and informed that they would not be allowed to publish military or political news.

—Great preparations are being made for the coming Catholic congress at Chicago, one of the denominational congresses to be held in connection with the World's Fair.

—Rockaway Beach, Long Island, a famous American seaside resort, has been visited by a disastrous conflagration, and was only saved from complete devastation by a heavy downpour of rain.

—Proclamations have been issued declaring that all sovereigns and half-sovereigns coined before Her Majesty's reign shall cease to be current or legal tender in the Colonies of the Cape of Good Hope and Natal, and in Fiji, after a day to be fixed by the Governors of those Colonies.

The Franco-Siamese difficulty is on again, owing to the exorbitant demands made by France. The French Government seems determined to force the Siamese to some desperate action, which can be made a pretext for asserting the necessity of a French "protectorate" over the whole country.

—The cholera continues its westward march across Europe, cases being now reported at nearly all the chief cities on the Continent, and at Grimsby and Hull in England. In Russia the mortality continues very high, notably in the provinces of Orel, Tu'la, Kieff, the Don Territory, and the city of Moscow.

—A Vienna paper learns from Samarcand that the Russians are making preparations for the occupation of Herat at an early date. They are said to be fortifying Penj-deh, Sarakhs, and Piel-i-Khatun. It is thought that the Ameer will not try to recover Herat, and that Great Britain will compensate herself by occupying Cabul and Kandahar.

—Rioting is reported from Lisbon, where mobs of unemployed workmen have been parading the streets and holding meetings. A conflict occurred Aug. 29 between a party of workmen and the police, the former carrying a black flag which the latter attempted to take from them. The black has also been raised at the head of a procession of the unemployed in Chicago, U.S.A.

—Severe fighting has taken place in German East Africa, near Kilima Njaro, between a native German force and a camp of the powerful Moshi tribe, which inflicted the severe defeat on the Germans when Baron Von Bilow was killed. On the present occasion the hostile camp was stormed after four hours' severe fighting. A German officer and several native soldiers were killed.

—A terrible railway disaster is reported from Long Island, New York, U.S.A. An excursion train, travelling from Rockaway Beach to New York, was overtaken by another while running at high speed, with the result that a terrible collision took place. The rear carriages of the forward train were telescoped and piled into a shapeless heap. Fifteen persons were killed and seventy-five injured.

—In connection with the coal dispute a great amount of distress is reported from various districts. At Pendlebury a crowd of between 500 and 600 women and children, with the permission of the owner, took possession of a field of cabbages, and in a few minutes stripped it absolutely bare. In the Midlands a general stoppage of industries is threatened. The strike in Wales is said to be collapsing.

—Serious disturbances have occurred at San Sebastian in connection with the demands of the Basque Provinces for the retention of the partial self-government they now possess. After a demonstration in front of the hotel where Senor Sagasta, the Premier, is at present staying, during which the mob stoned the hotel and the police, the civic guard and troops were called out and fired on the mob, killing one person and wounding others.

—The States of North and South Carolina and Georgia were swept by a cyclone on Tuesday, and enormous loss of life and property was the result. The damage at Charleston is estimated at \$1,000,000. Port Royal, in the same State, was swept by a tidal wave which followed the cyclone, and the city of Savannah and towns situated upon the islands along the coast are almost in ruins. Two hundred lives were lost, the victims being mostly negroes.

—Trouble is anticipated between China and the United States. President Cleveland recently received a communication from Li Hung Chang which leaves no doubt that China will retaliate against the United States in case Congress, at its next regular session, fails to modify the Geary law in regard to Chinese immigrants, so as to make it less oppressive to the Chinese. Li Hung Chang stated that no retaliatory measures would be instituted at present, and that Americans in China would be fully protected until the assembling of Congress in regular session. This is regarded at the State Department as an implied threat that such protection will be removed in the event of the failure of Congress to enact remedial legislation.

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The Present Truth.

"I am the way, the truth and the life." "And lo, I am with you alway, even unto the end of the world."

LONDON, SEPTEMBER 7, 1893.

FOR TERMS, SEE FIRST PAGE.

THE congregation of Seventh-day Adventists, that has hitherto been worshipping in the Athenæum, Camden Road, N., will hereafter, until further notice, meet in Duncombe Hall, Duncombe Road, Hornsey Rise, N. Services will be held every Sabbath at 11 A.M.; Sabbath-school at 9:45 A.M. Besides these, there will be preaching every Sunday evening at 7, and Bible study at 3 P.M. A general invitation is extended.

THE *Temps*, a French Protestant paper, speaking of the Papal Jubilee, said:—

"There is something startling for the imagination and even for the reason, in the fact that is before our eyes. This century, which had flattered itself at having struck a decisive blow at Christianity, and at Catholicism in particular, sees at its close crowds of pilgrims gather together from all parts of the world to celebrate the fiftieth anniversary of the episcopal consecration of the Head of the Church." "We have before us a phenomenon to which the attention of statesman cannot be too much drawn, in order that, in the direction of human affairs they may not forget to take into account the moral force of the Papacy."

THE Rev. Dr. Alexander Carson, in his great work on Baptism, says:—

"With respect to religious doctrines and institutions, there is no antecedent probability that those in existence at any time are actually in Scripture. The vast majority of religious rites used under the Christian name are the mere invention of men; and not a single institution of the Lord Jesus, as it is recorded in the New Testament, has been left unchanged; and it is no injustice to put each of them to the proof, because, if they are in the Scripture, proof is at all times accessible."

This is true, and therefore the Scripture must be the test of every doctrine and practice. If the thing is true, it will not injure it to put it to the test; and if the Scripture does not sanction it, then it should be abandoned.

HOLY Scripture is able to make men "wise unto salvation." It is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 15-17. Thus there is in the Scripture everything that is necessary for perfection, and nothing that is not necessary. Whatever, therefore, is contrary to Scripture, is wrong, and whatever is not contained

in Scripture tends to imperfection. Therefore to do that which is not commanded in the Bible, is the same as to do that which the Bible forbids.

THE folly of trusting in the power and wisdom of man, was curiously shown by the following incident connected with the loss of the battleship *Victoria*,—itself a mournful commentary upon the psalmist's words, "Put not your trust in princes, nor in the son of man, in whom there is no help":—

"Two memorials of the late Admiral Tryon were found floating in the water after the foundering of the *Victoria*, and they are now at the Admiralty, Whitehall. One was Sir George's telescope, and the other his code of signals, contained in a box which was specially constructed to sink, so as to prevent it falling into the hands of an enemy in case of disaster. But this is the irony of fate—the great battleship constructed especially to float went down like a lump of lead, and the signal-box constructed especially to sink floated like a duck."

THE commandments of God are declared to be more precious than gold. Ps. xix. 10. This being the case, it is no wonder that they are counterfeited. Everything valuable has its counterfeit, which professes to be the thing itself, but which is worthless. There is much counterfeit coin in existence, and some of it has been in circulation for many years; yet no one thinks any more of it on that account. Age does not add any genuineness to a counterfeit. A piece of brass shaped and stamped like a sovereign, does not become gold by the lapse of time. Though it be a thousand years old, it is still brass. Neither would it be of any more value if the majority of the people agreed to call it gold, and to accept it as a genuine sovereign.

EVEN so it is with a counterfeit Sabbath. The seventh day of the week is the Sabbath of the Lord. No other day has had the Divine sanction. No other day has ever been blessed and sanctified by the Lord, nor in any way been recognised as a rest day. The seventh day is enjoined in the fourth commandment—one of the commandments of which it is said: "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi. 7, 8. Yet we find that many people have agreed to call another day the Sabbath, and they think that because the day is so generally recognised as such, it must be the Sabbath. Let them remember that a counterfeit does not become genuine by being circulated. Gold was made by the Lord, and no

man has ever yet been able to manufacture gold out of anything else. If man cannot do that, how can he think to make the Sabbath of Jehovah? "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"

"FOR we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. iv. 16. This is the true revival,—a steady growth, the constant springing up of the life of Christ in men. The Bible knows nothing of the modern "revival effort." We do not say that they are not good, but they are certainly not the best. They are a confession of weakness and of previous neglect. Plants do not make an effort to live; they simply live because there is life in them. So Christians can live only by the life of Christ in them through the word; and that life, being eternal, is always new. The constant taking in of the word makes a constant revival.

How quickly the great coal strike, which is paralysing industry and bringing want and distress, even to the point of actual starvation, all over the country, might be settled if those concerned in it, both employers and employed, possessed a little of that unselfishness which goes with the Spirit of Christ. There is plenty of food in the world, and plenty of money in the world, to relieve all the distress which the want of them occasion, if men would only be actuated by a spirit of love and sympathy toward their fellows, instead of the grasping, cruel spirit of self. As long as self rules, strikes and starvation, riot and paralysis of trade, misery and distress of every description, must go on.

THE Archdeacon of London has said that the time has come for some sort of compromise between the Church of England and the Nonconformist bodies, on the subject of reunion. Of course no one expects that the union could be effected without some concessions on both sides. The concessions would need to be only on the surface, for effect, while all parties would believe as before. The result would be an establishment in which there would be all the freedom of belief that now exists in the Established Church, with sufficient unity of action to gain any political end desired.