

THE Present Truth.

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

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The Present Truth.

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JESUS said: "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Matt. xi. 27.

AGAIN we read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. And accordingly, when Philip said, "Lord, show us the Father, and it sufficeth us," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me Philip? he that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?"

MAN cannot by searching find out God. It is true that God has promised to make known His way to men, that they may know Him; but the ways of God cannot be found out by human reasoning. No one can find out anything about God, if he studies with a critical or a selfish spirit. "The secret of the Lord is with them that fear Him, and He will show them His covenant." Ps. xxv. 14. No man is understood except by his friends; who could expect to understand God except by loving Him?

BUT, more than this, it should be understood that God is known only in

Christ. The life of Christ is the life of God, but that life cannot be studied critically, as an artist would study a picture. We can know the life of God only as it is lived in us. "For with Thee is the fountain of life; in Thy light we shall see light." Ps. xxxvi. 9. Christ is the Lamb slain from the foundation of the world; therefore we must, like Paul, determine to know nothing but Christ and Him crucified, if we would know the truth about the ways of God. The cross of Christ reveals the deep things of God. Every conclusion arrived at outside the light of the cross, will be but a libel on the character of God.

WHY DID CHRIST DIE?

THE fact that this question has been asked in all seriousness by an active Christian, is sufficient reason for considering it, apart from the fact that it touches the very core of Christianity. It shows that the fundamental principles of the Gospel are not so generally understood as people are wont to imagine. This is not because they are so obscure and complex as to be beyond ordinary comprehension, but because they have been so thickly enveloped in the fog of theological terms. Those terms are the invention of men, and have nothing to do with the Scriptures. If we are content with the simple statements of the Bible, we shall see how quickly its light dispels the fog of theological speculation.

"CHRIST also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter iii. 18. That is a sufficient answer, but we will read further. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. "Ye know that He was manifested to take

away our sins, and in Him is no sin." 1 John iii. 5. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7.

READ again: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. v. 6-10.

ONCE more: "And you, that were sometime enemies, and alienated in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouable in His sight." Col. i. 21, 22. "Therefore 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, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation." 2 Cor. v. 17-19.

ALL men have sinned. Rom. iii. 23; v. 12. Sin is enmity against God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. In one of the texts above quoted, we read that men need reconciliation, because they are enemies in their minds by wicked works. There-

fore since all men have sinned, it follows that all men are by nature the enemies of God; and that also is what we read in Rom. v. 10, above quoted.

BUT sin is death. "To be carnally minded is death." Rom. viii. 6. "By one man sin came into the world, and death by sin." Rom. v. 12. Death came in by sin, because sin carries death concealed within it. "The sting of death is sin." 1 Cor. xv. 56. Sin when it is full grown bringeth forth death. James i. 15.

SIN is death, for the reason that it is enmity against God. God is "the living God." With Him is "the fountain of life." Ps. xxxvi. 9. Christ is called the "Author of life." Acts iii. 15, margin. Life is the grand characteristic of God. "He giveth to all life, and breath, and all things." Acts xvii. 25. "In Him we live, and move, and have our being:" "for we are also His offspring." Verse 28. The life of God is the source of every created thing; and apart from Him there can be no life.

BUT righteousness, as well as life, is the grand characteristic of God. "There is no unrighteousness in Him." Ps. xcii. 15. "As for God, His way is perfect." Ps. xviii. 30. Since the life of God is the source of all life, and all depend on Him, it follows that His righteousness is the standard of righteousness for all intelligent beings; for God's life is nothing but righteousness. Therefore life and righteousness are inseparable. "To be spiritually minded is life." Rom. viii. 6.

Now since God's life is the standard of righteousness, it is evident that everything that is different from the life of God is unrighteousness; and "all unrighteousness is sin." But if the life of any being is different from the life of God, it must be because His life is not allowed free course through that being. But where God's life is not, there is death. And thus it is that sin is death. Whoever is out of harmony with God—enmity against Him—has death working in him, and death for his inevitable portion. So it is not by an arbitrary decree that the wages of sin is death. That results from the very nature of things. Sin is opposition to God,—rebellion against Him,—and is utterly foreign to His being. It is separation from God, and separation from God is death, because there is no life outside

of Him. All that hate Him, love death.

LET us now sum up the case of the relation between the natural man and God. (1) All have sinned. (2) Sin is enmity against God; it is rebellion. (3) Sin is alienation from God; men are alienated and enemies in their mind by wicked works. Col. i. 21. (4) Sinners are "alienated from the life of God." Eph. iv. 18. But God in Christ is the only source of life for the universe, and therefore all who are thus alienated from His righteous life are by the very nature of things doomed to death. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12.

RECONCILIATION.

FROM all that has preceded it is very evident that the only object that Christ could have in coming to earth and dying for man, was the reconciliation of man to God, so that he might have life. "I am come that they might have life." John x. 10. "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. "You that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight." Col. i. 21, 22. Christ suffered for sins, the just for the unjust, "that He might bring us to God." 1 Peter. iii. 18. "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. v. 10.

"BUT," someone will say, "You have made the reconciliation all on the part of man; I have always been taught that the death of Christ reconciled God to man; that Christ died to satisfy God's justice, and to appease Him." Well, we have left the matter of reconciliation just where the Scriptures have put it; and while they have much to say about the necessity for man to be reconciled to God, they never once hint of such a thing as the necessity for God to be reconciled to man. To intimate the necessity for such a thing is to bring a grave charge against the character of God. The idea has come into the Christian Church from the Papacy, which in turn brought it from Paganism, in which the only idea of God was of a being whose wrath must be appeased by a sacrifice.

STOP a moment, and think what reconciliation means. The existence of enmity is the only necessity for reconciliation. Where there is no enmity, there is no necessity for reconciliation. Man is by nature alienated from God; he is a rebel, full of enmity. Therefore man needs to be reconciled—to have his enmity taken away. But God has no enmity in His being. "God is love." Consequently there is no necessity for Him to be reconciled; there is no possibility of such a thing, for there can be no reconciliation where there has been no enmity.

AGAIN: "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. Surely, they who say that the death of Christ reconciled God to men, have forgotten this blessed text. They would separate the Father and the Son, making the former the enemy, and the latter the friend, of man. But God's heart was so overflowing with love to fallen man, that He "spared not His own Son, but delivered Him up for us all;" and in so doing He gave Himself, for "God was in Christ reconciling the world unto Himself." The Apostle Paul speaks of "the church of God, which He hath purchased with His own blood." Acts xx. 28. This effectually disposes of the idea that there was any enmity toward man on the part of God, so that He needed to be reconciled. The death of Christ was the expression of God's wonderful love for sinners.

CONSIDER further what reconciliation means. It means a change on the part of the one reconciled. If one has enmity in His heart towards another, a radical change must take place in him before he is reconciled. This is the case with man. "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, who hath reconciled us to Himself by Jesus Christ." 2 Cor. v. 17, 18. But to speak of the necessity for God to be reconciled to man, is not only to say that He cherished enmity in His heart, but to say that God was partially in the wrong, and that a change had to take place in Him as well as in man. If it were not in the innocence of ignorance that men talked about God's having been reconciled to man, it would be blasphemy. That is one of the "great things and blasphemies" that the

Papacy has spoken against God. Let us not echo it.

GOD IS. He could not be other than He is, and be God. He is absolute and unchangeable perfection. He cannot change. Hear Him: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6. Instead of having to change and be reconciled to sinful man, in order that they might be saved, the only hope for their salvation is the fact that he never changes, but is everlasting love. He is the source of life, and the standard of life. When any beings are unlike Him, the difference is on their part, and not on His. He is the fixed standard, to which all must conform, if they would live. God cannot change to accommodate the desires of sinful men, not simply because such a change would lower His dignity, and make His Government unstable, but because He cannot be other than He is. "He that cometh to God must believe that He is."

JUST a thought concerning the idea that Christ's death was necessary to satisfy outraged justice. Christ's death was necessary to satisfy the love of God. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us." Rom. v. 8. "God so loved the world that He gave His only begotten Son." Justice would have been met by the summary death of the sinful race. But God's love could not suffer that. So we are justified freely by His grace, through the redemption that is in Christ Jesus. Through faith in His blood, God's righteousness—which is His life—is declared upon us, and thus He is just, and at the same time the justifier of him that believeth in Jesus. Rom. iii. 24-26. The reason why it was necessary that Christ should die, in order that men might be saved, will be considered in the next division of this article.

WHY have we dwelt so long upon the fact that man must be reconciled to God, and not God to man? Because in that alone is man's hope. If God ever had any enmity in His heart against man, there would always arise the torturing thought, "Perhaps He is not yet sufficiently appeased to accept Me; surely He cannot love so guilty a being as I am." And the more one realised his guilt, the greater would be his doubt. But when we know that God never had any enmity towards us, but that He has loved us with an ever-

lasting love, and that He has loved us so much that He gave Himself for us, that we might be reconciled to Him, we can joyfully exclaim, "If God be for us, who can be against us?"

REMISSION.

FREEDOM from sin, or at least from its consequences, is what men have been seeking ever since the fall. Sad to say, however, the great majority have sought it in the wrong way. It was with a lie against the character of God, that Satan caused the first sin, and he has been vigorously engaged in trying to induce people to believe that lie ever since. So successful has he been; that the mass of mankind regard God as stern and unsympathetic, a being who regards man with a coldly critical eye, and who would much rather destroy than save. In short, Satan has largely succeeded in putting himself in the place of God, in the minds of men.

THUS it is that much of the worship of the heathen is, and always has been, devil-worship. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. x. 20. Consequently all heathen worship springs from the idea that a sacrifice must be made to appease the wrath of their God. Sometimes this sacrifice is in the shape of property, but often it is of the person. Thus arose the great horde of monks and hermits among the heathen, and later among the professed Christians, who borrowed their ideas of God from the heathen. These thought to gain the favour of God by scourging and torturing themselves.

THE prophets of Baal cut themselves with knives, "till the blood gushed out upon them" (1 Kings xviii. 28), hoping thereby to induce the god to listen to them. With the same idea of God, thousands of so-called Christians have worn hair shirts, walked barefoot on glass, made pilgrimages on their knees, slept on the hard floor, or the ground, scourged themselves with thorns, starved themselves nearly to death, and set themselves the most impossible tasks. But nobody ever found peace in any of those ways, because no man could get out of himself that which was not in him, and righteousness and peace are not in man.

SOMETIMES this idea of propitiating the wrath of God has taken an easier form,—that is, easier for the worshippers. Instead of sacrificing themselves,

they have sacrificed others. Human sacrifices have always been to a greater or less extent connected with heathenism. Men shudder as they read of the human sacrifices offered by the ancient inhabitants of Mexico and Peru, and by the Druids; but professed (not real) Christianity has its awful list. Even so-called Christian England has made hundreds of burnt offerings of men, for the purpose of turning away the wrath of God from the country. Wherever there is religious persecution to any degree, it springs from the mistaken idea that God demands a victim. This is shown by the words of Christ to His disciples: "The time cometh, that whosoever killeth you will think that he doeth God service." John xvi. 2. All such worship has been devil worship, and not worship of the true God.

JUST here somebody has remembered that it is said in Heb. ix. 22, "Without the shedding of blood there is no remission;" and this makes him think that after all God did demand a sacrifice before He would pardon man. It is very difficult for the mind to rid itself of the idea received as a legacy from Paganism, through the Papacy, that God was so angry at man for having sinned, that He could not be mollified without seeing blood flow; but that it made no difference to Him whose blood it was, if only somebody was killed; and that since Christ's life was worth more than the lives of all men, He accepted Him as a substitute for them. This is almost a brutal way of stating the case, but it is the only way that the case can be truly presented. The heathen conception of God is a brutal one, as dishonouring to God as it is discouraging to man; and this heathen idea has been allowed to colour too many texts of Scripture. It is sad to think how greatly men who really loved the Lord, have given occasion to His enemies to blaspheme.

"APART from shedding of blood there is no remission." What is *remission*? It means simply "sending away." What is to be remitted, or sent away? Our sins, for we read that through faith in Christ's blood the righteousness of God is declared for the remission of sins that are past, through the forbearance of God. Rom. iii. 25. So we learn that apart from the shedding of blood there is no sending away of sins.

WHAT blood is it that takes away sins? Only the blood of Christ, "for

there is none other name under heaven given among men, whereby we must be saved." "Ye know that He was manifested to take away our sins; and in Him is no sin." 1 John iii. 5. "Knowing that ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a Lamb without blemish and without spot, even the blood of Christ." 1 Peter i. 18, 19. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7.

BUT how is it that the shedding of blood, even the blood of Christ, can take away sins? Simply because the blood is the life. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls for it is the blood that maketh atonement for the soul." Lev. xvii. 11. So when we read that apart from the shedding of blood there is no remission, we know it means that no sins can be taken away except by the life of Christ. In Him is no sin; therefore when He imparts His life to a soul, that soul is at once cleansed from sin.

REMEMBER that Christ is God. "The Word was God," "and the Word was made flesh and dwelt among us." "God was in Christ, reconciling the world unto Himself." God gave Himself in Christ for man, for we have read of "the church of God, which He hath purchased with His own blood." The Son of man, in whom was the life of God, came to minister, "and to give His life a ransom for many." Matt. xx. 28.

THE case, therefore, stands thus: All men have sinned. Sin is enmity against God, because it is a condition of alienation from the life of God. Therefore sin is death. The one thing, then, that man stood in need of, was life, and this is the one thing that Christ came to give. In Him was life that sin could not touch, and that could triumph over death. His life is the light of men. A single light may make ten thousand other lights, and still not be diminished. No matter how much sunlight any person receives, there is just as much for everybody else; and if there were a hundred times as many people on earth as there are, there would be no less sunlight for

each one than there is now. So with the Sun of Righteousness. He can give His life to all, and still have as much left.

CHRIST came to impart the life of God to men, for it is that that they lack. The lives of all the angels in heaven could not have met the demands of the case; not because God was so inexorable, but because they could not have imparted any life to man. They had no life in themselves, but only the life that Christ imparted to them. But God was in Christ, and in Him God's everlasting life could be given to every one who would receive it. Remember that in giving His Son, God gave Himself, and you will see that a sacrifice was not demanded to satisfy God's outraged feelings, but that, on the contrary, God's inexpressible love led Him to sacrifice Himself, in order to break down man's enmity, and reconcile us to Himself.

"BUT why could He not give us His life without dying?" That is to say, Why could He not give us His life, and still not give it? We needed life, and Christ alone had life to give; but the giving of life is dying. His death reconciles us to God, provided we make it our own by faith. We are reconciled to God by the death of Christ, because in dying He gave up His life, and He gave it to us. Being made partakers of the life of God, through faith in Christ's death, we are at peace with Him, because one life is in us both. Then we are "saved by His life." Christ died, but He still lives, and His life in us keeps us united to God. The imparting of His life to us frees us from sin and the continuing of it in us, keeps us from sin.

"IN Him was life; and the life was the light of men." John i. 4. Jesus said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. Now we can understand how it is that if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." His light is His life; walking in the light is walking in His life; and when we thus walk, His life flowing through us, a living stream, cleanses from all sin." "Thanks be unto God for His unspeakable gift." His life is light, and will dispel all earth's darkness. In His light (life) we shall see light. Only as we con-

sider hard questions in the light of His life, can we understand them.

"WHAT shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 31, 32. Let the weak and fearful sinner take courage, and trust in the Lord. We have not a God who demands a sacrifice from man, but one who in His love has offered Himself a sacrifice. We owe to God a life perfectly in harmony with His law; but since our life is just the opposite of that, God in Christ has substituted His own life for ours, and so we can offer up "spiritual sacrifices, acceptable to God by Jesus Christ." Then "let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." Ps. cxxx. 7, 8.

OUR DUTY TO REJOICE.

It is the privilege and duty of the Christian to rejoice. In the Christian life, privilege and duty go hand in hand. Duty is a privilege to the Christian, and it is his duty to improve his privileges. And one of the privileges given him by the God whom he serves, is that of always rejoicing. "Rejoice in the Lord alway; and again I say, rejoice." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 4, 6, 7.

The Christian life is the only life which affords *continual* joy. The world says, Rejoice when everything goes right,—when you have health and home and position and money and friends—but in this life of sudden changes all these things are not likely to keep company very long in the experience of any one individual. The day of misfortune comes, when one or more of these happy accompaniments of life's journey takes its flight, and lo! he is left in mourning and gloom. The conditions which prevail in this world do not invite one to hope for a life of happiness in any of its pathways. But in the path that leads up from earth to the city of God, that leads away from sin to holiness, it is

not so. There joy is continually present, no matter how rough the road and how dark the way; for there is One who walks beside the traveller, who lights his path and whose presence gives rest and peace.

The Christian's joy may be perpetual, because he can "rejoice in the Lord." This is the secret of his ability to rejoice in the midst of trials. In God there are no difficulties and no trials. Whatever he loses here, he has again "in the Lord." God has everything, and can lose nothing. No misfortune can befall Him. All the conditions of perfect happiness are constantly with Him. And all these conditions surround the individual in whom He dwells. For God dwells in the human heart by faith (Eph. iii. 17), and the human body is made the temple of His Spirit. 1 Cor. vi. 19. And no individual is of such lowly station that He may not have God's company; for it is not with Him as it is with the worldly great, who deem themselves too honourable to associate with such. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 19. And "the blessing of the Lord maketh rich, and He addeth no sorrow."

The psalmist understood all this when he penned the beautiful and familiar words of the twenty-third psalm: "The Lord is my Shepherd, I shall not want." The divine Shepherd is able to supply every want of all in His flock. "He maketh me to lie down in green pastures, He leadeth me beside the still waters;" and when misfortune and sorrow come, "He restoreth my soul. Yea," the psalmist exclaims, "though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." If God be for us, what can be against us? Truly, nothing; for there is nothing that can stand against Him. "One person, with God on his side, is in the majority." Even in view of the dark passage through the valley of the shadow of death, in the midst of all the vicissitudes that marred his life, the psalmist could say, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." And these words were written for the afflicted and the sorrowing of all suc-

ceeding ages; for God is the Shepherd of all His people, as He was of Israel's king. He will do for them what David knew He would do and was doing for him.

Therefore we can take to ourselves these words of cheering admonition: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." Ps. xxxii. 11.

MOTIVES.

THIS is a subject which cannot be too carefully considered in connection with our Christian experience. Upon the character of our motives depends the result of the efforts put forth in the Christian life. Motives lie back of all deeds, and are the true index of the condition of the heart. And they are often a source of deception, not only to the friends and neighbours of an individual, but also to the individual himself.

God reads the motives of every heart, and by them measures the standing of each individual. When the prophet Samuel came to anoint one of the sons of Jesse to be king, and looked upon Eliab, the first-born, he said, "Surely the Lord's anointed is before Him." "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. xvi. 6, 7. Men may deceive those around them by their outward appearance and life, and may even thereby deceive themselves; but no one can in the slightest degree deceive God. And upon many a one who presents himself, as did Eliab, a confident candidate for Divine honour, God looks as He did upon the firstborn son of Jesse, and unheard by man repeats the sentence of condemnation.

Eliab was doubtless self-deceived; but in this respect he does not stand apart from the generality of mankind, the victim of a strange misfortune, for it is the natural condition of every man to be ignorant of the evil that is within him. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. Man cannot in his own wisdom know his heart, and the hidden motives that lie within it. God only can read the heart of man, and only upon the revelation made to him by God can man depend for a correct knowledge of what he is. "I the Lord search the heart;

I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Verse 10.

Not all motives that prompt the performance of religious deeds are acceptable in the sight of God. "Without faith it is impossible to please God" (Heb. xi. 6); and "whatsoever is not of faith is sin." But much that passes for faith is not true faith. We are told what is the characteristic of true faith in Gal. v. 6: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." This is the motive which God approves, and which makes a deed acceptable to Him. Faith which worketh by love is that which avails in the service of God. All effort which proceeds from any other motive is thrown away. Without love it is equally "impossible to please God," for love is greater than faith. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xiii. 13. And charity and the love by which faith works, are one and the same thing.

In the opening words of this thirteenth chapter of 1 Corinthians, the effect of trying to serve God without charity (or love) and the possibility of deception upon this point, are strikingly set forth. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 1-3.

Can a man, then, bestow all his goods to feed the poor, and give his body to be burned, and yet not have charity? Evidently, he can; or Paul would not have stated it as he did. The misguided fanatic or the deluded enthusiastic may outwardly go to the very extreme of self-denying labour for God, and yet be without that motive of love which would render his service acceptable. That love is the love of God, the love that comes from and has its origin in Him, and contains no human element in its composition. It is a love in which self is entirely lost. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.

Many will say to Me in that day, Lord, Lord have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. vii. 21-24.

These have not been wanting in zeal, and outwardly they have made a very good showing in all respects, having "many wonderful works" to their credit, which have no doubt brought them great admiration and reverence from their fellow-men. But there was something wrong with their hearts. The right motive was not there,—the faith working by love, which takes no account of self. Their plea gave evidence of this fact,—"Lord, have we not prophesied in Thy name?" have we not cast out devils? have we not done many wonderful works? "We" is not the pass word into the gates of heaven; and "our wonderful works" are not good currency at the bank of Heaven, but only the basest counterfeit.

In that day, the righteous will base no claim upon themselves or anything they have done, or upon the great things accomplished by the religious organisations with which they have been connected. One thing alone will avail the candidate for a position at the right hand of God,—Jesus Christ and His righteousness, received and held by the faith which worketh by love. "Charity never faileth." It will continue as long as God continues; for God Himself is love. When this love is in the heart God is in the heart, and eternal life can never be separated from Him. This is the one acceptable motive in all work that is done for His name.

MAJORITIES.

IN round numbers, there are six hundred million Buddhists in the world, two hundred million Mohammedans, two hundred and fifty million Brahmans and followers of Confucius, besides millions of unclassified heathen. Of professed Christians, including Greeks, Catholics, Protestants, etc., there are less than four hundred million, and these are divided into a multitude of discordant sects, many of them holding scarcely anything in common. Some of our friends think that custom, and the majority, ought to decide the correctness of matters of religion; but if that were true, it would show Christianity to be false, for it is greatly in the minority. If majorities are to be counted, we must not stop at pro-

fessed Christians, but must include all men. But majorities do not decide anything. Since the fall of man, the majority of people on earth have been in error. The Lord says: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14.

A SURE FOUNDATION.

"THE foundation of God standeth sure." So wrote the Apostle Paul to Timothy, after he had spoken of some who were teaching heresy in the church, and who did "overthrow the faith of some." 2 Tim. ii. 18, 19. There were some in the church then, as there have been ever since, who built their faith upon the teaching of men. But this is not the foundation that God has provided. Man is fallible, and nothing of a fallible nature will do to put into the foundation upon which God erects His church. With anything there that was not permanent in its nature, the church itself would inevitably be swept away; for the time is coming when everything that can be shaken will be removed, that only that which cannot be shaken may remain. See Heb. xii. 27.

The church of God is not built upon the Apostle Peter, as claimed by very many who profess to be Christian teachers, for Peter was but a man, and fallible like all who are human. If any testimony were needed upon this point other than that supplied by reason and common sense, it is furnished by the Apostle Paul, in his epistle to the Galatians. In the second chapter of this letter, speaking of his visit with Barnabas to the brethren at Jerusalem, he says: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision." Gal. ii. 7-9.

From this it is evident that Paul had at least as much laid upon him in the building up of the church as had

been laid upon Peter, and if it be measured by the extent of the field assigned him, very much more, since "the circumcision" were but a very small part of the total of earth's inhabitants. Considering this fact, and the labours of the great apostle in building up the church of Christ, both in his own day and, by his numerous epistles, in all succeeding ages, the honour that is claimed for Peter might with more propriety be given to the apostle to the Gentiles.

In the same chapter also is found a record of Peter's fallibility. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Gal. ii. 11, 12.

How many other mistakes Peter made we are not informed, but the record of this one has been left us, in anticipation, it may be, of the blasphemous claim that was to be put forth for his so-called successors, the popes.

But neither Peter nor Paul were chosen by God to constitute the foundation of which it is testified that it "standeth sure." The great apostle himself said, writing to those who had made the mistake of confessing spiritual allegiance to men: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." And the same apostle who here testifies that he is nothing, in another place declared, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. i. 15. What a mistake, then, to think that spiritual allegiance can be due to any being on the earth. "For," says Paul, "other foundation can no man have than that is laid, which is Christ Jesus." 1 Cor. iii. 5-7, 11.

Christ is the sure foundation. God is revealed to us in Christ, and Christ is revealed in His word; for it was the Spirit of Christ that inspired the writers of the Scriptures. See 1 Peter i. 10, 11. Christ is called the Word. See John i. 1-14; Rev. xix. 11-13. Therefore we know the foundation of

God by knowing His word. We stand upon the foundation by standing upon His word, and that His word is an unmovable foundation Christ testified when He said, "Heaven and earth shall pass away, but My words shall not pass away." Luke xxi. 33. And in the conclusion of His memorable sermon on the mount, He testified, "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. vii. 24, 25. Whosoever builds upon Christ's sayings, builds upon Christ Himself.

Let us make sure of the foundation upon which we stand. The rain will descend, the floods will come, the winds will blow; and "the hail shall sweep away the refuge of lies." But the word of God will stand. God has provided a sure foundation for all His people. He does not leave them to build their hopes of heaven on the least uncertainty. "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. vi. 13-19.

"How sure a foundation, ye saints of the Lord,
Is built for your faith in His excellent word."

How confidently can His saints stand upon that foundation! The time is coming when men will be looking, even more than at the present, for something on which they can rest with confidence. Already they are losing confidence in earthly institutions and earthly helps. Distress and perplexity prevail among high and low, and men's hearts are failing them for fear, for the prospect presented as their eyes turn to the future. And when the day comes in which the earth itself shall reel to and fro like a drunkard, and on every hand men's eyes shall behold

the breaking up and dissolution of earthly things, then what will it not be worth to a man to know that under his feet is a foundation that cannot be moved. What will it not be worth to recall the words of the Saviour, "Heaven and earth shall pass away, but My words shall not pass away," and to know that His words are the foundation on which we rest! He offers us now this foundation. Truly we may say, "Thanks be unto God for His unspeakable gift!"

THE TRUTH MUST BE HEARD.

THE New York *Independent* brings us the latest intelligence concerning the controversy over closing the World's Fair on Sunday, in the following paragraph, printed in its issue of September 7:—

"The injunction restraining the World's Fair directors from closing the gates on Sunday came before Judge Goggin, who invited two associates to sit with him. Before they could announce their views in favour of closing the gates, Judge Goggin told the clerk to enter an order to continue the case for sixty days. On the protest of his associates he withdrew his invitation to them to sit with him, and carried through the sixty days' continuance. This will result in leaving the Fair open for the remainder of the time on Sunday."

The most indifferent person to this Sunday controversy cannot have failed to note that it has displayed wonderful vitality in keeping before the public, in the face of a long-continued and almost unanimous desire to see it ended. The whole combined legislative and judicial powers of the United States Government invoked to decide the question, with public sentiment thrown in, have failed to give it a *quietus*. The people have grown tired of the discussion, and enough time has seemingly elapsed for it to die a natural death; but with each new turn of the wheel it comes up again as fresh as ever. With nothing, apparently, to feed upon, it still keeps strong and flourishing. What is the secret of its vitality?

Ah, the secret is with Him who has instituted the Sabbath, to whom belongs its observance, and to the interests of whose cause the discussion of the whole subject pertains. The truth must be heard. God designs to enlighten men upon the subject of His Sabbath, that those who will may observe it on the day and in the manner that He has commanded; and when God sets His hand to carry out His purposes in the earth, all opposition must give way before it. It matters not what the appearances are or what

are the natural expectations of men. The work may appear to have no foundation at all; yet in reality it rests on the best of all foundations, for it is in His hand. Like the burning bush that stood unconsumed before the astonished eyes of Moses in the wilderness, it sets at naught all human calculations and expectations, because it is ordered and controlled by the Omnipotent.

A number of times it has seemed that the question of closing the World's Fair gates on Sunday was definitely settled, so that the public mind could be turned upon something else; but the announcement of the fact was each time speedily contradicted by its reappearance in the arena of public controversy. First, Congress settled the matter by a vote, which not only declared that the gates must remain closed on Sunday, but also that the first day of the week was the Sabbath of the fourth commandment. But the directors of the Fair entertained doubts as to the binding nature of this politico-religious vote upon themselves, and accordingly it was again "settled" by them. Meanwhile the gates had been closed for three Sundays.

The directors deciding differently from Congress, by a strict interpretation of the governing rules, the gates were thrown open to the public. The question then went into the courts, where at first it was decided that the decree of Congress must stand; but about two weeks later a higher court declared that Congress had no authority in the matter. Next the directors decided to close the Fair on Sunday because it did not pay financially; but a decree of the court restrained them, after the gates had been shut on one first day. Next it was heard that the injunction was dissolved and the gates were shut; and now again comes the announcement that the Exhibition is likely to remain open seven days in the week until it ends.

It is needless to say that in the meantime the claims of Sunday to sacredness of character and to honour and reverence from man were investigated and discussed as never before. It was not left merely for such as felt inclined to consider it from a passing feeling of interest or curiosity. It was thrust upon them, and there was no escape. They were compelled to investigate it, until they had no excuse for ignorance upon the subject.

There is a compelling power about the truths which God sends to the world. Men cannot pass them over

with the feeling of indifference that attaches to matters of no importance, or which have no higher mission than to attract the minds of the curious and speculative. They compel men to make a decision. Often it is made unwillingly, because against the admonitions of conscience, but it must be made, nevertheless. God's truth must go, and all the world must hear it, some to heed and obey it, and others to reject it—but the question of whether men will obey or disobey is not the paramount question, God's justice must be vindicated when He visits His judgments upon the disobedient. The world must be warned; they must have the light set before them. Then if they reject it, the great plan of God for the destruction of sin and evil must still move forward; the end must come, the righteous and the wicked be separated, and transgressors be blotted out in the lake of fire; but the consequences will not reflect in any way upon God. It will be seen by all that the wicked have brought destruction upon their own heads; and all will unite in giving unto the Lord the glory that is due unto His name, for His mercy toward all, even those who were the most indifferent to His claims.

The same journal from which we have quoted makes mention also of a great agitation upon the question of Sunday observance in the Dominion of Canada, a proposition having been made to run street-cars on Sunday through the streets of Toronto. The question came to a popular vote, after having attracted universal attention from both platform and press. We are told that "interminable columns of letters and editorials were written and eagerly read. Several meetings were held in which both parties were represented. The feeling was intense. . . . All classes were represented on the platforms, from the hod-carrier and workwoman to the learned Professor Goldwin Smith, who favoured a limited service. . . . The city was strewn with dodgers, fly leaves and cartoons, and the walls placarded with quotations from the Scripture and from bishops and divines, on the obligations or limitations of the Sabbath. The subject was thoroughly thrashed out in pulpit and press and on the platform as never before. Like the opening of the World's Fair, the attempt to run Sunday cars caused, in a narrower sphere, a thorough discussion of the Sunday question, which cannot but be a great moral education of the people."

We do not agree, of course, with the

statement that the subject of Sabbath observance was "thoroughly thrashed out;" for no part of the truths of Revelation can be "thrashed out" by man, though it is quite possible for a man to thrash out all he knows on the subject, and that, doubtless, was done upon the occasions mentioned. But the point in it all is that there was "a thorough discussion of the Sunday question, which cannot but be a great moral education of the people." That is what God wants. He wants people to be educated in His truth, and to be sanctified and saved by it; but if they will place themselves among the class who "hold the truth in unrighteousness," it must needs be that it be brought before them, that they may be without excuse in the day of God. The gospel will not convert and save all men, but it will be sent to all for a witness before the end shall come.

God has said, "My word shall not return unto Me void, but it shall accomplish the purpose whereunto I send it." And He will send it into all the earth. The agitation must go on in countries where it has already been raised, and be raised in fields to which it has not yet come. Sooner or later it will be here; how, or in what form we know not, but it must come. All will be called upon to decide whether they will honour God by keeping His Sabbath,—the seventh day—or whether they will acknowledge the authority of the power which has dared to change God's law, in commanding the observance of Sunday. The decision all must make, however reluctantly. The truth received, sanctifies; rejected, it condemns. It will be a choice for life or death. Decide now, and wisely, which it shall be.

AN OPPOSER CONQUERED.

It is more than twenty-five years since the circumstances which I now record happened. Thus ample time has elapsed for verifying the genuineness of the miracle of grace here related, and for proving that a sudden conversion need not necessarily be a superficial conversion.

A lady had called on me repeatedly to seek my counsel in regard to uniting with my church. She greatly desired to do so, and gave every evidence of having experienced that change of heart which we regard as the indispensable prerequisite to such a step. But—and here was an obstacle which she saw no way of overcoming.

Her husband, she declared, was not only opposed to her making a public confession of her faith, but he repeatedly threatened violence against her

if she should attempt such a course. Her duty was so clear to her that she could not rest quiet about it, and so she came again and again during three or four years to consult with me as to taking the step.

At her request I made the acquaintance of her husband. He did not seem to be a violent man, and gave evidence of a sincere affection for his wife; but at every mention of her making a confession of her faith in Christ, he seemed to break into an uncontrollable rage, which no reasoning could quiet, and no patient waiting could soften. At last the timid wife came to tell me that, come what might, she had determined to delay no longer, but to follow the Lord, and openly confess him in baptism. She accordingly appeared before the church for examination, was heartily accepted, and was to receive the ordinance of baptism the following Sunday morning.

And now the battle began. On hearing what was proposed, the man not only renewed his threatenings, but on Saturday night he took his wife's clothing from her, and locked it up, so that she might be unable to dress herself for church; and he fastened the doors, intending to keep her in, as a prisoner under guard, till the Sunday should be passed; but the long-suffering woman was now as resolute as her husband was tyrannical. She succeeded in getting out of the house in the early morning and fled to a neighbour's home, who provided her with the necessary clothing; and thus, according to her purpose, she appeared in church and took her place with the little company who stood ready to witness a good confession before many witnesses.

I had not been informed of the last chapter of the persecutor's violence; but when, as the baptism was about to be administered, I saw this Saul of Tarsus walk into church and take his seat in the rear of the house, I felt a little nervous as to what might happen; but the service went quietly on, the hymns were sung, the prayer for the seal of adoption to rest on the confessing disciples was made, and the candidates were led down into the water one by one, according to our custom, the solemn exposition of the rite as given by Paul in the sixth of Romans being repeated:—

"Know ye not that so many of us as were baptised into Christ were baptised into His death? Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The service, to my great relief, passed without any interruption, and the congregation was dismissed.

A few moments after the people had dispersed I passed from my retiring room down the isle to leave the church, when to my surprise I found the

dreaded opposer sitting in a back seat alone, not another soul being left in the house except him and myself. What did it mean? Had he stayed behind to assail the pastor for having defied his authority in baptising his wife? I confess I feared this might be the case. However, I drew near to the man, and as gently as possible expressed my pleasure at seeing him in church. As I did so I found him under such agitation that he could scarcely speak. "What must I do to be saved?" was his first trembling utterance. Then with uncontrollable emotion he confessed his sin against his wife and against God. He bowed with the pastor alone in the pew and cried for mercy; he was pointed to the Lamb of God that taketh away the sin of the world, and then and there he accepted Him as Saviour and Lord; and at a prayer-meeting during the week the converted husband confessed Christ before the people to the astonishment of all.

To many it seemed impossible that such an opposer could be really in earnest; but his life very soon confirmed his sincerity, and in a few weeks he was united with his wife in the church, and within a month she had the joy of partaking of Communion in company with her long opposing and godless husband. Did such a sudden change prove permanent? As long as I knew his life he walked in humble obedience to the Gospel. Then change of residence removed him from my watchcare. But five years ago I was sent for one day to attend his funeral, and then learned that he had died peacefully in that faith which he once persecuted.

In the twenty hurried, crowded years that had intervened I had almost forgotten the man. But as I looked on his dead face as he lay in the coffin, the circumstances of his religious history came rushing back to me, and I instinctively asked myself, What but the Holy Spirit could have wrought such a sudden, unlooked-for and enduring change?

The lesson of this conversion is obvious. "We ought to obey God rather than men." This "ought" carries a blessing as well as an obligation. This wife's domestic happiness for all her subsequent life, lay wrapped up in her surrender to this divine "ought." For nearly four years she heeded her husband and held back from confessing Christ before men. Then she resolutely put God first, and made his claim supreme, and from the very first day she did so the most ardent wish of her heart was fulfilled in the conversion of her husband to Christ and in the uniting of a long distracted and unhappy home in those bonds in the Lord which continued unbroken for twenty years.

An anxious wife once asked an experienced pastor what more she could

do to bring her husband to Christ. "I have talked to him and warned him and urged him till I am worn out," she continued; "and still he remains unconverted." "Talk less to your husband about God, and talk more to God about your husband," was the curt and wise reply of the pastor. The moral of the story of conversion here rehearsed seems plainly to be: "Less fear of an opposing husband, in obeying the claims of Christ, and more faith in an approving God, in honouring those claims."—A. J. Gordon, D.D., in *Independent*.

HEAVEN'S CURE FOR EARTH'S CARE.

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. iv. 6.

"Cast thy burden [margin, gift] upon the Lord, and He shall sustain thee." Ps. lv. 23.

MANY a burden, many a labour,
Many a fretting care:
Busy footsteps, coming, going,
Little time for prayer.

Duties waiting on my threshold
Will not be denied:
Others coming, daily pressing,
Crowding to their side.

How shall I their number master?
How shall I get through?
How keep calm amid the tumult?
Lord, what shall I do?

Give Thy strength to meet my weakness,
Give a heart at rest:
Give a childlike, trustful spirit,
Leaning on Thy breast.

Thou canst still the wildest conflict,
Bid the billows cease;
Thou canst fill earth's busiest moment
With Thy perfect peace.

—William Bright.

SEEKING TO SAVE.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Jesus received publicans and common sinners, and ate with them. The Pharisees murmured. In their self-righteousness they despised these poor sinners who gladly heard the words of Jesus. To rebuke this spirit in the scribes and Pharisees, and leave an impressive lesson for all, the Lord gave the parable of the lost sheep. Notice in particular the following points:—

The ninety and nine sheep are left, and diligent search is made for the one that is lost. The entire effort is made

for this unfortunate sheep. So should the effort of the church be directed in behalf of those members who are straying from the fold of Christ. And if they have apostatised far away, do not wait till they return before you try to help them, but go in search of them.

When the lost sheep was found, with joy it was borne home, and much rejoicing followed. This illustrates the blessed joyful work of labouring for the erring. That church that engages successfully in this work, is a happy church. That man or that woman whose soul is drawn out in compassion and love for the erring, and labours to bring them to the fold of the Great Shepherd, is engaged in a blessed work. And oh! what a soul-rapturing thought, that when one sinner is thus reclaimed, there is more joy in Heaven than over ninety and nine just persons. These selfish, exclusive, exacting souls, who seem to fear to help those in error, as though they would become polluted by so doing, do not taste of the sweets of this missionary work. And that blessedness which fills all Heaven with rejoicing upon the rescue of one who has apostatised more or less, they do not feel. They are shut up to their narrow views and feelings, and are becoming as dry and as unfruitful as the mountains of Gilboa, upon which there was neither dew nor rain.

Take a strong man and shut him away from labour, and he becomes feeble. That church, or those persons who shut themselves away from bearing burdens for others, who shut themselves up to themselves, will soon suffer spiritual feebleness. It is labour that keeps the strong man strong. And spiritual labour, toil, and burden-bearing, is what will give strength to the church of Christ.

We are not all organised alike. Some have not been educated aright. Their education has been deficient. Some have transmitted to them a quick temper, and their education in childhood has not taught them self-control. With this fiery temper is frequently united envy and jealousy. Others are faulty in other respects. They are dishonest in deal, overreaching in trade. Others are arbitrary in their families—loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the sin of being thus controlled. Therefore sin does not appear so exceedingly sinful. Others, whose education has not been so faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil by their previous education.

Jesus, our advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had, and the circumstances in which we are placed. Some have a much better organisation than others; while

some are continually harassed and afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and the corruption of their nature. Others have not half so much to battle against. They pass along almost free from the difficulties their brethren and sisters are labouring under who are not so favourably organised. They do not, in very many cases, labour half as hard to overcome and live daily the life of a Christian as some of those unfortunate ones I have mentioned. The latter appear to disadvantage almost every time, while the former appear much better, because it is natural for them so to do. They may not labour half as hard to watch and keep the body under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organised, and badly educated, and flatter themselves with the contrast. They talk of the errors, the wrongs, the failings, of the unfortunate, but do not feel that they have any burden in the matter farther than to dwell upon those wrongs, and shun those who are guilty of them.

We should labour to help those who stand most in need of help—those who are less favourably situated, who are erring and faulty, and who may have injured us and tried our patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them, and is constantly taking advantage of their weak points, and driving his arrows to hit them where they are least protected. Jesus exercises His power and mercy for just such pitiable cases. Jesus did not shun the unfortunate, helpless, and weak, but he helped such as needed help. Jesus did not confine His visits and labours to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for him to be a companion of the poorest, the most needful. These are the ones whose company He sought—the lost sheep of the house of Israel.

MRS. E. G. WHITE.

SIMPLICITY OF FAITH.

FAITH does not need any theological treatise to define it, or any councils of learned divines to settle what it is. Zaccheus and Bartimeus and the lepers and the woman who touched the hem of His garment and the man at the Beautiful Gate and the slave girl at Philippi and the jailor, had never had it explained to them, yet they were capable of exercising it on the instant they perceived their need. You do not have to teach a child faith. It is natural to it. It is a necessary part of childlikeness. The only thing required for exercising saving faith is childlikeness. It does not require maturity, nor a diploma from a theo-

logical seminary, nor a quarterly conference license, nor even a good suit of clothes and a clean-shaven face; it only needs a consciousness of want, and an instinctive laying hold of Christ to supply that want.

A faith that is barren, is only another name for a spurious faith. Sometimes a doctor thinks he has set a broken bone and there is nothing for it to do but to begin to knit together again, when he has not really united the severed parts so that blood can begin to build up and the lymphatic circulation be resumed. The result is, that instead of growing in strength, mortification and death ensue. So, sometimes, there is a seeming union with Christ by faith, but the life of Christ is not made manifest in the life of the believer. Instead of working the works that He worked, the believer continues to work the works of selfishness and the carnal nature. The trouble is that there has been no real union with Christ, such as true faith must establish. His life is not flowing through the so-called believer, as a branch of the true vine. That is never faith which does not make Christ and the believer one.—*Rev. J. F. Cowan.*

LET US RUN.—HEB. XII. 1.

THOUSANDS of Christians fail utterly in the fulfilment of their high resolves for want of earnestness. In making money, in the search for office, in the effort for worldly fame, men are dreadfully in earnest, but when it comes to being enthusiastic in religion, that is another matter. "Let us run," suggests enthusiasm, getting up a good head of steam, something more than promise. When a passenger asked the Scotch railroad official, why the train did not move, he was told it was not lack of fuel, nor lack of water that prevented progress, but the fact that the water was "nae biling." Two hundred and twelve degrees of heat must be reached if the water is to boil. We, Christians, too often fail to get there. Many a horse can mount a hill without difficulty, if he has gained some headway before he reaches the foot of the incline. We need to start in with a will, for steady purpose well started will win its way. Alas, that so many of us lack enthusiasm in our religious exercises, so that they are cold and formal where they should be hearty and helpful. Our doxologies come slowly as though we needed a derrick to lift them. Our Bless the Lords and *Te deum laudamus* fall flat and fruitless. Our prayers have to be pumped up, the heart behind them is so lifeless. If we rise to testify for Christ, we speak with a tone suggestive of an awful burden somewhere, and a story of which we are ashamed. No wonder that prayer-meetings seem like a Sahara desert, and church exercises are as the wilderness.

"Let us run." It is easier to be a whole-hearted Christian when once we make up our minds to it, than it is to be a half-hearted one. The Christian race is a long one, and creeping to the goal is out of order. The Christian racer must needs put his best foot forward or he will falter and fail. Is earthly honour or is worldly wealth worthy of such enthusiastic pursuit, and shall we not be in earnest in making sure our calling to mansions in the skies? Shall perishing wreaths of laurel inspire to mighty effort, while crowns of imperishable gold have no attraction? Let out the whole house to Christ, and you will find Him a good tenant. Some Christians have too much religion to permit of their sinning with comfort, and too much love of sin and the world to permit the enjoyment of religion. Give Christ the reins, and the remainder is easy. Let your whole soul go into the business of becoming a saint, and you will find your heart aglow with a joy unspeakable and full of glory. Then will your song be,

Praise God from whom all blessings flow,
Praise Him for hearts with joy aglow,
Praise Him for all the peace we know,
Praise Him for heaven begun below,
Praise Him, to whom all praise we owe,
And may our lives His praises show.

N. Y. Observer.

PREJUDICE.

PREJUDICE is a decision of a biased jury rendered before any evidence has been offered. Morally, there would be no difference between the witness who perjured himself, and the juryman who took oath to be governed by the law and the testimony, and then made up his mind as to the guilt of the prisoner before evidence was heard. We are all sworn to be impartial. No man can allow himself to be ruled by his prejudices in matters of religion without laying himself liable to the charge of stultification. The man who resists Christ and His claims on some vulgar prejudice which he has imbibed he scarcely knows how, is a juryman bound by every solemn obligation to be fair and impartial, yet who, taking his seat with a preconceived view of which he has not tried to dispossess himself, is a perjurer.

If opportunities to do good were like mastodons or some extinct race of creatures, men would make voyages to the ends of the earth to find one yet surviving, if possible. Or if they were as rare as diamonds, men would dig up whole river beds to find them. But they are like the cattle of the field, or the pebbles of the stream for number, and we pass them by without glancing at them or spurn them with our heels because of their very commonness.—*Selected.*

"THE fear of the Lord is the beginning of knowledge." Prov. i. 7.



GIVE ME COLD WATER.

LET others sing of the ruby bright
In the red wine's sparkling glow;
But dear to me is the diamond light
In the fountain's purer flow!
The feet of earthly men have trod
The juice from the bleeding vine,
But the stream comes pure from the hand of God,
To fill this cup of mine.

The dew-drop lies in the flow'ret's cup,
And how rich its perfume now!
And thirsty nature with joy looks up,
When the rain falls on her brow.
The brook goes forth with cheerful voice,
To gladden the vale along;
And the bending trees on her banks rejoice
To hear her quiet song.

The lark springs up with a lighter strain,
When the wave has washed her wing;
The steed flings backward his flowing mane,
When he leaves the crystal spring.
This was the cup of Paradise
Ere blight on its beauty fell;
And the buried streams of its gladness rise
In every moss-grown well.

—Geo. W. Bethune.

"FIRE WATER."

SATAN, the enemy of all good, was not satisfied with the cooling, refreshing, life-giving drink that our Heavenly Father made for all His creatures. He therefore caused men to think that they knew more than God, and led them to invent another kind of water for us to drink.

It looks very much like the water that God has given us, but, oh, how different it is! Instead of cooling and refreshing what it touches, it burns and sears and withers. Instead of life and health, it brings death and decay.

Place a beautiful white lily or a rose in it, and lo, what a change! The green leaves become spotted and eaten, the flower turns brown and withers and decays.

If you should get some of this water in your eye it would hurt you very much.

Your horse or cow or dog would not touch it, and if you should give it to your little baby brother, it would throw him into spasms, and might kill him.

It is so hot and fiery that it cooks and hardens the white of an egg that is dropped into it. And it treats men's brains in the same way when they drink it. It hardens their brains so that they cannot think well, and it burns the lining of their stomachs and causes it to become covered with sores. It makes their blood hot and feverish, makes their faces and eyes red, and sometimes covers their faces with sores. It often makes men so crazy that they

cannot walk straight, and do not know what they are doing. It first causes them to be very silly and foolish, and then to be very cross, so that they want to steal, and fight, and shoot one another, and even kill their own wives and children. It causes them to become so weak and ill that they are not able to work, and it makes them so thirsty that they will sell their homes, and furniture, and children's clothes, and let their families starve to death so that they may have money to get some more of this dreadful drink. They think it will quench their burning thirst, but it makes it only worse and worse. Sometimes it makes men so drunk that they cannot stand up, or know any more than a dead man, and then they lie about by the roadside or in the ditches like beasts.

Thousands are dying every day because of this terrible poison.

The water that God has given us puts out fire, but if we soak a paper in this water that Satan has given us, and touch a match to it, how it burns!

The Indians call it "fire-water" because it burns people, and is so much like fire. Do you not think it is a very good name for it?

But the real name of this fire-water is—Alcohol. We find it in brandy, whisky, beer, wine, hard cider, and other strong drinks.

Alcohol is no better for a food than it is for a drink, for "there is not so much food in a *pint* of wine or beer as there is in a *grain* of wheat."

It does not give men strong bodies, and strong minds with which to resist evil, but it makes them weak and wicked.

In short, alcohol is one of Satan's own traps which he has set for every boy and girl and man and woman. He hides it in the ruby wine and in the foaming beer, and in the innocent looking sweets. He tempts a boy to taste it but for once, and then to taste it just once more, until he wants it all the time, and cannot break away from the deceitful habit. Ah, Satan's caught him now, and he cannot get away! No one but Jesus Himself has power to set him free. Oh, will he let Him do it? or will he go on and on until he sinks into a drunkard's grave, lost, for ever lost? No drunkard can inherit the kingdom of heaven.

My dear young friend which water do you choose? Do you know what your best Friend says to *you* to-day? Listen to His voice:—

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

"Touch not the foaming, tempting glass,
Nor look upon the wine;
A serpent vile is hid within
The liquid of the vine.
Its ruddy gleam invites you all
To taste the sparkling bowl,
And hides beneath the poison fangs
Which smite into your soul."

CHOLERA AND ALCOHOL.

THAT no pains should be spared to prevent the spread of cholera everyone will admit. All the wisdom gathered from past study and experience should be utilised to stay its progress. It is well known that any form of filth is a hotbed for the breeding of infectious diseases. The places where intoxicating liquors are sold have proved to be generators and conductors of cholera. Not only so, but the users of alcohol are the most ready victims of the disease. This is accounted for by the fact that, by its use, the digestion is deranged, the blood vitiated, the nerves unstrung, and, further, that the presence of alcohol in the system renders it more susceptible to infection. But account for the facts as we may, here are the testimonies of physicians and others during the scourges of 1832 and 1866:—

Dr. French, a medical health officer in Liverpool, says: "The outbreak of cholera in July, 1866, in that city, was in a house where a woman died of another disease. They kept the body for three days, during a drunken debauch, in a crowded room, filled with the fumes of tobacco and alcohol. This revel was called "a wake." One week from that time forty-eight persons had died from cholera within a radius of 150 yards from that place."

During the epidemic of 1832 Dr. Bronson said: "In Montreal 1,000 persons have died of cholera, only two of whom were teetotallers." A Montreal paper said: "Not a drunkard who has been attacked has recovered from the disease, and almost all the victims have been at least moderate drinkers."

In Albany, N. Y., the same year, cholera carried off 366 persons above sixteen years of age, all but four of whom belonged to the drinking classes. Packer, Prentice & Co., large furriers in Albany, employed 400 persons, none of whom used ardent spirits, and there were only two cases of cholera among them. Mr. Deleven, a contractor, said: "I was engaged at the time in erecting a large block of buildings. The labourers were much alarmed and were on the point of abandoning the work. They were advised to stay and give up strong drink. They all remained, and all quit the use of strong drink except one, and he fell a victim to the disease." He says also: "I had a gang of diggers in a clay bank, to whom the same proposition was made; they all agreed to it, and not one died. On the opposite side of the same clay bank were other diggers who continued their regular rations of whiskey, and one-third of them died."

In New York City there were 204 cases in the park, only six of whom were temperate, and these recovered, while 122 of the others died. In many parts of the city the saloon keepers saw and acknowledged the terrible

connection between their business and the spread of the disease, and becoming alarmed for their own safety, shut up their saloons and fled, saying, "The way from the saloon to hell is too short." In Washington the board of health was so impressed with the terrible facts that they declared the groghops nuisances, ordered them closed, and they remained closed for three months.

A prominent physician of Glasgow reported, "Only 19 per cent. of the temperate perished, while 91.2 of the intemperate died." One extensive liquor dealer of Glasgow said, "Cholera has carried off half of my customers."

In Warsaw 90 per cent. of those who died from cholera were wine drinkers.

At Tifels, Prussia, a town of 20,000 inhabitants, every drunkard died of cholera.—*G. Lowther, M.D., in the New York Voice.*

FITTING AND BEING FITTED.

A SMALL boy, wearing a coat many sizes too large for him, walked proudly up the street. A whole coat of any description was rare in his experience, and he was evidently delighted with this one.

"Seems to me your coat doesn't fit you very well, Billy," said a critical bystander.

"That wasn't what 't was made for," answered Billy, with cheerful unconcern. "I'm expectin' I'll grow to fit it, 'stead of havin' it fit me."

There was not a little wisdom in Billy's plan, and many other boys and girls—and older people also—would be far happier and more successful if they would but adopt it. You will find many things in this world that do not exactly suit you; they were not made expressly for that purpose, and the question is, What shall you do about it? There are persons, not a few, who seem to consider themselves the centre of the universe around which everything ought to be fitted. All things are right or wrong, as they suit or do not suit their tastes, modes, and wishes. Do you not meet such ones even in the school-room and on the play-ground—those who always find the lessons too long, the rules unjust, the bright days too warm, and the cloudy days too cold? The trouble is that they are trying to make everything fit themselves. By and by, when they go out into the world, there will be just this same trouble with their work that they now find with games and studies. One situation will be too hard, another too confining, a third will not pay enough. They will wander from one place to another, always complaining, never putting any heart into the work, because it is not the kind that "suits" them, and so never achieving success.

Do not begin in that way. Make up

your mind to take things as you find them, bravely and cheerily, and try to fit yourself to your surroundings, instead of waiting to be fitted. Is there some one in your home whose peculiarities fret you? Make room for these peculiarities; make a little path for yourself around them; there is no need of constantly running against them. If your work is not what you would have chosen, you can yet choose to do it so well that it will not only be lifted above mere drudgery, but will prove your fitness for a higher place. For that, after all, is the wonderful thing about this "growing to fit"—as soon as you have really learned to fill one place, a wider and better one is almost certain to open to you.

Those who go through life looking for the "streaks of luck," the cosy places, the surroundings that just suit, are for ever disappointed. There is a story of a brave young girl, who pushed her way through so many obstacles that the principal of the school where she graduated declared her "fully entitled to the degree of M. C.—Mistress of Circumstances." If you would make your life happy, helpful, and successful—make it count for anything to yourself and others—you must not join the ranks of those who are impatiently waiting to be fitted, but of those who patiently and courageously make themselves fit.—*The Interior.*

REMEMBER NOW THY CREATOR.

EVEN through children and youth, the light of life may shine upon those who sit in darkness. Then watch and pray, and obtain a personal experience in the things of God. Your parents may teach you, they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus, and walk in the precious light of truth that He has given you. Faithfully take up your duties in the home life, and through the grace of God, you may grow up unto the full stature of what Christ would have a child grow to be in Him. The fact that your parents keep the Sabbath, and obey the truth, will not insure your salvation. For though Noah and Job and Daniel were in the land, "As I live, saith the Lord God, they shall deliver neither sons nor daughters; they shall but deliver their own souls by their righteousness."

In childhood and youth you may have an experience in the service of God. Do the things that you know to be right. Be obedient to your parents. Listen to their counsels; for if they love and fear God, upon them will be laid the responsibility of educating, disciplining, and training your soul for the immortal life. Thankfully receive the help they want to give you, and make their hearts glad by cheerfully submitting yourselves to the dic-

tates of their wiser judgments. In this way you will honour your parents, glorify God, and become a blessing to those with whom you associate. You will be following the example of Jesus, who, when twelve years old, was wise beyond His years, and was found sitting among the learned rabbis, hearing them and asking them questions, so that they were astonished at His wisdom; yet He returned with His parents to Nazareth, and was subject unto them. *MRS. E. G. WHITE.*

MAKE ROOM.

MAKE room, first, for the Saviour, your best, truest, most sympathising Friend. His companionship will sweeten life's cares.

Make room, at any cost, for every good thought and feeling that seeks admission into your heart and life. Welcome with a glad smile, each holy impression, bright opportunity, or sweet, pure desire.

But "give no place to the devil." When he comes with his vile promptings and his evil imaginations, cry out, No room! No room! Tell him to leave you. "Resist the devil, and he will flee from you."

Have no room for evil companions in your daily life; no room for bad books in your daily reading; no room for unkind words in your daily conversation; no room in heart, life, or love for anything that is not sweet, pure, and Christlike.—*Sel.*

As we bathe in the billowy sea, or sit neath the falling cataract, or quench our thirst at the bubbling spring, or walk by the peaceful river, we should be reminded of that better and *living* water which flows from Jesus, the never-failing Fountain of Life. It can cleanse the innermost recesses of the heart. It can satisfy the thirsting soul as nothing else can. It can be a well of water in us springing up into *everlasting* life. It is free for who-so-ever will, and the supply is more boundless than the ocean, more powerful than the cataract, more satisfying than the purest mountain spring, and more peaceful than the river. Blessed is the man, woman, or child that forgets not to drink daily of this wonderful, life-giving water.

IMPURE, dirty water is as unhealthful as impure, spoiled air. We therefore should be very careful not to drink water which has stood all night for it has taken in the impurities of the room. Our cisterns should be cleaned often, and we should be careful to have everything dirty far away from the well, for the impurities soak down through the ground and find their way into the water.

DID you know that water is one of the best medicines in the world?



THE SEA.

Oh the sea! The beautiful sea,
It speaks of God, to you and me.

The waters covered all the earth
When God by speaking gave it birth.

But at their Maker's first command,
The waters flowed back from the land.

And they obey him every day
Just where He placed them, there they stay.

We'll learn of these fair waters blue
How to obey Him quickly too.

J. E. O.

WATER.

Jesus said, "If any man thirst, let him come unto Me, and drink. . . . And whosoever will, let him take the water of life freely." John vii. 37; Rev. xxii. 17.

WATER, how clear, and sparkling, and beautiful! It is so bright that you can see your face in it, and so clear that you can look right through it. If it is clean, good water, you cannot smell it or taste it; but oh, how good it is! What would people do without it? Almost the last thing before you close your eyes at night you say, "Mamma, please give me a drink of water." Did you ever notice how many times you say that in just one day? Then in the morning you bathe your face and hands in it; how cool and refreshing it is, and how bright and clean it makes you look. "It is the world's cleanser. It washes everything, even the air." Your breakfast and dinner are cooked in water, and your clothes are washed in water. Some people have their houses warmed with the steam that comes from boiling water, and others have their sewing machines run with water. We have not time to tell you half of the wonderful things that are done with water. Ask your father to tell you how it runs the steam cars, the steamboats, the mill that grinds your flour, the printing presses that print your books and papers, and the machines that weave cloth for your dresses. Watch and see in how many ways water is used in your house. Keep your eyes and ears open every day and see how many things you can learn about it.

Do you remember how some of the water that was on the earth at first, got way up above our heads in the clouds?

Well, after God had made the beautiful firmament above us, and part of the waters that had been on the earth were floating about in the air, there was still much water on the earth; for there was no dry land at all.

On the *third* day, therefore, God gathered these waters together so that the dry land could be seen. He did not have to dip the water up, and carry it to the places where he wanted it, as we do, but He just said, "Let the waters be gathered together by themselves"; and they were! And God called the dry land "Earth," and the great bodies of waters he called "Seas." And God placed sand all around the edge of the seas for a bound or border. And God said to the waters of the seas, "Hitherto [that is, to this place] shalt thou come, but no farther; and *here* shall thy proud waves be stayed." And though the great waves have tossed themselves ever since, yet they cannot break away from where God put them and again cover the earth; though they roar, they cannot pass over the sand that God placed around them. Jer. v. 22.

dig holes or wells down in the ground and find water. And then besides all this, He shows His tender love by giving us the beautiful rain, about which we learned last week. The great Heavenly Father must love us all, for He sends His rain on the good and on the bad, and He freely gives us each all the good pure water that we need.

This water is wonderful, and useful, and good, and it keeps us alive; but it cannot keep us alive for ever. It causes us to have clean faces and hands; but it cannot cause us to have pure thoughts and actions. Jesus can give us "living water," water that will cause us to have pure, good thoughts and actions, so that we finally can live for ever with Him. Would you like to know what this "living water" is? It is His Holy Spirit. We cannot see it any more than we can see the air, but it makes us gentle and kind, and makes us want to please Jesus in every little thing that we do. You know how freely God gives us the beautiful water. Well, the Bible



God did not put all the water in one part of the earth. He sent some into the mountains in springs and told them to run down into the valleys in little streams, that the beasts and the birds might go there and find water to drink, and that the grass and trees in those places might be kept fresh and green. He put part of the water in lakes and ponds; and part, he put way down under the ground so that if men do not live near a river or spring, they can

says that Jesus is just as willing to give us His Holy Spirit. Let us think of this every time we take a drink of water.

1. How do you get your face clean?
2. Name some of the places where we find water.
3. Did you ever see a spring? An ocean? A river?
4. What is an ocean?
5. Why don't the waves rush out over the dry land?
6. Do you think that it is just that

little sand that keeps them there?—
No. Ps. lxxxix. 8, 9; xciii. 4.

7. Were the waters always in oceans,
and lakes, and rivers, and springs?

8. When did God gather them to-
gether?

9. How did He do it?

10. For what is water good?

11. Suppose God had put all the
water in one part of the earth, would
it be so pleasant? Why not?

12. What should we always remem-
ber about dirty, bad-smelling water?
It is just as bad for us as spoiled, bad-
smelling air.

13. Is wine, or any other strong
drink as good for us as water? Why
not? Prov. xx. 1; xxiii. 29-32.

"Water, bright water, pure water I drink,
From clear mountain streamlet, or deep well's
brink;

If cooleth, when parched, my thirsty tongue;
It helpeth my happiness to prolong;
'Tis the drink of the flowers, the birds, and bees,
The insects that dance on the summer's breeze;
The cattle that graze on the hill and plain;
The traveller's friend on the mighty main;
'Tis the drink that God gave first unto man,
In rivers that through lovely Eden ran.
Water, bright water, pure water, to thee
May I be a life-long, true devotee!"

14. What precious promise does
God make to those who love and obey
Him?—Their water shall be sure;
they will always have enough. Isa.
xxxiii. 15, 16.

15. But can this water make us live
for ever?

16. Can it cause us to have pure
thoughts and actions?

17. What kind of water can?—*Living*
water.

18. What is this living water?—
God's Holy Spirit. John vii. 37, 39;
iv. 10-13.

19. Where can we get it? John
vii. 37.

20. Do you want this gentle Spirit
to come and live with you?

21. Then what does Jesus invite
you to do?—To come unto Him, *with-*
out money, and ask Him for it and He
will give you freely all that you want.

"Ho, ye thirsty, come and drink!
Water! living water!
Gather at the fountain's brink,
Take the living water.
Souls athirst, oh, hither haste,
Stay not in the desert waste;
Come the healing waters taste,
Water, living water.

"Come ye who in deserts roam;
Water! living water!
Whosoever will may come
To the living water.
Ye who hear, lift up the cry,
Every soul that thirsts, draw nigh;
Come and drink, and never die;
Take the living water."

ONE of the most curious stones in
the world is found in Finland, where
it is found in many places. It is a
natural barometer, and actually fore-
tells probable changes in the weather.
It is called "semakuir," and turns
black shortly before an approaching
rain, while in fine weather it is mottled
with spots of white. For a long time
this curious phenomenon was a mys-
tery, but an analysis of the stone

shows it to be a fossil mixed with clay,
and containing a portion of rock salt
and nitre. This fact being known,
the explanation was easy. The salt,
absorbing the moisture, turned black
when the conditions were favourable
for rain, while the dryness of the at-
mosphere brought out the salt from
the interior of the stone in white spots
on the surface.—*St. Louis Globe-Dem-*
ocrat.

IN the cross is found health, in the
cross life, in the cross a protection
from our enemies, in the cross an in-
fusion of the sweets of heaven, in the
cross strength of soul, in the cross the
joy of the Spirit, in the cross the sum
of virtues, in the cross the perfection
of holiness.—*Thomas à Kempis.*

KEEP your glass upside down, when
tempted to drink, and you never will
become a drunkard.

Interesting Items.

—The insurgents appear to be getting the upper
hand in Brazil.

—It is announced that Sweden is about to join
the Triple Alliance.

—A Capetown telegram says that fears are
still entertained in Mashonaland of a Matabele
attack.

—The Foreign Ministers at Rio de Janeiro have
been warned that the city will be bombarded
forthwith.

—A battle is reported to have taken place at
Cordova in Argentina, in which the insurgents
were victorious.

—A pension attorney of Pittsburg has been
arrested on a charge of conspiring to assassinate
President Cleveland.

—Egypt's cultivated area of land is about
5,000,000 acres, 2,800,000 being in Lower Egypt,
and 2,200,000 in Upper Egypt.

—A great fire broke out at the Philadelphia
Asylum for the Insane. Many of the unfortunate
inmates are said to have perished in the flames.

—A telegram from Buenos Ayres states that
fighting has been going on between the rebels and
the Government troops in the City of Tucuman.

—The Legislative Council in New Zealand has
passed the clauses of the Electoral Reform Bill,
conferring the Parliamentary franchise on women.

—The Hungarian Government has replied to
the Papal Encyclical, affirming that the Emperor-
King will accept the politico-religious programme.

—India has 280,000,000 inhabitants, and only
between 14,000 and 15,000 miles of railways.
America has 65,000,000 people, and over 120,000
miles of railway.

—The New York express train on the Lake
Shore Railway was stopped by a gang of armed
robbers, the driver shot, and gold to the value of
250,000 dollars stolen.

—It is calculated that the quantity of opium
grown in China is five times as much as that in
India. Ten per cent. of the whole population of
China are addicted to the habit of opium smoking.

—M. Charles de Lesseps, who was sentenced to
five years' imprisonment for swindling and breach
of trust in connection with the Panama scandal,
has been released after remaining nine months in
prison.

—The National Liberal Federation has issued
an important manifesto to the federated Liberal as-
sociations with regard to the action of the House
of Lords in rejecting the Home Rule Bill. It is
intended as a warning to the Lords.

—In consequence of the Czech agitation for
Home Rule the Bohemian Constitution has been
partially suspended by Austria, and the police
have already suppressed some of the Radical
papers and dissolved unions of the young Czechs.

—Of 9,000 Mecca pilgrims from Tunis and
other ports, it is estimated that 4,500 perished of
cholera on their way to or from the Holy City.

—"Very little alcoholic liquor is drunk in
China," says Professor James Legge, Professor of
the Chinese Language and Literature at Oxford.
"In thirty-four years I have often been in such
large cities as Canton, and I never saw but one
Chinaman drunk."

—As a result of the recent cyclone in the
islands off the coast of South Carolina, it is stated
that 20,000 persons are on the verge of death from
famine, thirst, and disease. Another cyclone has
visited Lockport, Louisiana, killing six persons
and injuring others.

—The cholera continues its havoc in Russia
and Central Europe, but does not seem to be
making much headway on the western frontier.
The latest Local Government Board report as to
cholera in England states that "the history of the
more recent occurrences, and their isolated char-
acter, may be regarded as reassuring respecting
the immediate future."

—The great coal strike still continues, and dis-
tress is deepening among the unfortunate families
of the miners. Several persons in the mob who
were fired upon by the military during the recent
riots, have succumbed to their injuries. At a
meeting of the London Trades Council a resolution
was passed expressing sympathy with the miners,
and recording its severe censure upon the Govern-
ment for allowing the military forces to be used
against the men.

—A number of merchants and captains engaged
in the seal trade met recently at Victoria B. C.,
and appointed a committee to draw up a petition
to the British Government, showing that the
regulations, as settled by the recent International
Tribunal of Arbitration at Paris, will operate
against the interests of the Dominion so seriously
as to threaten the ruin of the seal-fishing indus-
try. The petitioners ask the Government to pur-
chase their schooners and outfits at a reasonable
compensation.

—The Austro-Hungarian Ministry has sus-
pended certain constitutional rights of the in-
habitants of the city of Prague and its environs
owing to the Home Rule agitation, and has issued
a proclamation prohibiting all assemblages in the
public squares or thoroughfares, the parading of
the streets in bands, the ostentatious wearing of
badges, and the carrying and displaying of flags
with the exception of the Imperial and national
colours. Anyone contravening this order will
render himself liable to very severe punishment.

—War is raging in the central Soudan. Intelli-
gence has been received from the interior that
Rabah, formerly a slave of Zobeir Pasha had
taken Baghirmi after a long siege. The Sultan of
Wady had sent 10,000 men under Germa Bugebrin
to dislodge him, but Rabah's forces were well
armed with guns of modern pattern. A sanguin-
ary battle has been fought at Fizzan, thirteen
days' march from Tripoli, between the Ouled-
Buseif and Zentan tribes, both sides losing heavily.
Great anxiety is felt here by the traders regarding
the safety of the caravans on their way to Tripoli.

—The Congress of Religions, which promises to
become one of the most interesting of the numer-
ous gatherings in connection with the World's
Fair, was opened in the Columbus Hall in the
Fair ground September 11. On the platform were
Christians—Protestant and Roman Catholic and
members of the Greek Church—Buddhists, Brah-
mins, Mohammedans, followers of Confucius, and
representatives of other creeds. The session will
last seventeen days, and during that time each
sect will expound the principles of its faith. The
services are to be free to mankind. The doors
were opened at ten o'clock. The proceedings
were commenced by prayer, which was offered by
Cardinal Gibbons.

—Great excitement continues to prevail in the
Midlands in connection with the coal riots. At
Pontefract three of the rioters who had been shot
by the military on duty at Lord Masham's Ackton
Hall pit died of their injuries. More troops have
been dispatched to the scene of the riots. Miners'
ballots taken in Derbyshire and Lancashire by
the direction of the National Federation, show
that the men are determined to resist the demand
of the employers, and to remain out till the whole
dispute is settled. In North Staffordshire the
men have gone back to the pits at the old rate of
wages, pending the general decision. A coal
strike is said to be imminent in the Pas de Calais
colliery district, the coal companies being de-
termined to resist the demands of the men.

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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 21, 1893.

FOR TERMS, SEE FIRST PAGE.

No financial panic was ever known to affect the bank of Heaven. If your money is there, it is as safe as you could possibly wish it.

THE denominational statistics read at the recent Conference of Wesleyan Methodist Churches of Great Britain, showed that during the last connectional year 23,839 persons "ceased to be members."

IT will be the poorest kind of consolation to the sinner when in the great Judgment day he finds himself among the lost, to reflect that he was just as good a man as his neighbour Mr. A or Mr. B, who is lost likewise.

ALL Christian people are civilised. Christianity civilises the most ignorant heathen as if by the touch of magic. Christianity and the highest civilisation are identical; we mean not the highest national civilisation now seen, but the highest that is possible; for the truest civilisation cannot exist where there is not the observance of the golden rule. Civilisation owes much if not everything to Christianity; but Christianity owes nothing to civilisation. Its source is only in God.

Public Opinion states that a well-known American geologist, Mr. C. King, has by the use of a new and improved method of computation, discovered the earth's age to be only about twenty-four millions of years. This is a great reduction from the "vaguely vast" figures given us by geologists hitherto. So let them keep on with their computations. It may be that in the lapse of time they will at length get almost as near the truth on the subject as they would from a few hours' devout study of the Scriptures.

WE are not familiar with all the facts and arguments pertaining to the Home Rule controversy, but there is one kind of Home Rule which we thoroughly believe in and would advocate everywhere. It is that mentioned by Solomon in Prov. xvi. 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." This kind of "home rule" is more pressingly demanded to-day than any other. In

fact, no scheme of governmental rule can succeed without it; for he who is not able to rule himself, is certainly not fit to govern any one else.

AN Italian physician has come forward with the announcement that tobacco smoke possesses "a very pronounced bactericide power, acting particularly on the bacillus of Asiatic cholera." He therefore urges that tobacco smoking be adopted as a preventive of the disease. One cannot help thinking that the physician is himself a smoker, or that he has an interest in the tobacco trade; for although the mission of tobacco is solely to kill, there is no evidence that in cholera epidemics women and other non-smokers have suffered more than smokers. On the contrary, the greatest mortality is among the drinking class, who are also the most addicted to the smoking habit.

THE *Chronicle* publishes a letter written by James Defoe, a pauper paralytic, who claims—and to all appearances truthfully—to be the great-great-grandson of the author of Robinson Crusoe. The *Chronicle* appeals to the boys of England to do something that will enable this unfortunate descendant of the celebrated author to pass his last days "amid some comforts which do not fall to the pauper's lot." It is the old story of the unreliable nature of the gratitude and mercy of man. Not so is it with God. Cardinal Woolsey declared that if he had served God as faithfully as he had served the king, he would not have been left to the misery and gloom which attended his approach to the grave. The Psalmist testifies, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. xxxvii. 25.

SOME Zulu converts to Christianity, being told that they did wrong in exchanging girls and women for cattle, have demanded of the missionaries proof from the Bible that it is wrong to dispose of their daughters in that way. To civilised people such a demand seems very foolish, as of course it is; but it is no more so than the demand often made by civilised men—or those claiming to be civilised—for proof from the Bible that it is wrong to use tobacco. The one may be explained in some degree by the natural ignorance of the untutored savage; but the other is only accounted for by the lustfulness of the natural heart.

WHEN men are told that they must cease some practice or custom because it is contrary to the word of God, they are always particular to demand a plain "Thus saith the Lord" in proof of it; but when they are told that they should begin some new observance because God's word enjoins it upon them, the smallest inference to the contrary that can be drawn from any passages seeming to have a bearing upon the subject, is sufficient to convince them at once.

IT is said of Moses that "by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." Heb. xi. 27. This statement will apply generally to those who live the life of faith on earth. Their sight is directed to that which is invisible. They look with the eye of faith, and that brings invisible things into sight; for "faith is the substance of things hoped for, the evidence of things not seen." And while the eye of faith sees that which is invisible, it takes no note of the carnal things which are visible. In the crowded street, in the busy marts of trade and commerce, in the presence of sin and temptation, the man of faith lives and moves as though he saw it not. The sounds of earth's confusion and revelry and strife break upon his ear in a hardly distinguishable cadence, while his mind is full of the consciousness of the truths of the life beyond. Satan does not find easy access to such a mind with his temptations. And when the hour of trial comes, faith brings in sight the glory beyond, and the individual is strengthened to endure.

THUS it was with Moses, who, amidst the splendour of the royal palaces of Egypt, saw with the eye of faith the glory of the courts of the King of kings, before which all the glory of Egypt paled in insignificance. Thus it was with Christ, whose faith beheld the time when He should "see of the travail of His soul and be satisfied," who thus "for the joy that was set before Him, endured the cross, despising the shame." And thus it is with the follower of Christ to-day. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are unseen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor iv. 17.

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