

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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"WANTED: a Gospel for the Age." Such is the thought that is beginning to take shape in the minds of some who are set to minister to the spiritual needs of men and women to-day, in view of the existing state of things in the social and industrial worlds. It is a thought that is full of meaning. If a gospel for this age is wanted, it must be that there is none now which is suited to the demands of the present. And if that be true, we may well stop and consider the desperate nature of the situation.

We are reassured, however, as we look into our Bibles, for there we find the grace of God, mercy and forgiveness of sin, Divine power, and every provision for every need of mankind, set forth in language which applies as well to our own age as to any age in the past. We have to-day all that there is to be had from any possible source of moral strength. We have the gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth." Rom. i. 16. There is no greater power unto salvation than the power of God, for God is omnipotent.

But it may be that this power of God unto salvation is not realised and felt by all, so that there seems to be a gospel needed for some; for it is not

the power of God unto all men, but "to every one that believeth." Not all men believe. Indeed, it will hardly be denied that the number of true believers is comparatively very small. There is an intellectual belief which many have—a mere assent to the truth of what the Bible says respecting the existence of God, the coming of His Son to the earth, His life here, and His death, burial, and resurrection—and there is a similar assent to these truths in the minds of the devils themselves, for we are told that "the devils also believe, and tremble." James ii. 19. But this is not faith toward God. Faith is that which takes hold of the heart as well as the head, which has not only our assent to the truth of what God says, but our *will* that it should be true, and calls into exercise every power of our being to live in harmony with it. This faith but few possess; yet it is this which is referred to by the words "every one that believeth." Those who believe in this way are the ones that experience "the power of God unto salvation."

WHAT is needed then is not a new gospel, but faith in the gospel which now is; not a new provision for the moral needs of mankind, but an appropriation of the provisions that are already made. The gospel has not failed, but a failure has been made by men. If men would to-day accept the gospel which is declared to them in the word of God, the difficulties which exist in industrial and social life, and darken the horizon of the future, would vanish as if by magic. All that is needed is an application of the Golden Rule. Let all men do to others as they would that others should do to them, and there will be no further thought of a new gospel. The old one will be found amply sufficient. Strikes and lock-outs will disappear instantly, distress will be relieved, and prosperity

and peace will reign in all the land as they never have done before.

THE principle which rules in the world is selfishness. This it is which causes the distress and the evil under which the earth is groaning. Each one is bent on his own advantage, without reference to the interests of others. Not only so, but the world is full of men, many of them rich and powerful, who not only disregard the interests, but also the rights, of their fellow-men. The powerful dictate to the weak; the rich oppress the poor. The fortunate extort from their less fortunate fellows all that opportunity offers, regardless of the misery which they may thereby inflict upon them. This is what we see all over the world to-day. We see the rule of the principle of self. By it men are divided into two opposing classes, and the conflict between them rages with ever-increasing violence. And so it must be as long as self continues to rule. It is a question of the survival of the strongest.

THE principle of the gospel is just the opposite. It is the principle of unselfishness. "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. "Let no man seek his own, but every man another's wealth." 1 Cor. x. 24. What a change would be produced in human affairs by the introduction of this principle. Instead of each individual working for himself, at the expense (as it so often is) of others, each one would have in view the interests of friends and neighbours. Instead of having only his own efforts upon which to depend for prosperity, he would have the united efforts of all those around him. Could the result be otherwise than the happiness and prosperity of each? It is rarely that an individual cannot be prosperous with the help of but one other person;

how certain would his prosperity be, then, with the help and sympathy of all who know him!

AND this is what the gospel of Jesus Christ would do for the world if men would only let it. This age no more needs a different gospel than any other age before it. Doubtless it does need, however, a new preaching of the gospel,—a preaching which is not the presentation of the power and wisdom of man, but of the power and wisdom of God. "My speech," wrote the Apostle Paul, "and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He preached "the power of God unto salvation," and his words were effectual in the minds of his hearers. This is the preaching that is wanted to day; and when we have it, it will be found as powerful and efficient for this day as it was in the days of Paul.

GOD'S WAYS AND MAN'S WAYS.

GOD'S ways are not man's ways. This is well illustrated by the following comment on man's ways, from the *Religious Herald*.—

"Steal a chicken, and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of \$10,000, and you are a financier; rob him of \$100,000 to \$500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a 'magnate'; wreck a great railroad system, and you are a 'railroad king'; conduct a 'negotiation' by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "the times are out of joint."

God has but one name for all such transactions, and but one standard by which to measure those who engage in them. He sees not as man sees; for "man looketh on the outward appearance, but the Lord looketh on the heart." He is not at all blinded by the things which dazzle and bewilder fallen and finite man. No brilliancy of intellectual power or magnitude of achievement; no splendour of wealth or station, can palliate in the slightest degree in His mind the wrong doing of men. Business principles and usages which are permitted by men and sanctioned by human law and custom, do not thereby undergo the slightest alteration in the character which is given them by the declarations of God's law; for it is His law that determines the character of everything. We should

remember that it is by God's law, and not by man's law or man's customs, that our deeds are judged and given their characters for eternity.

CHURCH DISESTABLISHMENT.

THERE has always been an idea in the minds of most men that the church of God in the earth needed some kind of human protection thrown around it. Since every other good thing enjoys, or should enjoy, the protection of human laws, and since "the Church" has enjoyed such "protection" so much in the past, it is very naturally assumed even by Christian people that the withdrawal from the church of governmental support, would be a great wrong to the church, and a grievous sin on the part of the government. This we think must be the opinion of the *English Churchman*, which says, "We look upon the disestablishment of a faithful church as a national insult to Almighty God." A brief examination of the subject in the light of Bible truth, will, we think, lead to an entirely different conclusion.

In the first place, the true church of God never received any protection from the civil power at all. Many false and apostate churches have received aid from the State, as notably the Roman Catholic Church, the Greek Church, and others that might be mentioned; but the true church has never been recognised by the State, and was therefore never in a position to receive aid from it. The church to which the State gives its aid and support is always the largest and most powerful within the limits of the State. The State has no spiritual discernment, and naturally looks upon numbers, wealth, and influence as credentials of Divine favour and authority; but they are far from being such in reality. The true church was never the greatest in numbers, or the most wealthy, or influential. To the true church it is said, "Fear not, little flock; it is My Father's good pleasure to give you the kingdom;" but it was never said, "Fear not, *big* flock." The true church is never designated in Scripture by a denominational name. The Scriptures tell us that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." There are such persons in every nation and in every church to-day. All those whom God accepts and owns as His are not visible in any

denominational form or organisation; and they have never constituted more than a little company, looked down upon by the great men of earth, and maintaining in their course through the world the attitude of strangers and pilgrims. God will save His church, the "little flock," and give them the kingdom as He has promised; but He will save no one merely because of his connection with a church organisation.

God believes in organisation, for He "is not the Author of confusion;" and while in the strict sense of the word the "church" includes all those in every place who have been called out from the world, it is true that there is an organised body to whom God has entrusted His work. But it is not a body wealthy or great in numbers. Not that God has any objection to wealth or numbers in His church, but He can make use of only that which is sanctified—dedicated to Him—whether person or thing; and never many men or much wealth, comparatively speaking, have been in this condition. The people and the wealth of this world have been mostly controlled by "the prince of this world," the devil. John xiv. 30. Whenever the church has become large and influential, it has also become worldly, and God has had to raise up others and entrust His work to them. And as these in turn attained to popularity and influence, they in turn lost their spirituality and another company was called out to take their place. Thus the history of the church has been one of continual reformation; not because God has designed it so, but because His people have always separated from Him and ceased to trust in Him and allowed errors to come in whenever they have become powerful and great in their own eyes.

THE STATE CANNOT HELP THE CHURCH.

BUT in the second place, the church does not need any protection or support from the civil arm, and in reality, the civil arm has no support to give. God's people can be a protection to the State, but the State cannot be a protection to them. The followers of Christ are indeed "the salt of the earth." Matt. v. 13. By them the earth is preserved. Were they removed, the judgments of God would fall at once upon the heads of the wicked. We have an illustration of this truth in the account of the destruction of Sodom. The Lord told Abraham of His intention to destroy the wicked city, and the patriarch,

knowing that his nephew Lot dwelt there, pleaded with Him to spare it, because, peradventure, it contained some inhabitants that were righteous. See Gen. xviii. The Lord said He would not destroy it if it contained fifty persons that were righteous; and on Abraham's venturing to reduce the number, finally promised that He would not destroy it if it contained but ten. Ten righteous individuals among the thousands which made up the population of the city! yet if but that number had been found, the city would have been spared.

Luther understood this truth when he refused the offered protection of the Elector Frederick, saying it would be more fitting that he should offer the Elector his protection—the protection of God—than that the Elector should offer to protect him. Thus it was when the great Reformer went up to the Diet of Worms. He went depending alone upon the protection of God, and under that protection he faced the emperor Charles and all the array of Rome's prelates, fearlessly and triumphantly proclaimed the truth, and departed as unmolested as he came.

A STRIKING ILLUSTRATION.

THERE is nothing, perhaps, in all history which more strikingly sets forth the utter falsity of the idea that the sacred things of God need the protection and support of human powers in the midst of which they are placed, than the events recorded in the fifth and sixth chapters of 1 Samuel. The narrative is preceded by an account of a battle between the Israelites and the Philistines, in which the former were defeated, and the ark of the Lord, which had been brought into the camp of Israel by the order of the dissolute sons of Eli, was taken by the Philistines. Eli, who was then old, when he knew that the ark had been carried down into the battle, went and sat upon a seat by the wayside to wait for news from the conflict, "for his heart trembled for the ark of God." He imagined the sacred structure had been placed in great jeopardy,—an opinion which was no doubt shared by many others; and when the word came that the ark had been taken by the Philistines, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died." And the effect of the news was hardly less disastrous upon others. Israel had failed to protect the ark, and it had been captured by their enemies; and to all appearance it seemed doubtless that that would be the end of it.

But what happened to the ark as the result of Israel's failure to keep it out of the hands of the enemies of God? We quote from the record in chapter five:—

"And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." Verses 1-4.

There was the ark of God in the hands of God's enemies, entirely bereft of all human help, wholly alone and unattended by any who entertained a regard for it; and yet it not only suffered no harm, but did what all the armies of Israel with all their power could not do, to Dagon, the god of the Philistines. But did not this awaken the wrath of the Philistines so that the sacred structure suffered at their hands? Not at all. Let us examine the narrative further:—

"But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for His hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither." Verses 6-8.

Thus far the sacred structure fared very well among its enemies without any human aid or protection whatever. What happened when it came to Gath? We read further:—

"And it was so, that after they had carried it about [unto Gath], the hand of the Lord was against the city with a very great destruction: and He smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to His own place, that it slay us not, and our people; for there was a deadly destruction throughout all the city; the hand of God was very heavy there." Verses 9-11.

Then the Philistines, after taking counsel of their priests and diviners, set the ark upon a new cart, to which they hitched two milch kine that had never worn any yoke, and left them to take it where they would. But first this testimony to the glory of God had been extorted from the priests and diviners:—

"If ye send away the ark of the God of Israel, send it not away empty, but in any wise return Him a trespass offering; then ye shall be healed, and it shall be known to you why His hand is not removed from you. . . . Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel; peradventure He will lighten His hand from off you, and from off your gods, and from off your land." Chap. vi. 3-5.

And how fared it with the ark when, drawn upon the cart behind the milch kine, it went along the highway unattended by human friend or foe? We read:—

"And the kine took the straight road to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh." Verse 12.

Thus, after having been seven months in the land of the Philistines, the ark returned to the land of Israel, having sustained not the slightest injury, and having done a work which all the power of man on the earth could not have performed. There was more power with the ark than was possessed by the armies of Israel or by all the inhabitants of the countries through which it passed. How erroneous then to suppose that any harm could come to it from a lack of human protection. As well might one think that a very strong power needed the protection of a very weak one.

THE POWER OF THE CHURCH.

It is the same with the church of God. The church is sacred. It is the temple of the Holy Ghost (2 Cor. vi. 16; Eph. ii. 20-22), and the body of Christ (Eph. i. 22, 23; Col. i. 18). Therefore God is with His church just as He was with His sacred ark, and He will perform wonders through it, without any aid from the arm of flesh, just as He performed wonders with the ark. He will preserve it as He preserved the ark. It is true He has suffered His church to pass through persecution, and to feel the wrath and power of man against it; but this did not harm the church. It only built up the church; for the sufferings and death of its martyrs were but occasions of a wider sowing of the seeds of truth, which sprang up and bore an abundant harvest.

God is with the church just as long as they are with Him. But a church can separate themselves from Him, become worldly, and lose their hold upon the Divine arm, and then the only power left for them is the power of man, and to that, in such a case, they naturally turn. But the church that is connected with God has no need

whatever of any support from the powers of earth. The Saviour made this matter very plain in the great commission which He gave to His followers just previous to His ascension. We quote the words recorded by Matthew:—

"And Jesus came and spake unto them, saying, all power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world." Matt. xxviii. 18-20.

What do these words tell us? Just this: that Jesus Christ, the Head of the church, has all power in heaven and in earth: that His followers are to go into all the world and preach the gospel to all nations; and that He is with them, even to the end of the world. Therefore His followers, His church, *have all the power in heaven and in earth*, for use in their legitimate work. How then do they need any other power? What more power is there for them to have?

Certainly, then, it is evident that the church of God should not concern herself with the question of "establishment" or "disestablishment" by the powers of earth, but pursue her Divine calling entirely independent of all human power and authority. Her establishment is of Heaven; and being established there, she is established as fully as she can be on the earth.

MEASURING HIS IGNORANCE.

THE *Christian Commonwealth* has some straight and just comments on Professor Drummond's evolution fancies, called out by his recent statement that the original members of the human family wandered about for thousands of years without being able to speak. After showing how squarely the statement contradicts the Bible, the *Commonwealth* says:—

"We do not now stop to consider the question of propriety in introducing such speculations as Professor Drummond did before a popular and promiscuous audience. We have long since learned that men who find fault with what they call the narrowness of those who hold to the old faith, usually imagine that they have the right to introduce their crude speculations at all times and places, simply because they are the heroes of a new order of things. Indeed, the liberalism of some men is altogether more illiberal than the bigotry of what is called orthodoxy. We have little patience with either. And we cannot close this article without protesting against the 'cocksure' of Professor Drummond about matters concerning which he knows little, if any, more than other men. In fact, he has been trying to measure depths which cannot possibly be fathomed without the aid of the Bible, and as he has practically thrown the Bible overboard he cannot hope to do more than measure his own ignorance con-

cerning the facts of which he speaks. This may be a service which is much needed, and it may be that in this view of the matter the 'seeming evil' of his recent remarks may really educe good, by showing how impotent man is when he lets go the hand of God."

THE NAME OF THE LORD.

THE Scripture declares that "they that know Thy name will put their trust in Thee." Ps. ix. 10. To know the name of the Lord is to know the Lord Himself, and he who knows the Lord, knows that there is nothing so safe to trust in as He. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Ps. xx. 7.

The name of the Lord represents His own character. When Moses said, I beseech Thee, show me Thy glory, the Lord's answer was, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. xxxiii. 18, 19. Here He promised to proclaim His name before Moses. Turning to the next chapter we find the fulfilment of this promise. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiv. 5-7.

In proclaiming His name to Moses, He proclaimed what he is; and therefore what He *is*, is His name. That His name is what He is, He tells us distinctly. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, What is His name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. iii. 13, 14. Note carefully these statements. Moses desired to know what he should tell the people when they inquired after His name. In substance the Lord instructs His servant to tell the people that the name of the One who has sent him is, "I AM THAT I AM." Now if the Lord's name is that which He is, when we learn what He is, we will know His name, and when we know His name, we will put our trust in Him as the psalmist has declared.

In giving the description to Moses

of His character as "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," He was thereby proclaiming to him His name. His name, then, embraces all these characteristics. Let us therefore study them with care. But in that study let no one get the idea that he can know the Lord, or know His name, which is the same thing, by a mere study of what the Scriptures say upon the subject. He may do all that and at the same time be as ignorant of the Lord as the veriest heathen. He who knows the Lord is the man who submits himself to what the Lord says, who occupies the position, "Speak Lord, Thy servant heareth," and when He speaks he accepts what He says without question.

To know the name of the Lord then, is to know the Lord, for His name we have seen is what He is. It was for this that the apostle Paul suffered the loss of all things, counting them but dung that he might win Christ, and as he says, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." He desired to know the Lord, and that desire was so strong in the apostle's heart that it led him to listen attentively to what the Lord had to say, and to follow wherever He led the way, and that is the only way that we can know Him.

Jesus Christ is the light that lighteth every man that cometh into the world, and a man's willingness to follow the light which has thus been shed upon him is the strongest expression of his desire to know the Lord that he can give, and such a desire will not go unsatisfied. Jesus said, "If any man serve Me, let him follow Me;" and again, "He that followeth Me shall not walk in darkness, but shall have the light of life." And the prophet declares, "Then shall we know if we follow on to know the Lord." He is the Shepherd, and He will lead us not only beside the still waters, but if we will yield ourselves to Him He will lead us "in the paths of righteousness for His name's sake." Turning again to the proclamation of His name which He made to Moses, let us study the characteristics there presented.

HE IS GOD ALONE.

He proclaimed Himself "The Lord, the Lord God." By the prophet He

declares, "I am the Lord, and there is none else, there is no God beside Me." "I have made the earth, and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. xlv. 5, 12, 22. He is God alone, beside Him there is none else. He made the earth by His great power, He created man upon it, His hands stretched out the heavens, and He commanded all their host, and He upholdeth all by the word of His power. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)," to the man of faith "there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. viii. 5, 6.

When we look upon Him as the mighty Creator, the One who possesses all power (Ps. lxii. 11), and who by the word of that power upholds all things (Heb. i. 3), the One that can do everything (Job xlii. 2), and at the same time remember that He is the One who has no pleasure in the death of him that dieth (Eze. xviii. 32), and who has thoughts of peace and not of evil toward us, it is then we discover that help has been "laid upon One that is mighty." Ps. lxxxii. 19. But all this greatness, all this power, all this majesty is in His name and is a part of His character. To Pharaoh the Lord said, "But in very deed for this cause have I made thee to stand, for to show thee My power, and that My name may be declared throughout all the earth." Ex. ix. 16, R. V. Every manifestation of God's power is but a declaration of His name; for His name is power, and when men see in such manifestations the power of God and recognise it as the power of God and yield themselves to that power, they are then becoming acquainted with Him and are beginning to learn His name. "Then shall we know if we follow on to know the Lord."

God manifests the different attributes of His character to men that they may behold them and that by beholding they may become changed into the same image, but the declaration and manifestation of His name are heard and seen only by the heart of faith. "I have manifested Thy name," said our Saviour, "unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest

them Me; and they have kept Thy word." "And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." John xvii. 6, 26.

Therefore when He proclaims His name to us as the Lord God, the One who holds all power in His hands, it is that we may see His power, receive that power into our hearts, and thereby receive the gospel which "is the power of God unto salvation to every one that believeth." The power of God is not an abstract attribute of His character standing alone, but is manifestly present in all His attributes. This we shall see as we pursue our study of the various characteristics of His name given in the text under consideration where He proclaimed His name to Moses.

D. A. R.

LOOKING UNTO JESUS.

THE Christian must look unto Jesus. This is his safety and the source of his strength. There are plenty of other places to which he can look, and plenty of voices calling him to look elsewhere, but he can heed them only at his peril. The word of inspiration counsels us, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 1, 2.

To look unto Jesus, we must know where He is. We know that He came to earth, died, and ascended again to heaven, and the text above quoted tells us that He "is set down at the right hand of the throne of God;" but this knowledge is not enough to present Him before us in a clear and definite light. In looking unto Jesus, we are to see Him. Faith does more than show us the vicinity of the object toward which it is directed; it brings the object into plain view. And when we see an object plainly, we know all about the situation that surrounds it. If it be a man, we see where he is and what he is doing. So it is with the faith that looks to Christ. It brings Him into view, and we behold His position and the nature of the work in which He is engaged. And seeing Him in this way, we can pray to Him with an intelligence and a confidence that

would not be possible were we in ignorance or but vaguely informed upon these points. There is such a thing as praying with the spirit, but having the understanding unfruitful; it is best to pray "with the spirit" and "with the understanding also." See 1 Cor. xiv. 14, 15.

THE HEAVENLY SANCTUARY.

IT is not a mere coincidence that the book of Hebrews, which more than any other book contains instruction upon the office and work of Christ in Heaven, contains also the most remarkable chapter on faith. The two belong together. The knowledge of the office and work of Christ is given first, as the foundation upon which faith can rest, and then is set forth the importance of faith and the works which can by means of it be accomplished. We are cited to the journeyings of ancient Israel in the wilderness towards the land of promise, to their unbelief and the fact that they failed thereby to enter into the rest which God had promised, to the shadowy nature of their service of sacrifices and offerings, to the rest that remains to the people of God and the danger of losing it through unbelief, to Christ as the Leader of the spiritual seed of Abraham and their High Priest, who performs the true work of ministry for man before God; then beginning the eighth chapter the apostle says: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man." Christ is therefore, our High Priest, performing in the heavenly sanctuary a work of which that performed by Aaron and his sons was typical. He is not yet a king, but will receive a kingdom when His ministry is finished and He lays aside His priestly garments, and the great scene takes place which is described by the prophet Daniel: "I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. xvii. 13, 14.

The faith which looks unto Jesus, therefore, looks into the sanctuary in

heaven, and beholds Him engaged in His priestly work before His Father. That work is a work typified by the work of the high priest in the sanctuary built by Moses. The earthly sanctuary, with its two apartments, was a pattern of this true sanctuary above. Heb. ix. 23, 24. And as the high priest ministered in the earthly sanctuary, but went only once in the year into the inner apartment of it, when the day of atonement—or cleansing—had come; so our High Priest has ministered the sacrifices and offerings of His people in the sanctuary above, and has now entered into its inner apartment, there to perform the great work of cleansing the true sanctuary, into which have been brought the sins of His people. Here will be made a final disposition of their sins, and when the work is finished He will change His priestly garments for the robes of a King, and “appear the second time, without sin unto salvation.” Heb. ix. 24–28.

“Having therefore, brethren,” writes the apostle, “boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say, [by] His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.” Heb. x. 19–25. That day which is approaching is the day of the fulfilment of the promise to Abraham—the promise of the inheritance of the world, when Christ, the Seed of Abraham (Gal. iii. 16), shall receive His kingdom, and His saints with Him. See Dan. vii. 18. For we are told that the new earth will be the seat of Christ’s kingdom, the abode of the New Jerusalem, which comes down from God out of heaven, when it will be said, “The tabernacle of God is with men, and He will dwell with them.” Rev. xxi. 2, 3.

This is the hope which is set before the Christian. And it is a hope which nothing can shake. The apostle says that “God, willing more abundantly to show unto 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 stedfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest after the order of Melchisedec.” Heb. vi. 17–20.

Looking unto Jesus, therefore, we look within the vail of the heavenly sanctuary, and see Him engaged in His solemn priestly work of cleansing it from sin, preparatory to His coming again to earth, not as a babe but as King of kings and Lord of lords, to receive His saints to Himself and to execute vengeance on “them that know not God and that obey not the gospel.” By the eye of faith we see Him now presenting His blood for the remission of the sins of all those who have believed and will believe on Him till His heavenly ministry shall cease. And it will cease when the gospel of His kingdom has been “preached in all the world, for a witness unto all nations.” Matt. xxiv. 3, 13, 14. When that has been done, all people will either have accepted or rejected it, and it will witness either for them or against them at the bar of God. Christ’s blood will have secured the remission of the sins of the former class, and His priestly work will cease with the transferring of these sins onto the head of Satan, which was typified by the act of the high priest on the day of atonement and cleansing of the earthly sanctuary, in confessing the sins which had been removed therefrom upon the head of the scapegoat. See Leviticus xvi. Looking unto Jesus engaged in this great and solemn work, we cannot but look also to the coming of that day when His work there will be ended, and He shall be seen again coming in the clouds of heaven, “without sin, unto salvation.”

Let us, then, with the eye of faith, steadfastly look unto Him. There is no better place to turn our eyes, no greater and more momentous scene than that of which He is the center, to claim our attention and our thoughts. It is not safe to look away to something else, even momentarily. He is the Beacon Light which guides the heaven-bound mariner into the harbour of rest. We are not anchored upon smooth waters, but tossing upon the surface of a stormy sea, and beset by deadly currents of worldliness and sin, which

will speedily take us out of our course if we cease our vigilant watch. The drifting bark will never make the harbour. We cannot drift into the kingdom of heaven. We cannot be towed in by the effort of someone else. God has not given anyone powers of mind and of body to be left unused, while they are borne along upon the heavenward tide. He has given men their powers to be used in co-operating with Him. The tide of sin must be breasted. Our utmost endeavours must be put forth to remain unswerved by the currents of evil, looking unto Him who is the Author and Finisher of our faith. Then although all our efforts alone would be utterly useless, God works in us, all the difficulties are overcome, and the voyage terminates gloriously in the haven of everlasting joy and peace.

OUR REFUGE.

“SHALL I lift up mine eyes unto the hills? From whence should my help come? My help cometh from the Lord, which made heaven and earth.” Ps. cxxi. 1, 2.

Popular hymnology, based upon the common rendering, “I will lift up mine eyes unto the hills, from whence cometh my help,” has made the hills—the supposed abodes of the deities of heathen mythology—a source of help and hope to the Christian; but in God alone is his help. As the prophet Jeremiah has said, “Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel.” Jer. iii. 23.

God is the help of those that look unto Him. He says, “Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. xlv. 22. But it is in vain to seek for salvation without looking to Him. We must know where He is, and not be looking to some place where God is not; for there are many places which appear to be the sanctuary of Omnipotence, which are but the deceptions of that evil one whose aim is to turn men’s eyes away from God, to look unto himself. All earthly sources of help are of this kind. There is no help for the sinner but in creative power; and therefore his help cometh only “from the Lord, which made heaven and earth.”

Many are the men that look up to the hills, to the groves and the temples of their pretended deities, but they do not experience the working of creative

power. Only God can send creative power into the heart, and answer the longing of the sin-burdened soul for a new creation. Only He can answer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me." This is the power that we feel when we look to the right Source of help. If we do not experience it, we are not looking as we should.

The hills and the mountains shall melt and disappear, together with all that is earthly and of human origin, and in that day God will be the hope and refuge of His people. In that day it will be said, "God is our refuge and strength, a very present Help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlv. 1, 2. The prophecy is about to be fulfilled which foretells the transfer of the kingdoms of this earth into the hands of Him who shall "break them with a rod of iron, and dash them in pieces like a potter's vessel." Ps. ii. 8, 9. "Be wise now therefore, O ye kings: be instructed ye judges of the earth." Cease to trust in the power of man, and look to Him who is the Source of all authority and power, and the Refuge of His children. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

THE TEMPLE OF GOD.

"Thus saith the Lord, the heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? And where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord." Isa. lxvi. 1. The great Creator cannot be confined to a building made with hands. He "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isa. xl. 22. "Heaven and the heaven of heavens cannot contain Him" (2 Chron. vi. 18), how much less, then, any house that man may build. But there was, at one time of this world's history, a particular place in which the presence of God was especially manifested, and that was in the sanctuary that was erected and established at Shiloh, which afterwards gave place to the temple at Jerusalem.

In Ex. xxv. 8, we are told why it was necessary that the sanctuary should be erected: "And let them make Me a sanctuary, that I may dwell among them." So then it was made that the Divine presence might dwell amongst

the people. Being made of the same material that any of the other tents might be made of; pitched on the same ground with the others; taken up and moved with the tents of the people during the journeyings through the wilderness, and afterwards situated in the centre of the establishment in the land of Canaan—these things pointed forward to the time when Divinity should come and take up its abode with humanity, and still further to the time when the great voice should be heard out of heaven, saying, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them and be their God." Rev. xxi. 3.

When the tabernacle of witness in the wilderness was completed, we read: "Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. xl. 34, 35. And at the dedication of Solomon's temple again we read: "And when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord because the glory of the Lord had filled the Lord's house." 2 Chron. vii. 12. Even as Moses could not stand in the presence of the glory of Jehovah when it filled the tabernacle in the wilderness, so the priests also were driven out from before that glory, and when the work of salvation shall be finished in the heavenly sanctuary, we read, "And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." Rev. xv. 8.

There are some deep lessons for us to learn from the ancient temple. On one occasion when Christ was talking with the Jews He said, "Destroy this temple and in three days I will build it up." "Forty and six years," replied they, "was this temple in building and wilt Thou rear it up in three days? But He spake of the temple of His body." John ii. 19-21. The Spirit of the Lord through the apostle Paul uses the same figure: "And what agreement hath the temple of God with idols; for ye are the temple of the living God; as God has said I will dwell in them and walk in them." "What, know ye not that your body is the temple of the Holy Ghost?" 2 Cor. vi. 16; 1 Cor. vi. 19.

A marvellous thought! Is it true that the Great Jehovah whom the "heaven of heavens cannot contain," takes up His abode in human hearts by His Spirit? Yes, listen to His own

word: "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." Ps. lvii. 15. There is only one condition which includes in its sweep everything else, and that is "of a contrite and humble spirit." That is the character of God Himself. Christ who revealed the Father to men had this spirit both before and after His first advent to this earth. See Him as He stands in the midst of that countless throng of heavenly beings whose adoration and praise are ever ascending to the Father and Son. Is He exalted in His own mind? Does He seize upon His position with tenacious grasp? No, that was not His mind, for "being in the form of God He counted it not a thing to be grasped to be on an equality with God." Phil. ii. 6, R. V. Again, see Him when He takes upon Himself the nature of humanity, and the worship of the heavenly host is continued as the decree goes forth, "Let all the angels of God worship Him" (Heb. i. 6), and Peter in the fishing-boat, the Syro-Phenician woman, Mary Magdalene, and others add their feeble voices to the majestic throng, and still He is the same "yesterday, to-day, and for ever," for He made Himself "of no reputation, and took upon Him the form of a servant," and He was among His fellows as "he that serveth." Luke xxii. 27. And we once more see Him as the redeemed host stand round about the throne, "a multitude which no man can number," ascribing all praise to Him that sitteth upon the throne and to the Lamb that had been slain. Is He the same Jesus now that washed His disciples' feet in the upper room on the night of His betrayal? Will He confess our names before His Father and the angels, and still call us brethren? Surely now there is a great gulf between Him and us? No, He steps from His throne and girds Himself to serve as we sit down to the feast (Luke xii. 37). O marvel of marvels, that He who is worthy of the highest service being rendered to Him, takes the lowest place and is still among His subjects as "he that serveth!" And throughout His life He has simply let God live in Him, so that in seeing His life we see the life and character of the Great Jehovah Himself. He cannot dwell with those who exalt themselves—they must come down from their high position to where God is and humble themselves to walk with God (Micah vi. 5, margin). Then He will be with them, and in them, and His temple shall be tenanted by Himself, and we shall walk with Him in perfect agreement (Amos iii. 2).

On one occasion when Jesus went up to Jerusalem to attend one of the

annual feasts, He found the temple tenanted by buyers and sellers of oxen and doves, and money changers who had intruded into the outer court of the sacred edifice. There they were, carrying on their merchandise; either too absorbed in their business, or utterly indifferent to the words uttered by the prophets of old as to the sacredness of the dwelling-place of Jehovah to pay much attention to their surroundings. Suddenly a stir was made near the entrance, and the sound of falling money told of the overturning of the tables whilst a form was seen moving majestically among the people, with flashing eyes, brandishing a knot of small cords, which seemed to them like gleaming, angry swords, circling in every direction, and threatening to cut them down; while His ringing voice was heard saying, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Matt. xxi. 13. They did not dare stay to dispute His authority, or to reason as to the permission given them by the chief priests to be there; there was something in His appearance that awed them—the flashing forth of His divinity—and they knew they had no right with their merchandise in that place, so, hastily collecting their belongings they made a hasty exit, as darkness flees before the approach of light.

So the Lord Jesus Christ would enter and cleanse these "temples of the Holy Ghost." He does not ask us to make room for Him, but simply to be willing that He should cleanse them Himself and He will come in and cast out those things that are wrong in His sight. Evil cannot exist where He is. He will have "no fellowship with the unfruitful works of darkness." Christ has no concord with Belial. He stands outside the door and knocks, for He never intrudes His presence unless invited. Shall we open our hearts to Him? Are we willing to let the past suffice to have wrought the will of the flesh, and do we desire that now He shall have the full control of our lives? If so, it is our privilege to enter this experience NOW.

And the result is gloriously set forth in these words: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless until the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it." It was His presence that hallowed the ground on which the burning bush stood when He appeared unto Moses: it was His presence that caused Joshua to loose the shoe from off His foot: it was His presence that made the sanctuary and the temple what they were; and it is His presence dwelling in the heart of man that sets him apart to a sacred and holy use. God's presence sanctifies. It is that that makes heaven the sacred place

that it is; it is that that makes angels of God what they are; and it is that, and that only, that can sanctify us wholly. O for the fulness of His indwelling presence that we may carry with us, wherever we go, the sacred influence of His divine presence.

It was this that gave power to the preaching of the word in the apostolic days. The apostle Paul tells us that he was separated and called, that Christ might be revealed in him (Gal. i. 15, 16). Christ has still the same object in view as He had when He was on this earth, *i. e.*, the glory of God. He denied that what was apparently done by Him was accomplished by Himself. When the Jews found fault with Him for healing on the Sabbath day He simply referred them to His Father and shewed that He was only working out what the Father was working in Him. "My Father worketh hitherto, and I work." John v. 17. And again He told Philip: "The Father that dwelleth in Me, He doeth the works" (John xiv. 10), the result was that when the miracles were wrought, the people "glorified God saying, 'We never saw it on this fashion.'" Mark ii. 12. So it was with the apostle Paul—the result of Christ being revealed in Him was, "They glorified God in me." Gal. i. 24. And so it will be with His people to-day. Jesus is just as jealous for the glory of His Father to-day as He was when He was upon this earth and when He manifests Himself through His followers, the result will be glory to God.

Let us yield to Him, what He has purchased with His own blood—our entire beings—that He may create us anew and make us fit temples for His indwelling presence.

HARRY CHAMPNESS.

SANCTIFICATION: ITS NATURE AND SOURCE.

THE word *sanctify*, and its derivatives, occur frequently in the Scriptures both of the Old and the New Testaments. It is applied not only to *persons*, but also to *places* and *things*: and its radical import when so applied is—separation—dedication—to the service of Jehovah.

Again, the words *sanctify* and *sanctification* are, in the Bible, equal in meaning to the words *make holy*, and *holiness*. The seventh day of the week, the tabernacle, the temple, and their furniture and servants were *sanctified*, *made holy*, separated, set apart, to the service of God, and could not, without sin, be otherwise used.

Even so, believers in Jesus are called saints, holy ones, because they are separated—set apart to the service of God and His Christ, dedicated to God; "a royal priesthood, a peculiar people," hence we read, "Ye are not your own, ye are bought with a price, therefore glorify God in your

body and in your spirit, which are God's." 1 Cor. vi. 19, 20.

While separation, and setting apart for divine service, is the main idea in sanctify, make holy, sanctification, holiness, etc., as used in the Bible, they also carry another idea, namely, *moral purity*.

In the Levitical service, by a process visible to their senses, the Hebrews were educated in the truth that Jehovah their God, was of too pure eyes to look upon sin. Sacrifice and priest had to be washed in clean water; everything presented to Jehovah had to be made as free from defilement as possibly could be; and thus Jehovah taught His chosen people the idea and necessity of personal moral purity. See Lev. xx., which concludes thus—"Ye shall be holy unto Me, for I, Jehovah, am holy, and have severed you from other peoples that ye should be Mine."

The Apostle—a Hebrew of the Hebrews, and familiar from his youth with the Holy Scriptures, had both of these thoughts in his mind; *separation to God's service* and *purity of heart and conduct*, when he expressed his desire for the Church of the Thessalonians: "The God of peace Himself sanctify you wholly; and may your spirit, and soul, and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." Consecration, self-surrender, living to God and not to ourselves, "being holy, and without blame before Him in love," are all included in entire sanctification.

And that is the normal position and high privilege of *every Christian*. To one and all the message comes: "You are not your own, you are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." "Whether you eat or drink, or whatsoever you do, do all to the glory of God." To every child of God the assurance is given: "This is the will of God, even your sanctification."

I am the more anxious to call attention to this truth because I fear that some good people have overlooked or forgotten it. Hence we have books on "The Higher Christian Life," and meetings held for the same purpose, as if there were a higher and a lower Christian life: "holiness meetings" and "conventions," meetings for "heart-purity," "self-surrender," "entire consecration," etc. I am afraid that those who follow after such specialities are in danger of mistaking sanctimoniousness for sanctity, and falling into the snare of self-righteousness—of which we all are in peril. Certainly they are forgetting that what they ostensibly are in search of is what *every one* who has believed "to the saving of the soul" is called to *be* and to *do*, as has already been pointed out, and will be further verified.

Is it not written: "Let *every one* who nameth the name of Christ depart from iniquity"? (2 Tim. ii. 19). And,

"If any man be in Christ, he is a new creature" (2 Cor. v. 17). It is the high privilege of every one of us, however young or obscure in the world we may be, that "the God and Father of our Lord Jesus Christ hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love" (Eph. i. 4). Jesus died—"gave Himself for us that He might redeem us from all iniquity, and purify us unto Himself, a peculiar people zealous of good works." Therefore the Apostle desired for the church of the Thessalonians—"the God of peace Himself sanctify you wholly!"

The God of peace will "make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord," if we will only sincerely and earnestly follow after this sublime attainment. And He is ever near. We cannot go where He is not. Take heart, O ye children of God who toil long hours, six days a week, for food and raiment; wives and mothers whose hands are busy from morning till night with needful service for the dear ones who are about you, with little time left for books or meetings. And isolated ones in solitary places, far from the fellowship of kindred spirits of like faith and hope—the grand Source of spiritual strength and purity is ever near you. His eye is over you, and His ear open to your cry, night and day. That loving Father who desires to make you His own—pure and holy—and partakers of His eternal kingdom and glory—spared not His own dear Son. Let all who thirst for entire sanctification seek it in "the very God of Peace," who will "sanctify you wholly."

It is time that we should call attention to the *revealed means* which God employs in our entire sanctification.

I say the *revealed means*, for who dare limit or define the resources of the Eternal? It is well for us that we are not left to conjecture on this important matter. He who is in the bosom of the Father has revealed it. Listen how He prayed for His disciples: "Sanctify them through Thy truth; Thy word is truth" (John xvii. 17). King David had discovered that precious truth long before, so we find him saying, "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy word." "Thy word have I hid in mine heart, that I might not sin against Thee." "This is my comfort in affliction; for Thy word hath quickened me" (Ps. cxix. 9, 11, 50). The words of God and of His Son are of the same sanctifying power. Jesus said, "If a man love Me he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him" (John xiv. 23). "Now ye

are clean through the word that I have spoken unto you" (John xv. 3).

Some professing Christians blaspheme the word of God, saying it is "a dead letter." "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29). "The word of God is quick and powerful" (Heb. iv. 12). "The words that I speak unto you, they are spirit, and they are life" (John vi. 63). And it is by these living, loving, powerful words of God, contained in the Bible, that the God of Peace Himself sanctifies His children wholly, and preserves them entire, without blame, at the coming of our Lord Jesus Christ. Therefore, beloved, let us cherish that word in our hearts, and make it "the man of our counsel" and constant companion, night and day. May the word of Christ dwell in us richly in all wisdom.—*William Laing.*

JUDGE NOT.

JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe
Whose glance would scorch thy smiling grace,
And cast thee, shuddering, on thy face!

The fall thou darest to despise,
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain.
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.

—*Adelaide Ann Proctor.*

THE RELIGION THAT IS UNTO SALVATION.

OF Christ it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." God hates sin. It is the work of Satan to allure to evil. Satan has worked adroitly with bewitching power to fascinate the mind with iniquity, and make righteousness to appear undesirable. We need to remember continually that our secret sins are in the light of God's countenance. Of ourselves we cannot see or realise how grievous are our secret sins in the sight of God. Under the influence of Satan we are led to pursue a course of evil until our hearts become hardened, our conscience seared, and our thoughts are brought into captivity to the prince of evil. But God is ever seeking to impress our hearts by His Holy Spirit, that we shall be convinced of sin, of righteousness, and of judgment to come. We may place our will

on the side of God's will, and in His strength and grace resist the temptations of the enemy. As we yield to the influence of the Spirit of God, our conscience becomes tender and sensitive, and sin that we have passed by with little thought, becomes exceeding sinful; for we begin to realise that our secret sins are in the light of His countenance.

There is hope for the sinner. Christ uplifted upon the cross of Calvary furnishes that hope; for mercy has provided to the uttermost demand the victim that justice calls for, for man's transgression. Through the merits of Jesus Christ, God can forgive sin, and be the justifier of him that believeth in Jesus. Precious truth of inestimable value to every repenting soul! Shall we not individually seek to appreciate, as far as it is possible, the fact that God forgives sin, that He loves us if we believe in Jesus, though we are erring, ignorant, and sinful, even as He loves His Son? The moment we ask for forgiveness in contrition and sincerity, God forgives. Oh, what a glorious truth! Preach it, pray it, sing it. Lift up the "Lamb of God, which taketh away the sin of the world." Say to the people, "Behold the man of Calvary!" God is waiting to forgive all who come unto Him with sincere repentance. The psalmist says, "There is forgiveness with Thee, that Thou mightest be feared."

Oh, that the salvation of souls was the aim and object of every soul who professes the name of Christ! Let those who know the pardoning love of God speak to the youth, the unconverted, and in tenderness urge them to give their hearts to Jesus. Oh, make an offering of yourselves to the Lord ere it be too late! Jesus has given His own precious life for you. If God had not loved you, He would never have sent His well-beloved Son to live in humiliation, to suffer and to die. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Do not allow the enemy to crowd this truth out of your mind. It is a theme for meditation. What have we done to show our appreciation of this great love? What have we given to Jesus, who has given Himself for us? The gift that will be most grateful to Him, most precious and fragrant, will be yourself. You that have not decided to become sons and daughters of God, I would now entreat you to delay no longer. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?"

Come to Jesus just as you are, weak, sinful, ignorant, unworthy, and He will receive you. He says, "A new heart

also will I give thee." Among the Jews there was a continual remembrance made of sin. Every year on the day of atonement a fresh sacrifice was brought forth; for sin was still remembered, and the blood of the sacrifices could not take away sin. But sins forgiven through Christ are remembered no more. The Lord says, "I will remember their sins no more."

The Lord accepts the sinner who comes to Him through the merits of Jesus, and He treats the transgressor as though he were innocent. Will not the youth and the unconverted begin to inquire, "What shall I do to be saved?" The answer is: "Behold the Lamb of God, which taketh away the sin of the world." "Believe in the Lord Jesus Christ, and thou shalt be saved." Train and educate the mind to think and to talk of Jesus, and Satan will lose his power over you. He cannot long bear to be in the company of those who meditate and converse upon the love of God. In this way the mind is strengthened. Moral power increases by dwelling upon the goodness, beauty, mercy, and love of Christ. Training the mind in this way will make it natural for you to inquire at every step: "Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course please self, or my Lord?"

The Lord would have us follow in His footsteps, and be influenced by the dictates of His Holy Spirit. The influence of man upon man, unless controlled by the Holy Spirit, is a dangerous influence; for Satan causes his suggestions to be acted upon, and draws men into his service through human instrumentalities. But the Lord Jesus by the agency of His Holy Spirit changes this order of things. He takes upon Himself the sin of man, and by the power of His divine love draws men to Himself, sanctifies and makes them holy. When men are under the control of Christ, He employs them as His agents, and leads them to devote their powers to doing a work exactly opposite to that which Satan had designed they should do.

Jesus would enlist men in His service. He would direct their perverted powers in such a way that, through His grace, they may become agents for the working of unmingled good to every other man, and each become his brother's keeper in disinterested love, and thus the world be restored to God. Through faith in Jesus Christ the chain of mutual dependence is fastened to the throne of God, and through the agency of man humanity is bound to God. God has promised His Holy Spirit, the highest power in the universe, to be embodied in men, that through faith in Jesus Christ humanity may be elevated. An influence emanating from God draws and concentrates the power of the universe, that a lost and rebel race may be reconciled and restored to God.

Whatever may be the Christian's business, if it be a lawful calling, God has provided grace that His chosen, His elect, shall not be discomfited by the enemy. God has provided that men shall be Christians in the marketplace, in the house of commerce, in all manner of taxing cares in private or public life, as well as at the prayer-meeting. Every business enterprise may be conducted on Christian principles; but in attempting to serve God and mammon, there will be betrayal of sacred trusts; there will be the putting of mammon first, and Christ last.

In order to be the blessing to the world which God would have His children, we need to pray and to watch unto prayer. Never should we be placed in a position where we shall be so pressed by care that we shall neglect the study of the Bible, or fail to attend the prayer and social meeting. We are not to lose heaven out of our reckoning. The things which belong unto our eternal happiness, which make rich and add no sorrow, are not to be crowded out of our minds by any manner of responsibility. It is not the getting of houses and lands, heaping up treasure on earth, that is to give us peace and happiness; but it is our connection with God, a realisation that we are labourers together with Him, that is to constitute our joy. We have no right to place ourselves where we shall be loaded down with cares, that will lessen and finally supplant the influence of the truth upon us to sanctify the soul. Let us remember that every moment is charged with responsibility, and that we are to deal with all in the highest integrity, both as regards this life and that which is to come.

MRS. E. G. WHITE.

A MISTAKEN IDEA.

In last week's *Gentlewoman* is the following: "Whosoever shall smite thee on thy right cheek, turn to him the other also" . . . suppose one followed that advice for a month, where would one be at the end? In the gutter."

So reasons the natural heart of unbelief, and many even professed Christians imagine that if they were to practise literally the instruction of the Sermon on the mount, they would be knocked and banged about by the world in general. But that is a most mistaken idea.

In the first place the man who lives as Jesus commanded will never get into trouble on his own account. It takes two to make a quarrel, and as "the servant of the Lord must not strive, but be gentle unto all men," he will be for ever free from such annoyance. True someone may be angry with him, but "a soft answer turneth away wrath" and the true Christian will always give that soft answer and not try to maintain his own right or dignity. Therefore the wise man again says,

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. xvi. 7. So that the man who lives out the Sermon on the mount, from the very nature of things is the one man in all the world who is secure from personal violence—except it be for the truth's sake.

But there is a reason above and beyond this. The man who accepts these teachings of Jesus thereby submits himself to God. He gives up his life, his rights and his self-protection, and in exchange takes the life and protection of God, and the honour of the Most High is pledged to support and protect him. Do you think such a man is likely to be knocked about and land in the gutter? Nay, verily. He has a power that nothing can stand against. "Power over the nations." Rev. ii. 26. "Over all the power of the enemy, and nothing shall by any means hurt you." Luke x. 19. All heaven is at His command. The very reason why men do not have power is because they do not submit themselves to the word and power of God, and in blind unbelief prefer rather to trust self as a protector than to take the Lord as their defence.

In the past God protected His people from the wicked. "He suffered no man to do them wrong; yea, He reproved kings for their sakes. Saying, Touch not Mine anointed, and do My prophets no harm." Ps. cv. 14, 15. So the Christian is the man who can dwell in security, knowing that if persecution comes it is for the advancement of God's truth, and so he can rejoice in it.

FRANCIS HOPE.

STRENGTH AND WEAKNESS.

A SUPERFICIAL observer would decide at once that a thunder storm was entitled to a much higher place among natural phenomena than a south wind or a dew. But he would be mistaken as to the comparative value of the two. We are apt to be deceived by the demonstrations of power which appeal most to the ears and eyes. On this principle most people would call quick and hot resentment of an indignity or wrong a greater exhibition of courage than silent and unresisting endurance of the same. But the same mistake would be made as in the former case. Resentment or impatience proves weakness, rather than strength, while the passion which does not condescend to notice that which irritates the ordinary mind, proves strength and elevation of character.—*N. Y. Observer*.

FAITH is the hand that lays hold on Christ; the eye that looks to Christ; the ear that hears the voice of Christ; the mouth that feeds on Christ; the finger that touches Christ; and the key that unlocks the treasures of Christ.—*Rev. F. Harper*.



IF.

We should be so very happy
Had we only wealth untold;
If within our empty coffers
Brightly gleamed the glittering gold.

We should be so very happy
Had we but the strength of ten;
If we had King Solomon's wisdom,
Or the power of the pen.

We should be so very happy
If our griefs were far and few;
If, in moments that have vanished,
We had known the thing to do.

Let me tell thee, then, a secret:
If the "ifs" away were sent,
We should be so very happy,
If we'd learn to be content.

—*Christian Advocate.*

THE WAY TO GET RID OF SIN.

WHEN Jesus was on earth He took the children in His arms and blessed them.

This same loving Jesus is coming again. Before He went away He made a promise, and you know Jesus never forgets His promises.

I will tell you what this promise was, He said: "In My Father's house are many mansions: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

You see Jesus loves us and wants us to be with Him, so He is coming after us to take us to live in His kingdom.

When Jesus comes and gathers His people, and returns in triumph to the pearly gates, the command will be given, "Open ye the gates; that the righteous nation which keepeth the truth may enter in."

There will be no mistakes made at that time, none but those who are righteous will be permitted to enter. If they should, there would be sin in heaven.

You have all sinned, no doubt you know this, but perhaps you will say: "Yes I have been naughty, but I am trying to do better now."

But doing better now will not make the past right; you may forget about your sins, but an angel has written them down in the heavenly records, and even if you could do better for the future, those past sins would keep you out of God's kingdom, unless you can in some way get rid of them.

Christ gave Himself for your sins; Little boys and girls sometimes exchange toys. A girl will give a doll's

dress for a little hat, or a boy will exchange a marble for a top. You give away something you have for something which you desire more. If the little boy did not want the top he would not give his pretty marble for it.

Now Jesus gave *His life for your sins.*

You may think that would be a poor bargain for Jesus, but if He was willing to do it you need not complain.

Jesus offers to take your sins and give you His life which is righteousness in their stead. 2 Cor. v. 21. So if you wish to get rid of your sins here is an opportunity to do so.

He wants your sins, else He would not have offered to take them, and you do not want them, for if you keep them they will keep you out of heaven.

If you have a thing and you give it away, and someone takes it, then you do not have it any more. If you give your sins to Jesus, He will take them, then you will not have them, but will be cleansed from all unrighteousness.

Children sometimes give away things, and then want to take them back again. That is just the way some people act about their sins. They give them to Jesus, and then instead of rejoicing and praising Jesus that He has taken their sins, and given them His righteousness, they just gather up their sins again and make themselves unhappy about them.

You must not do that. Just give all your sins to Jesus, believe that He takes them, then rejoice in Him, and ask Him to keep you from sin so you can be in that happy company that will be with the Saviour when the command goes forth: "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

AUNT JENNIE.

THE GREAT MASTER.

"I AM my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility, is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well?"

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should

fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. When He is Master, all goes right."—*Dr. Bacon, in Christian Commonwealth.*

TO-MORROW.

I HAVE nothing to do with to-morrow;
My Saviour will make that His care;
Should He fill it with trouble or sorrow,
He will help me to suffer and bear.

I have nothing to do with to-morrow;
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

—*Orphan's Friend.*

ONE THING AT A TIME.

"EARLY in life," related a gentleman who has now spent many decades in the service of God and his fellow-man, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point, it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just at that minute I happened to look down at the hill nearest my feet. The grass didn't seem quite as thick there, and I said to myself, 'I can hoe this one well enough.'

"When it was done, another thought came to help me; 'I shan't have to hoe but one hill at a time, at any rate.'

"And so I went to the next, and next. But here I stopped again and looked over the field. That gave me another thought, too. I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.

"'I won't look at it,' I said; and I pulled my hat over my eyes so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field; looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I haven't come to. I've been working ever since that summer

at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."—*New York Evangelist*.

WILL YOUR ANCHOR HOLD?

Will your anchor hold in the storms of life?—
When the clouds unfold their wings of strife;
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?

We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fasten'd to the Rock which cannot move,
Grounded firm and deep in the Saviour's love!

Will your anchor hold in the straits of fear?—
When the breakers roar and the reef is near;
While the surges rave, and the wild winds blow,
Shall the angry waves then your bark o'erflow?

Will your eyes behold thro' the morning light
The city of gold, and the harbour bright?—
Will you anchor safe by the heavenly shore,
When life's storms are past for evermore?
—*Priscilla J. Owen*.

HAVE YOU AN ANCHOR?

WHEN Martin Luther was assailed by a tempest of troubles he used to sing the forty-sixth psalm above the roar of the winds; his anchor struck its flukes under the Rock of Ages. God keeps in perfect peace the soul that is stayed on Him. In these times, when doubts are so painfully prevalent—doubts of the inspiration of the Bible, doubts about the future, or the wisdom of God's providence, or the success of his Gospel—there is nothing that will hold a man but a strong grapple to Jesus Christ. "I know whom I have believed," held Paul; it will hold you and me. We do not see what holds a vessel when the storm is smiting her; and in like manner, when a child of God is assailed by doubts or adversities or Satanic temptations, we do not see what it is that holds him so that he is not moved as other men are. But God sees an anchor sure and steadfast down in the secret depths of the soul.

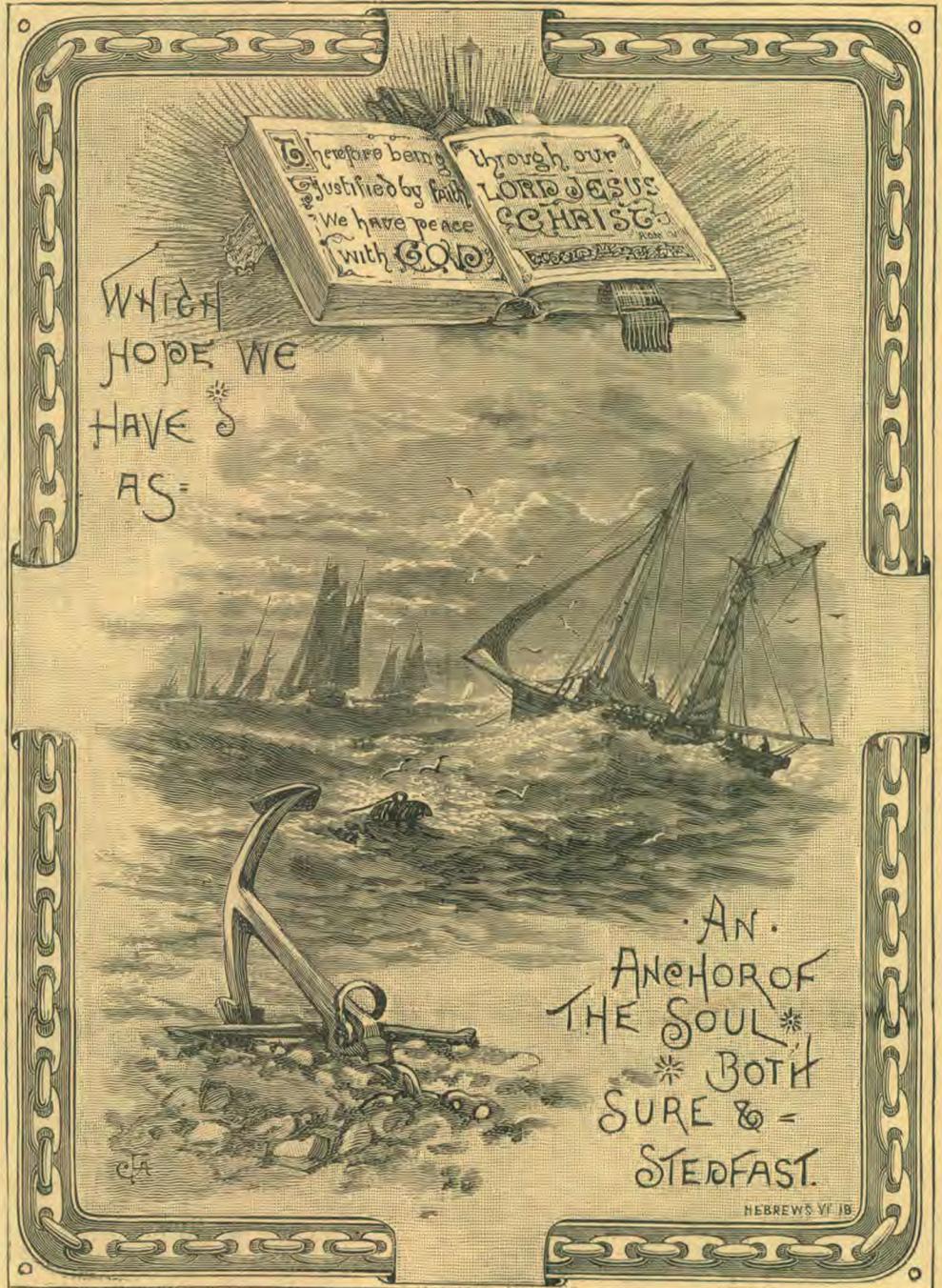
There is a danger which sometimes proves far greater than the storms of adversity or the assaults of enemies. It is from the stealthy under-currents of temptation. An unanchored vessel may be lying on a calm water as smooth as glass, and yet before the shipmaster is aware the keel may strike a hidden rock! Had a wind begun to blow, the master would have taken the alarm; the undercurrent was slowly drifting him, and he did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempests of trials, but by the strong and invisible currents of temptation. One church member drifts into neglect of prayer or into laxity in regard to Sabbath observance. Another gets into an undercurrent of social customs and fashions; it swings him slowly but surely away from a spiritual life; no sudden shock is felt; but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got

hold of the keel the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Christian character. The under-currents of this world never set toward holy living, but just in the opposite direction. What we call "backsliding" is really the drift of the heart away from Christ. The heart is not anchored.

It is not strength of brain that saves

but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures anyone who unites with His church and yet has no "anchor sure and steadfast which entereth into that within the veil." And if you ever reach heaven, my brother, you will come in, as I often see vessels come into yonder harbour, with the storm-tide anchor swinging proudly at the prow.

"There are ships," said the eloquent Melvill, "that never go down in life's



a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere when conscience is unloosed from God. The parting of the cable may be unseen for awhile; it may even be unsuspected;

tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit—the faithful ones whose inner soul was anchored to Jesus Christ.—*T. L. Cuyler*.



BEHOLD THIS EARTH.

BEHOLD this fair and fertile globe,
By Him in wisdom planned;
'Twas He who girded, like a robe,
The ocean round the land.

In every stream His bounty flows,
Diffusing joy and wealth;
In every breeze His Spirit blows
The breath of life and health.

His blessings fall in plenteous showers
Upon the lap of earth;
That teems with foliage, fruit, and flowers,
And rings with infant mirth.

—Montgomery.

DRY LAND.

"The earth is *full* of Thy riches" (Ps. cxxiv. 24), but "set your affections on things above, not on things on the earth." (Col. iii. 2.)

WATER is good and useful, and we could not live without it. But we need dry land just as much as we need water. The earth at first was covered with water. We could not have lived upon it because there was no dry land. God created the earth to be lived upon, therefore, on the third day he gathered the waters together by themselves so that dry land could be seen. And you remember He called the great bodies of water Seas, and the dry land He called Earth.

God did not make all the dry land flat and level like the floor; but in some places it is high, in other places low, in still other places level, and in certain places in the ocean dry land is seen, with water all around it. The high places are called hills, the *very* high places, mountains; the low places between the mountains, valleys; the level places, plains; and the small places in the ocean, islands. How much more pleasant than if it were all alike! We think the hills and mountains very beautiful now, but they were much more beautiful when God first made them. Then no barren, ragged rocks could be seen, for the mountains were perfect in shape and beauty.

We live upon the dry land, and see it every day. But did you ever stop to look closely at it? It is wonderful. Dry land is not merely one great rock, but it contains *many* different kinds of rocks and stones, and little specks of dust and sand more than you can count. You can scarcely count the grains even in one handful! There are so many

that no one but God knows *how* many. He knows because He made them.

The dry land is good for many things; we walk, and ride, and build upon it. We get clothing and fuel from it, also food for ourselves and our birds and our animals. We dig from it stone and marble for our houses, iron for our stoves, coal for our fire, and paint for our buildings. In it we find salt for our food, silver and gold for our money and our watches, lead for our pencils, slate for our slates and our roofs, chalk for our black-boards, mica for our lanterns and stoves, clay for our brick and our dishes, sand for our glass, besides diamonds, rubies, and many other precious things. Oil and gas are taken from the dry land, and out of it grows every tree and plant that is pleasant to look at and good for food, fuel, and clothing.

Surely the earth is *full* of riches, and our Heavenly Father is very kind to prepare for us such a pleasant home. The Bible says that He did not place all of these things here for *our* pleasure alone, but for us to use in a way that will please and glorify *Him*. It would grieve him very much if we were to make our gold and silver into idols and get down on our knees and pray to them, or if we should get all the money we could and carefully lay it away not doing any good with it. This would show that we thought more of the money than we did of the kind Father who gave it to us. Again, if we should use all of our money for buying fine houses, clothing, jewellery, and something good to eat, it would show that we thought more of pleasing ourselves than of pleasing God.

God wants us to enjoy the treasures that He has given us, and He wants us to lay up all that we can that we always may have them to enjoy. Yet He knows that if we lay them up on the earth, they surely will be stolen, or spoiled, or burned up; he therefore tells us to do good with our treasures. If we do this He says that we shall be laying them up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

God has far better things in heaven for us than anything we can find on earth; and *they* will never pass away. He does not want us to forget about them, so He says, "Set your affections [love] on things *above*, not on things on the earth."

1. Did you ever take a walk out under the shady trees and through the green fields?

2. Upon what did you walk?
3. Was this earth always dry enough to walk on?

4. How was it when God first made the earth? Gen. i. 2.

5. When did it first become dry?

6. Why did God not leave it covered with water? He created it to be lived upon. Isa. xlv. 18.

7. What did God do with the water that was all over the earth? Gen. i. 6-9.

8. What did He call those places that no longer had water upon them?

9. When we look closely, what do we find the dry land to be?

10. Did you ever count the grains of sand? Why not?

11. Who alone knows how many there are? Isa. xl. 12-26.

12. What is dry land good for?

13. How does God feel when we never thank Him for it?

14. Why did God put so many good things in the earth? Not for our pleasure alone, but for us to use in a way that will please and glorify Him.

15. How will He feel if we make our gold and silver into idols, or carefully lay it away and never do any good with it?

16. How will He feel if we use it all for ourselves? Why?

17. Does He not want us to enjoy or keep any of our treasures? Yes; He wants us to lay them up and enjoy them for *ever*.

18. What does He know will happen to them if we lay them up on the earth?

19. Where only can they be kept safe from thieves and moth and canker?

20. So where does God tell us to lay them up? Matt. vi. 19-21.

21. Can you think of any ways in which you can do good with your treasures and thus lay them up in heaven?

22. What does He say about our loving them? Col. iii. 2.

23. Why does He not want us to love these earthly treasures? Because that would make us lose the better things that He has in heaven for us.

OUR TREASURES.

O LORD, how manifold Thy works!
In wisdom Thou hast made them all;
The earth is full of richest gifts,
In sun and rain Thy blessings fall.

But Thou hast fairer treasures still
Laid up for us in heaven above;
O let us raise our thoughts to these,
And set on them our heart's best love.

The things we use for self alone
Will quickly perish with the use,
The things we use for Jesus' sake
We store above and cannot lose.

O let us lay our treasures up
In heav'n where nothing can destroy;
And then, when Jesus comes again,
He'll give them back to us with joy.

J. E. O.

BREATHE THROUGH YOUR NOSE.

THE number of people suffering from nose and throat trouble is astonishing. Look around you and see how many of your acquaintances are unable to make full breath through the nose. You will be astonished to see how many of them breathe through the mouth. They do not realise it, and would deny the statement even when drawing in air directly through the lips. No one can avoid so-called catarrh and throat troubles who persistently breathes through the mouth. The nose was made for breathing, and the man who breathes through the mouth disobeys nature as surely as does he who tries to drink through his nose.

A very large per cent. of throat troubles are due to mouth breathing. The nose is supplied with what may be called a filtering device, but when drawn through the mouth the air strikes directly upon the throat and keeps it constantly irritated, just as the lower part of the eyeball would be if you constantly held the lid away from it and let in the light. "Shut your mouth and live," is the advice given by experts in throat diseases. But look at the noses of many of your friends and you will see why they are mouth breathers. One or both of the nostrils are fallen in, "collapsed," as they call it. In some cases the nostril is almost entirely closed, in others it is but half as large as formerly. This is due to a lack of use—a person begins to breathe through his mouth and slowly the muscles of the nostrils fail through lack of exercise, just as the muscles of the arm would fail if exercise were diminished or discontinued. The consequence is that such nostrils gradually "fall in," and you will notice many of your friends who cannot possibly take a good breath except through the mouth. Such people cannot long enjoy good health. They are breaking one of Nature's laws—like the man who expects his stomach to do the work that belongs to his teeth. Sooner or later such people begin to suffer—it is "catarrh," "throat trouble," deafness, dyspepsia, but it all comes from driving cold and unfiltered air through the mouth. Had the air gone through the nose, as it should have done, all suffering could have been avoided. The simple remedy is, "Shut your mouth and live,"—stop breathing through your mouth.—*Selected.*

A BOY'S INFLUENCE.

SOME time ago I attended a religious meeting, and at the close of the exercises the audience were invited to take part in testimonies. A middle-aged man arose and said, in substance: "I've been saved from intemperance by my little boy," pointing to a bright lad in the audience. "I owe my conversion, under God, to my own little son. Religion has made me a sober

man, and helps me to live an honest, industrious life. It was not always so. On one occasion I was absent three or four days from my home, and my poor wife and boy were nearly broken-hearted. On the fourth day my dear child asked his teacher to let him go home at recess, as he was not feeling well. The boy was sick at heart on my account. When he reached home, he burst into tears, and said to his mother: 'I can't study in school; I can't sleep at night. My head aches and my lips are parched praying to God to send home father. Mother, does God hear?' His mother strove to comfort him; but her faith was beginning to waver, for through her married life her unceasing prayer had been for my reclamation.

"After wandering from one saloon to another, at the end of the fourth day I returned home intoxicated. Did my boy turn from his drunken father?—No, he ran to me, clasped his arms about my neck, and wept tears of joy. After his emotion, his first words were, 'Father, I almost feel I can never pray again, for God has let you come home drunk.' The words struck me to the heart, and I said, 'Don't lose your faith in God, and your poor miserable father will never get drunk again.' God heard that promise, and has enabled me to keep it."

This man is among the most earnest workers in the temperance cause to-day. He had lost all self-respect, and had sunk very low, but could not bear to see his child lose confidence in God: the boy became the means of the father's reformation. The exertions put forth on behalf of children in temperance instruction will not be lost in the home, but will produce lasting fruitage.—*Selected.*

Interesting Items.

- The Dutch Parliament is now in session.
- The Matabele are advancing in strong force towards Victoria and Tati, in Mashonaland.
- The executive committee of the World's Fair Directorate has decided to close the exhibition on Oct. 31.
- Extensive floods have occurred in Spain in the province of Toledo, causing considerable loss of life and great damage to property.
- There is considerable emigration from Spain to the South American Republics, owing to the distress prevailing in the former country.
- A collision occurred between passenger trains near Kankakee City, Illinois, Sept. 19, resulting in seven persons being killed and sixteen injured.
- In an attempt to lynch a negro who had beaten and robbed a poor woman at Roanoke, Virginia, nine men were killed and nineteen injured.
- At the Vienna Institute of Experimental Pathology, six persons swallowed a large number of comma bacilli for the purposes of experiment, and in no case Asiatic cholera ensued.
- Coalowners, in conference at the Westminster Palace Hotel, decided to meet the colliers for the purpose of establishing some agreement, if possible, for the resumption of work.
- A telegram from Rome states that a friendly disposition is being manifested at the Vatican towards the Triple Alliance. The Pope seems to be trying to espouse the cause of both France and Germany!

—Five lives were lost in a fire which occurred early in the morning in High-street, Whitechapel. An inquest has been opened on their bodies, there being suspicious circumstances connected with the tragedy.

—The Emperor William has sent a sympathetic telegram to Prince Bismarck, and offered him a residence in one of the imperial castles. Owing to Prince Bismarck's state of health, the offer has been declined.

—Scotch colliers at Glasgow resolved that the miners in Stirlingshire, Ayrshire, the Lothians, Lanarkshire, and Dumbartonshire should continue working five days a week, with one fixed idle day per week.

—Severe fighting is reported in Argentina, and the National troops are said to have fraternised with the rebels. The Government has ordered the National Guard to be mobilised throughout the country. The national troops at Corientes have revolted.

—Eight Cornish miners were entombed at Dolcoath, Camborne, by the fall of a huge quantity of rock while they were at work. Relief parties were immediately organised, and unremitting efforts are being made to rescue them, with some prospect of success.

—A most violent storm passed over the south of France, Sept. 20, doing great damage in the town and harbour of Cette. One person was killed by falling timber, and fifteen were injured from various causes. The Italian ship *Glorio di Dio* foundered in the storm. Her crew were saved.

—During a performance at an Opera House in Canton, Illinois, some fireworks used in the course of one of the acts ignited the scenery. The audience were seized with panic, and a wild stampede was made towards the doors. In the galleries no fewer than twenty-five persons were injured, three of them fatally.

—The situation in Europe with respect to the cholera epidemic remains substantially unchanged, except for the fact that Hamburg is now again in the grasp of the pestilence, owing to it is supposed to an accidental influx of Elbe water into the reservoirs which supply the city. Sporadic cases continue to occur in several cities and towns of England.

—The situation of the Brazilian Government is reported to be critical, and the rebel squadron, which is well supplied with provisions, is obtaining increased support. Rio de Janeiro is in a state of anarchy, and much damage has been done to life and property from the bombardment received from the insurgent fleet. Admiral de Mello has issued an ultimatum demanding the unconditional surrender of the city.

—There are in the world to-day, says the *Chronicle*, 12,801 steamers of more than 100 tons, and of these 5,694 are British. Counting steam vessels and sailing vessels together the order of shipowning is as follows: Great Britain, United States, Norway, Germany, Italy, and Russia. The most astonishing fact of all, however, is the enormous gap which intervenes between the number of steamers owned by Great Britain and by her nearest rival, which in this case is Germany. We have 5,694, as stated above, Germany comes next with 779, France next with 500, and Norway next with 490.

—The *Chronicle* says: Guernsey seems in a fair way to become an educational preserve of the Church of England. Rates are already levied in every parish for the support of denominational schools, and the States have just passed an enactment for the building of more from the same source. But the Act further provides, not only that religious instruction shall be given in the public elementary schools, but that it shall be in accordance with the doctrines of the Anglican Church, and under the direction of the ecclesiastical authority. That the enforcement of this Act may be the more carefully guarded, the rector in each parish is appointed *ex officio* chairman of the Education Committee. Naturally, the Non-conformists of the island are vigorously protesting against a measure which in educational matters places them under the absolute control of the English Church. They have appealed to the Queen in Council to enforce in Guernsey the provisions of the English Education Acts. This may not be possible, but it is very clear the Non-conformists need some protection if they are not to be swamped by Church schools and ecclesiastical supremacy.

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THE PRESENT TRUTH may be obtained throughout Great Britain at the bookstalls of Messrs. Smith and Sons. If any have difficulty in getting the paper it will greatly oblige the publishers if such persons will inform them of the fact.

ELDER O. A. OLSEN, President of the General Conference of Seventh-Day Adventists, who has spent several days in London, sailed last week by the *Norham Castle* for Cape Town, South Africa. After spending some time in the interests of the missionary work in that field he will go on to Australia and New Zealand to attend important annual meetings in those colonies.

THE *European Mail* commenting upon the recent murder of Swedish missionaries in China, says that "it is only fear of reprisals by means of British, American, and French gun-boats that prevents the wholesale slaughter of the missionaries." A system of missionary work which is maintained by force and at the point of the bayonet can never be prosperous.

THE American Catholic Congress recently held in Chicago, at the conclusion of its session, sublimely ignored the past history and present principles of the Catholic Church by passing a resolution of sympathy with the Irish in their efforts for self-government, and also with Jews, Poles, Russians and others who were suffering persecution! This however is nothing strange, for "Satan himself is transformed into an angel of light." He does not forget either, at the time, that he is the devil.

CARDINAL VAUGHAN, speaking for the Catholic Church, has made the statement that on the question of the recognition by his church of Anglican orders, he does not know of one among the 1200 bishops who form her Episcopate, who would for a moment admit that such orders were valid; and that the

"Holy See" had in the plainest manner refused such recognition. Small as is the gap that intervenes between High Church Anglicanism and Catholicism, Rome will not take the step that would bring them together. "Rome never changes." She will make no concessions to Protestantism, though it be Protestantism only in form. She will wait for her Anglican admirers to take the step that separates them, and evidently she will not have to wait very long.

THE CROSS AND THE CRUCIFIX.

THE *English Churchman* says:—

"It is painful to notice in visiting churches throughout the country how frequently a cross is to be seen above the Communion table; in fact, it now seems to be considered the correct thing, much to the advantage of the manufacturer and seller of such articles, if to no one else. The next step is the crucifix, and even now this idolatrous emblem is being introduced into reredoses, in such a way, too, that, as at Hatfield Parish Church, unless very closely examined it appears to be detached from the structure. If the doctrine of the cross were only better understood the dealers in these wares would have little occupation."

This is true. If the doctrine of the cross were understood as it should be, and as the Bible teaches it, there would never be any demand for a crucifix to be stationed in the church, or worn on the person, or for any other purpose. Christian faith and worship demand no outward symbol of that kind. He who understands and lives out the doctrine of the cross of Christ will see that such a thing is utterly useless. For to the Christian, the crucifixion of Christ is an ever-present reality; not a symbol worn upon the breast or gazed upon in the church, but a daily experience in his life. Hear the apostle Paul: "I am crucified with Christ" (Gal. ii. 20); and again, "We are troubled on every side . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body." 2 Cor. iv. 8-10. And to the church he wrote: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. ii. 1. And what had been done for the Galatian church had been done for all the churches. In Paul's day and under his preaching, the churches saw Jesus Christ set forth, crucified among them, and the believers experienced His crucifixion in their hearts. They had the reality; and where the reality is, symbols are altogether unnecessary and out of place.

Symbols are only necessary where the reality is not. Christ suspended from

the body in a crucifix is not consistent with Christ dwelling in the heart. Christ suspended as an image in the church is not consistent with His actual presence there by the Holy Spirit. Where such images are, they are the only proof the religionist has to offer of the connection of himself or his church with Christ; but the possession of Christ in the heart is a condition which speaks for itself, showing to all men Christ crucified, and His life in human flesh.

By images and crucifixes the devil has made a great many men believe that they were followers of Christ, just as he made the Pharisees believe that they were very pious because they wore the law upon their phylacteries and were so zealous for its outward forms, and just as he makes a great many people to-day believe they are pretty good Christians if they have a Bible or two in their homes or carry one with them to and from church, although it is little read and still less understood. The great truth needs to be learned that the place for Christ and for His word and for His law is *in the heart*; and that except they be there, it will avail nothing to the individual to have them anywhere or everywhere else.

THE programme of the International Congress on Sunday Rest, to be held Sept. 28-30, in Chicago, is an elaborate one, including papers, addresses, and reports from over a score of speakers, covering all the real and supposed relations of Sunday rest to the individual, family, and nation, socially, economically, and morally. Among the active participants are Cardinal Gibbons, O. Prunier, Secretary of the French Association for Sunday Observance, Charles Hill, Secretary of the "Working-men's Lord's Day Rest Association," of London, William Allen Butler, Chaplain of the United States Senate, and Hon. John Wanamaker, ex-United States Postmaster-General. The session will no doubt be very interesting, but there seems to have been one omission from the programme, and that is, the assignment of a speaker to consider the subject of the relation of Sunday rest to the word of God. The Congress certainly could not consider a more important subject, nor one that would require less time for its thorough elucidation.

"EVIL men understand not judgment; but they that seek the Lord understand all things." Prov. xxviii, 5.