

# 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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THE condition of things which prevails in a great civilised country of the world attracts our attention by reason of its peculiar as well as serious nature. United States journals tell us of bread riots in the streets, and at the same time state that the farmers have difficulty in finding sufficient help to harvest their crops. There is riot and starvation in a land of peace and plenty. Surely this is an emergency not generally contemplated hitherto by the statesmen who have in charge the welfare and prosperity of nations.

SUCH a state of things would never exist in the ordinary course of nature. The natural condition of things is that there should be peace and prosperity where there is plenty, and riot and depression and want where there is dearth; but in this last decade of the nineteenth century the world beholds the strange and unnatural spectacle of prosperity and plenty going hand in hand with riot and want. A new lesson must be taken in the science of statesmanship; and upon the interpretation of that lesson will turn the outcome of the present situation.

THE writer of Ecclesiastes states a fact which lies at the bottom of the whole difficulty. "Lo, this have I found," says he, "that God hath made man upright; but they have sought

out many inventions." Eccl. vii. 29. Nothing but an invention of man could produce the artificial condition of affairs which we have before us. Man has sought out these inventions for the reason that the conditions of things as he found them did not afford such opportunities as he desired to gratify his perverted tastes. The selfish nature within him clamoured for opportunities for a fuller exercise of its depraved desires, and man, obedient thereto, has exercised his God-given faculties to devise ways by which such opportunities could be had. And one of these selfish desires—the most prominent one, perhaps—is the desire for worldly gain. "The love of money is the root of all evil." The conditions which exist naturally in the domain of trade and commerce, will not enable men to get rich as fast as they want to. Therefore some artificial conditions must be produced which will allow of attaining the selfish goal. And as men cannot compel the natural source of wealth—the earth—to furnish such conditions, they must necessarily be obtained from manipulations of another and unnatural source—their fellowmen. The wealth of the world's millionaires, with possibly a few exceptions, comes not from the pockets of the earth but from the pockets of their fellows. It comes not from a natural condition of things, or from an equitable and just condition, but from artificial, invented conditions, having legal but not equitable support, by which they are enabled to take advantage of the wants of mankind, and squeeze from hard necessity that which inclination would never consent to give.

WE see men to-day in our own land who do not hesitate to starve the poor, in order that there may be a sudden and extensive swelling of their own bank account, by conditions which have no natural necessity for existence; for

it is more than probable that the great coal strike which is so conspicuous among present evils in our land was not necessitated by circumstances beyond the control of man, but is the result simply of human greed, taking advantage of circumstances to put upon a much-needed commodity an artificial value. The same principle underlies every "corner" in trade, with which the public are now so familiar. And it is even stated upon good authority that the financial crisis in America is the product of nothing but human greed. We reprint an extract bearing upon this point, taken from an interview had by a correspondent of the London *Chronicle* with a prominent citizen of Minneapolis, Minn.:

"You speak of the tyranny of monopoly. Do you mean its political power, its omnipotence in the lobbies of Washington and of the State legislatures?"

"Yes, I mean that, and I mean more than that. Monopoly is strangling the industries of the country, and turning the bounty of nature in this vast Continent into a curse. Here is this money panic, which has led to the destruction of business confidence, and the throwing of millions of men idle on the streets. It is a purely artificial panic brought about by the financiers to enable them to appreciate gold which they hold in reserves. The real industrial life of the country is perfectly healthy, but it is throttled by the money power. Why, last year the New York bankers (and Mr. Owen quoted from Mr. Henry B. Clews, the noted Wall-street magnate) actually lamented the abundant harvest, because it did not suit financial interests."

"But how does monopoly strangle industry and enterprise?"

"Now, you take this city of Minneapolis, with its 200,000 people, not more than thirty years old, so rapidly has it grown. You can't establish any industry in this city; it is a literal fact; you can't do it. Every great industry, those mills and elevators, are all in the hands of rings, and no man can get into the business to-day unless on the rings' terms. Talk of free competition! It is as dead here in this great new city as it was in a walled town in the Middle Ages! The whole city is in the grasp of syndicates which deny to people the right to labour on the raw material of the globe."

The result, when this comes to be generally believed, will be a mighty impetus to Socialism, or, as is predicted by many, the establishment of a new

political party, in the platform of which will be embodied those ideas of needed reforms, both civil and religious, which have latterly been attaining to popularity.

BUT the lesson to be learned from it all is that to ensure good government and prosperity to all, the world needs something it does not possess, and which human wisdom cannot furnish. It needs something to successfully combat that universal desire of mankind—the love of money; for it is this that is the root of all the evil which the spectacle of financial prostration and paralysed industries presents before us. The struggle between rich and poor is a part of the great contest between good and evil; and only that which avails in the one will avail in the other. But the contest against human selfishness can only be successfully waged by means of the gospel of Jesus Christ. Temporary reliefs for existing troubles may be devised by the wisdom of man; but only the power of the gospel can touch the root, and destroy the evil at its source.

THIS is what the world needs, though it knows it not. This is that for which the present situation calls,—not an alliance of the gospel with politics, but its reception into the heart. The lesson is, government cannot give the world what it wants for the peace and prosperity of its inhabitants. Let it be ours to point men to the gospel of God—“the power of God unto salvation”—and to the coming of that better kingdom and government which will be the answer to the prayer, “Thy will be done on earth as it is in heaven.”

#### THE TONGUE.

“THERE are but ten precepts of the law of God,” says Leighton, “and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed upon the tongue (one in the first table and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled.”

The apostle James says, “the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.” “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” James iii. 2, 6.

The reason of this is, as stated by our Saviour, that “those things which

proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Matt. xv. 18, 19. “Out of the abundance of the heart the mouth speaketh.”

Therefore when a man offends not in word, he has a clean heart, and when the heart is clean, freed from its “murders, adulteries, fornications, thefts,” etc., the man is perfect. All these things exist in the heart before they exist in the outward acts; for the acts are but the outward manifestation of that which already existed within the individual who does them. For, as our Saviour declared, hatred in the heart is murder, and lust in the heart is adultery.

It is useless to attempt to control the tongue while the work goes no deeper than the tongue. The stream cannot be cleansed except at its fountain head. The work must be done in the heart; and then out of the abundance of a good heart, the mouth will speak only that which is pure and truthful.

#### THE CHURCH AND THE WORLD.

THE *Echo*, commenting upon the tardy interest now being manifested by “the Church” in the social and industrial welfare of mankind, says: “It is better late than never. Now, when secular movements are manifesting themselves so powerfully in the world; now, when Socialists are increasing in number in every country in Europe; now, when the ‘world’ is leaving the Church behind, the Church is making prodigious efforts to overtake the world, and is generously using worldly agencies for its own protection.”

There is altogether too much truth in these words. The world is leaving “the church” behind, and “the church” is following the world. This is exactly the reverse of what God intended. The church ought to take the lead in all matters which affect the welfare of mankind, not only spiritually, but temporally; for the Gospel of Jesus Christ, which she is set to minister, is not something that concerns the spiritual nature alone, but has to do with the whole life, physical as well as moral. When Christ was on earth a very large part of His time was spent in healing the sick and relieving those who were suffering from physical afflictions; and His followers ought to be in the same work. It is

to those who clothe the naked, feed the hungry, visit the sick and the prisoners, and seek to relieve distress of any kind in their fellowmen, that Christ will finally say, “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

Jesus says to His church, “Ye are the light of the world. A city that is set on a hill cannot be hid.” Matt. v. 14. The light of the world ought to be before the world, and not behind it. It ought to go ahead, to reveal the dangers and point out the path before the world, and not that which has been left behind. It ought to lead the world; but it is being led by the world. The result of such an order of procession need not be foretold.

The world will never go in the right path. Its representatives may do their best to deal with the problems which concern the physical and moral welfare of mankind, but they are moving in the dark. There is no light in the world but the light of the Gospel. The socialist and other movements in progress in the world, which have for their object the amelioration of human ills, are all moved by the spirit of self; they have in them the seeds of the very evils they seek to cure. What is wanted is the spirit of unselfishness, of disinterested love for others; and that is only found in the Gospel, for it is the Spirit of Christ. And it can only be had by those to whom Christ gives it.

This is the spirit that should be shown by the church; and the benign results accomplished by it would throw a bright light upon all problems having to do with human welfare. Then people would see that in the Gospel of Jesus Christ is to be found everything that is needed by mankind, not for spiritual wants alone, but for those which are felt by man as a social and industrial being.

The church ought to be in the lead of everything; not allied with the world or its governments, not following behind it, but far ahead, leading the way with majestic step, clothed with the power and encircled by the glory of Divinity, while the world looks on in wonder and awe. This is where the church ought to be, this is where God has designed that she should be; and this is where the true church of God will be, in the not distant future when, purified from hypocritical and worldly elements, she shall stand forth “fair as the moon, clear as the sun, and terrible as an army with banners.”

**THE VALUE OF THE SOUL.**

"WHAT shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark viii. 36, 37.

Many a man has exchanged his soul for something far less than a world. No man this side of Adam ever owned a continent. Very few have more than a few square miles of the earth's surface, or hold even this much by more than a precarious tenure. The vast majority have never possessed more than a few hundreds or thousands of pounds; yet even this is sufficient to blind the eyes of men to the value of their souls. Men have bartered away their souls for a little worldly honour or a moment's pleasure. They are making just such bargains to-day. They do not do this understandingly, of course; but they do it because their eyes are blinded by the god of this world, and they have no realisation of what the soul is worth.

Yet these same persons have a vivid sense of their own individual importance. They think that no position on earth is too high for them, and no honour too good for them. They are ready and anxious to be exalted above their fellow-men. They live as if it were their aim to make themselves the centre around which everything else ought rightfully to revolve.

But the prophet David, with mind enlightened by a higher wisdom, exclaimed, "When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained,—What is man, that Thou art mindful of him? or the son of man that Thou visitest him?" Ps. viii. 3, 4. Man, considered by himself, becomes very small when the eye looks over creation; so small that, as an individual, he sinks into absolute nothingness. What is the globe itself, upon which man dwells? Astronomy reveals it to be nothing but a tiny speck among the myriads of lights that fill the heavens,—in which it is lost like a grain of sand upon the seashore! And what is the nation itself to which an individual belongs? It is only one among hundreds of other nations that have existed upon the earth since time began. And what is he himself? Only one among the countless myriads that have been born and lived and moved upon the earth since it became the home of the human family,—an indistinguishable speck upon an indistinguishable speck, compared with the

great creation which exists and moves and lives and fills the immensity of space, upheld by the life of God!

But only God Himself can estimate the soul at its true value; and He has revealed His estimate to the sight of man. The cross of Calvary tells what the soul is worth to God; and its worth to Him is also its worth to us. For we belong to Him, and were created for His pleasure and His glory. But apart from God the worth of the soul is lost. Without Him life would not be worth living. The sinner apart from God would eventually long for death. Connected with God, the soul is of infinite value; but severed from Him it is lost both to the individual and to Himself.

The cross of Calvary is the link that connects the soul with God. Life has its value to us by virtue of that alone. Let us say therefore with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. vi. 14.

**MISTAKEN CONCEPTIONS OF HOLINESS.**

WE stated last week that there was a reason for the sentiment which prevailed so extensively in the religious world a few centuries ago, and is still manifested to a considerable extent, that piety and filth were not incompatible things; and we re-affirm the statement here. The reason is one which has given rise to a very large share of the false doctrines and evil practices which have cursed the world since the days of Adam, and will continue to do so till the end of time. It is the belief in the immortality of the soul.

According to this doctrine, the soul is the living, acting, thinking part of man, and the body only the poor clay tenement in which it is confined for a time here, till death strikes off its earthly shackles and sets it free to soar away to the eternal realms, etc. It could hardly be possible that such a doctrine should fail to foster in men's minds a contempt for the body which would cause them to treat it with neglect.

It is a doctrine which makes the body and the soul almost antagonistic, like a prisoner and the shackles by which he is held back from the freedom for which he longs. And therefore to bestow much attention upon the body was to slight the soul and the spiritual interests, while to neglect the body and leave it almost unnoticed in the pursuit of spiritual things, came to be

regarded as evidence of the attainment of a high degree of piety.

Of this theory the "saints" of earlier times were a visible exemplification. They wasted no time on the culture of their physical natures; for why, indeed, should they give attention to the poor earthly shell, the mere outward covering of the true man, when they might bestow it upon the immortal tenant within? It would be almost an open denial of the piety and regard for spiritual things which they professed. So they left the body to take care of itself, or subjected it to severe mortifications and penances, while in gloomy monasteries or solitary caves or retreats, separated, as they thought, from all the polluting influences of earth, they sought the cultivation of the soul and the attainment of holiness; and such as entertained any reverence for religion looked on and endeavoured to harmonise this association of piety and uncleanness with the teachings of common sense. When some one of these "holy" men had for a particularly long period neglected to comb his hair or abstained from some other acts incident to the proper care of the body, it was thought worthy of mention among the virtues recorded of him after his departure. The "saints" occupied themselves in seeking holiness by bodily mortifications, and the church busied itself in collecting the revenues paid for the repose of departed souls and their release from purgatory; and for centuries not a step was taken in the direction of human progress. For centuries the death rate in Europe equalled or surpassed the birth rate. And not till the coming of the Reformation, with its increase of knowledge concerning the word of God and its impetus to the study of science, did humanity begin to recover from the effects of this belief in the post-mortem consciousness of man, and to see that the welfare of the soul and that of the body cannot be disconnected.

Even to-day, with all the light which modern medical science has shed upon the matter, the subject of the proper care of the body is but little understood; and the doctrine of man's natural immortality does much to encourage the unconscious violation of the command, "Thou shalt not kill." If the Mohammedan pilgrim, having drunk from the "holy" cholera well of Zem-Zem, falls a victim to the plague, it does not matter, since (as he thinks) the soul of one engaged in so pious an occupation will go straight

to Paradise. No more did it matter to the penance-doing "saint" if his body, worn out from long-continued abuse, succumbed at last and sank into the grave, since (in his view) his soul was all the more sure in such a case to soar direct to the realms of unending bliss. Nor is it to-day generally regarded as a sin to sacrifice the body in the (fancied) interests of the cultivation of the spiritual nature. It is impossible that that interest should be taken in the body and that attention given it which should be felt and given while it is looked upon as the mere clay shell in which all that is important of man is enveloped.

The Bible teaching upon this subject is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. There is such a thing as living to the glory of God even in eating and drinking. The same inspired writer says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. xii. 1. We are to serve God, therefore, with our bodies. Again, the apostle writes, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For 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.

How are we to glorify and serve God in our bodies? Evidently, not by subjecting them to misuse, but by preserving each faculty in the best condition for use in His service. This is how we can eat and drink to the glory of God. The preservation of the faculties of the body is intimately connected with eating and drinking; and therefore we are bound to eat and drink such things and to do this in such a manner, as will tend to keep our physical faculties strong and unimpaired. For, as the text declares, even our bodies are not our own, but belong to God, and are to be used not to gratify ourselves, but to serve Him. We are therefore accountable to Him for the manner in which we treat them, as men are accountable for the use they make of the property of another.

The spiritual faculties are, to a large extent, dependent upon the physical. The two are not separate and distinct, but closely joined together. And no one can fully exercise his spiritual faculties while his mind is beclouded and his physical faculties benumbed from

any cause, as for example from improper eating and drinking. The fate of Nadab and Abihu, the sons of Aaron is set before us as a terrible warning of the danger that lurks in this act, and an object lesson upon the relation between the physical nature and the spiritual perceptions.

The prayer of the Apostle Paul for the church of the Thessalonians (and doubtless for all believers) was, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. Holiness is wholeness. That which is perfect is holy. But man is imperfect. He was perfect at his creation, but he sinned and lost his uprightness. Body and soul and spirit became tainted with sin and therefore subject to death; for sin is a cancer that, left to itself, eats its way steadily into the soul, until death is the result. Bringing man again to a state of holiness, is bringing him back to the condition that was his before the fall. And this is done not by any visible outward change, but by the gift of Christ,—the substitution of His perfection for all that is imperfect in man. Christ gives Himself to us, so that His perfection is our perfection, whether of body or soul or spirit. And hence the prayer of Paul can be answered, and believers be preserved blameless in all these unto the coming of Jesus Christ.

Holiness, therefore—or wholeness—comes only from the presence of Christ, bringing His perfection. Nothing that man can do can bring holiness, but only that which is opposite to it; for if he did but use any tool upon the altar which he built to the Lord, it became polluted. God only can make that which is holy, and that which is not so can be made so only by His presence. But His presence is not found in the midst of that which is unclean. Decay and filth are not conditions which invite the presence of the Lord of life. Not that any man can make anything clean in the sight of God; but he is bound to co-operate with God to the extent of the power that God has given him. The soul which dwells in a body polluted from neglect or misuse cannot be holy, for God will not dwell with it. The temple of God—the body—which is defiled can only be destroyed. 1 Cor. iii. 17; vi. 19.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a

Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vi. 17, 18; vii. 1.

#### GOD'S PROMISES.

THE promises of God are to all His children alike. He has no favourites among them, and makes no preference on account of differences in race, colour, wealth, or station. "In every nation, he that feareth Him and worketh righteousness is accepted with Him." "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." 2 Chron. xv. 9.

What then is to hinder the manifestation of the mighty power of God, the power of Him who can do all things, in your behalf? Nothing, except it be your own refusal to let your mind be perfect toward Him,—your own refusal to believe that He can and will show Himself strong toward you in spite of the circumstances which seem destined to make your life a failure.

What is it that God will do for us when our heart is perfect toward Him? How will He show Himself strong in our behalf? He may not work as man wishes or desires, but He will always do that which is for the best. He will do what any one would wish Him to do could he see his needs with the eye of God. He will show Himself strong in our behalf, not merely in one way, but in all the affairs in which we may need help. The idea is altogether too common among people that while God will help them in spiritual things if they earnestly seek Him, in the temporal affairs of life they must look out for themselves. But this is a great mistake. God can make temporal things, even of the most trifling nature, minister to our spiritual welfare. He can be glorified in all the every-day affairs of our lives, if we will but let Him into them. And what a blessing it will be to ourselves! How many unnecessary steps are taken, how much work done that needs to be done again, where God is left out of the undertaking! How many unwise plans are laid, that can only result in failure! And how much unnecessary discouragement and sorrow is thereby brought into our lives—all because we thought we must lay our plans by our own

wisdom and carry them out in our own strength.

"Cast thy burden on the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved." Ps. lv. 22. What burden?—the burden of sin? Yes; and your burden of care also. He will take care of every burden that you have. There is no "may be" or "perhaps" about it. The word is, "He shall sustain thee." The burden of care comes because we are afraid of being brought into some place where we will not be sustained. We are afraid of having to experience some want. We must be constantly looking and studying to know how we are to meet some contingency that looms up before us in the near future, and no sooner is one disposed of than we see another ready to take its place; and it seems to be a necessity that we should devise some way to meet it.

Children do not feel this burden of care and anxiety, because they have not yet learned the lesson of doubt. They know that there are difficulties to be met, but they have implicit confidence in the ability of "papa" and "mamma" to provide for them. They have perfect faith that all their wants will be supplied. But the children of God have not so much confidence in Him! They are constantly afraid that He will not be able to provide for them without some help from themselves! It is true that God does not work for individuals independently of their own efforts: but when they unite their efforts with God's they should believe that He will sustain them, and carry no burden of care and anxiety as to the result.

Therefore it is your privilege now to be as free from this burden as a little child, as free as if you had suddenly found a relative or friend who was able and willing to attend to all your wants. For you have such a Friend, as real and tangible as any that your eyes behold, who is willing and able to do exceeding abundantly above all that you can ask or think. Eph. iii. 20, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. ix. 8.

Therefore "be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7.

#### OUR LIFE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 1-4.

Our life is in Christ, and outside of Him we have no life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 12. "The wages of sin is death." Rom. vi. 23. Death is the loss of life. Adam sinned, and the result was the loss of life to the human family. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. But through Christ life is again brought within their reach. For "the gift of God is eternal life through Jesus Christ our Lord." "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18.

By the provisions of the plan of salvation, Adam and his posterity obtained a stay of execution of the judgment which God's law pronounces against the sinner, with the opportunity, meanwhile, to escape from it altogether. For although all men die in this world, both the righteous and the wicked, that death is not the wages of sin, but only a consequence of the mortal nature that man has while upon probation. Adam was placed upon probation with a different nature, and given access to the tree of life, of which he could eat and live for ever. His posterity are upon probation with a fallen nature and without access to the tree of life. They are, for the present, without the means of maintaining life, and death is the natural result. But this death is not taken account of in the reckoning which is finally to be made. The wages of sin is eternal death, and the gift of God is eternal life. The eternal death will be found in the lake of fire.

It was necessary, in order that this reckoning should be made with those placed upon probation, that all men should have a resurrection from the death that comes through Adam. Neither the gift of God nor the wages of sin could be bestowed were men to be left in the graves into which they

sink at the close of their earthly lives. The gift of God comes by accepting Christ, and the wages of sin come by rejecting Him. The sacrifice on the cross of Calvary determines what shall be given to every man—whether the gift of God, or the wages of sin. And therefore by the sacrifice of Christ comes the resurrection of all the dead, both those that awake to life, and those that awake to condemnation.

In the eye of the law, the criminal is dead the moment that sentence has been pronounced upon him, although some time may elapse before the sentence is executed. So the sinner out of Christ is accounted dead by the law of God, although the sentence of death is not immediately executed. He lives and moves here as though there were no wages of sin, and so far as life is concerned there is no apparent difference between him and one who is righteous. But he is dead. God gives him a space of time to repent; but the judgment for sin is hanging over him, and unless he turns to Christ, there is no possible escape from his doom. "He that hath the Son of God hath life; and he that hath not the Son of God hath not life."

The righteous man has the Son of God and therefore has life; for righteousness comes alone through Christ. He seems to have no more life than the wicked and ungodly, but this is a truth that is known by faith and not by sight. Like the sinner, he lives his allotted space here, and dies, and is laid away in the grave. But now is seen the mystery of the life through Christ; for the hand that is still and cold and lies motionless across the breast, has as strong a hold upon life as when it was animated by warm and flowing blood. We see no life as we gaze upon the motionless form; and yet it is there. Amid the chill and gloom and shrouds that attend the entrance to the tomb, come again with all their power these words, "He that hath the Son of God hath life." Death cannot take from us the Son of God. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Christ has been through the tomb, and robbed it of its dark terrors. When He came, it had an entrance; when He left, it had an entrance and an exit! And now the Christian, as he comes to the dark passage before which earth's journey ends, beholds an opening through it which shows a light beyond. He enters it with his hand in the hand of Christ. We do not see His hand;

but it is there. The Saviour never lets go the hand that is placed in His.

In the purposes of God, His sleeping saints still live. In His purposes those things that be not are counted as though they were. One day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. iii. 8. He calls Himself "the God of Abraham, Isaac, and Jacob," and Jesus declared that "God is not the God of the dead but of the living." Not that Abraham, Isaac, and Jacob were then alive, for Christ spake these words to prove a resurrection to come. But God counts them alive; for eternal life is theirs. In His eternal purposes, the lapse of time is not taken into account.

The Christian here is dead, and his life is "hid with Christ in God." He lives in the world, but he is not of the world. There is no life in the world but the life of sin; and to that he counts himself dead. By the cross of Christ the world is crucified unto him, and he unto the world. He has life, but it is hid with Christ. It will not be seen or manifested till the day of His appearing.

And this life is obtained through death. Jesus passed through death that He might become the Prince of life to those that believe on Him. And we that believe on Him are crucified with Him. We likewise pass through death. We die to self that we may have life unto God. "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." Mark viii. 35.

Let us reckon ourselves to be dead indeed unto the world, but alive unto God through Jesus Christ. "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Righteousness and life are inseparable, and if the Spirit of righteousness dwell in us, we shall be quickened by that spirit unto eternal life at the appearing of Jesus Christ, whether we be living or dead, —as Christ Himself was quickened from the dead. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 10-13. "It is a faithful saying, For if we be

dead with Him, we shall also live with Him, If we suffer, we shall also reign with Him." 2 Tim. ii. 11, 12. For "when Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. iii. 4.

#### ABIDE IN CHRIST.

THE work of the Christian is to abide in Christ. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John xv. 4-6.

The fruit which hangs upon the branches is produced by the nourishment supplied by the vine. Just so the work which the Christian does must be done by the energy and wisdom of Christ flowing into him, or it will amount to nothing.

It is very common, however, for the branches of Christ to think that they are the vine, and attempt to bear fruit of themselves. But such fruit is always bitter, like the apples of Sodom. It is not the work of the branch to regulate the flow of sap through itself and direct the formation and growth of the fruit that depends from its sides, but simply to *let* the sap flow as it is supplied by the roots and the vine, and *let* the fruit form by the power of the life principle that is within it. No more is it the place of man to control and direct the energy that is given him from God; but simply to *let* the life and power of God flow through him and work in him, as God Himself may direct.

If it were left to man to wield the power of God to suit himself, he would be worse than the devil; for the devil does not have the power of God. It is God's part to direct and control the power which He supplies, and man's part to let that power work in him without hindrance.

If a branch abides in the vine it must maintain its connection with the vine. Any obstruction that comes between the two may stop the flow of the life-giving sap, and the branch will wither and die. So the Christian must abide in Christ by maintaining his connection with Christ. But he cannot do this without knowing the mind of Christ; and here is the point where failure often comes in. He ceases to seek to know the mind of Christ, and begins to direct affairs by

his own wisdom. And then everything begins to go wrong. He finds that it is hard work, and so he shoulders a heavy burden of care and perplexity, because his wisdom is not sufficient to make things move harmoniously and successfully. And sooner or later, if he persists, he becomes discouraged and is tempted to give up.

But how can we know the mind of Christ? We can know it by the study of His word and by prayer. And this is why no time is ever lost that is spent in earnest prayer. It is said of Martin Luther that the larger the day's work that was to be done by him, the greater was the amount of it which he devoted to prayer; and it was a rule that he always found to work well. And it will be found so by all who will try it to-day; for by prayer, when offered in sincerity and faith, we place ourselves where Christ can work in us, where He can enlighten us by His wisdom and energise us with His strength; and thus avoid the perplexity and mistakes which would otherwise attend our work.

Not only must we be where God can reveal His purposes, but we must let Him carry out His purposes in His own way. There have been men who have tried to accomplish the purposes of God themselves, and their experience has been recorded for our profit. Abraham and Sarah tried it and the result was Ishmael; Rebekah and Jacob tried it, and the result was separation and long years of sorrow. God will work out His purposes in the best possible way if we will let Him,—if we will remove the hindrances that are within us, the barriers that are erected by self. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." Ps. cxv. 1.

#### THE Congregationalist says:—

"The Prussian minister of public worship has announced that children whose families have no religious faith need not receive religious instruction in the public schools except at the request of their parents. The order, it is explained, does not apply to the primary schools, but it is the first step toward the abandonment by the State of the duty of religious instruction and, as such, has met with loud protests from both Protestants and Roman Catholics."

No Protestant, however, wishes his own or any other children taught the Catholic faith, and no Catholic wants the public schools to teach Protestantism. While each class is loudly protesting, each is unwilling to allow the protest of the other. Each class believes in having religion taught in the

public schools, provided it is their own particular religion that is taught; and the government, in allowing either protest, is virtually deciding what is truth and what is heresy. But this can only be rightly decided by the word of God.

Where parents and the Church cannot attend to the religious instruction of the children, there is something radically wrong. And it does not help the matter any to shift the responsibility upon the State.

#### AN UNKNOWN PATH.

I CANNOT see the years that lie before me,  
I know not whether they be brief or long,  
Darkened with clouds, and weary, rough, and  
lonely,

Or bright with sunshine and the voice of song.  
I only know that Thou, my King and Saviour,  
Wilt surely guide me in the path that's right,  
I am so sinful, wandering, wilful, wayward,  
Make my will Thine, and lead me into light.

I cannot see the work that lies before me,  
The past is marred with failures and with fears;  
So much undone that might have been accomplished,

I mourn my faithlessness with bitter tears.  
Help me, dear Lord, strong in Thy strength almighty,  
To do each task Thy love sees fit to give,  
So patient be in working or in waiting,  
And only for Thy glory henceforth live.

I cannot see the mansion Thou art building,  
The golden crown awaiting me above,  
I only know that I some jewels yet may gather  
Wherewith to crown my Lord and prove my love.

O, teach me, Lord, to make Thy will my pleasure,  
And in Thy service find my joy complete,  
Abiding in Thee, fruitful and triumphant,  
And in sweet communion sitting at Thy feet.

I cannot see the joy that lies before me,  
The bliss when I shall see Thee face to face,  
I only know the rest of Thy salvation,  
The riches of Thy free and boundless grace;  
The peace that passeth human understanding  
Is but the earnest of the life to come,  
When earth's dark maze with glory is illumined  
In the clear sunlight of the Father's home.

—Katie A. Clark.

#### HOW TO STUDY THE HOLY SCRIPTURES.

THE Berean Jews compared the parallel passages of St. Paul's oral doctrine with the written Scriptures of the Old Testament. And we now should with equal diligence compare the written doctrine of St. Paul, and of his fellow labourers, with the writings of the Old Testament.

It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scripture in this manner, without any other commentary or exposition than what the different parts of the Sacred Volume mutually furnish for each other. I will not scruple to assert that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he

will become learned in everything relating to his religion in such degree that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the oracles of God.

He may safely be ignorant of all philosophy except what is to be learned from the Sacred Books, which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian Church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by whom these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian faith.—*Bishop Horsley.*

#### THE LOVE OF GOD.

"BELOVED let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love." 1 John iv. 7, 8.

Love emanates from God. It is part of the divine nature. "God is love; and he that dwelleth in love dwelleth in God and God in him." The love of God is inexpressible. You may tell of His love in creating the universe; you may mention that love in bringing into existence the intelligences of heaven: you may quote it as embodied in the creation of man; and you may already commence to sing the song of the redeemed: "Unto Him that loved us and washed us from our sins in His own blood;" and yet you will not be able to express the breadth and length, and depth and height of that love which "passeth knowledge" (Eph. iii. 19).

The love of God is active. It has manifested itself to us in a special sense by its gift of the most precious treasure it possessed. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. Who can estimate the value of that gift? Who can tell how much was given with Him? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32. "All things" are given with Him because "in Him all things consist." Col. i. 17, R.V. And they are *freely* given. "I will love them freely." Hosea xiv. 4. It is with no grudging hand that the Father bestows this

priceless gift that contains all other gifts. His love gives its best to the worst; His love is poured out without measure to a race who had turned their backs on Him; His love ever shines bright and clear as an unquenchable light although by our coldness and indifference we have poured floods of water upon it. Oh, love of God, so strong and true and mysterious! We have to admit that it "passeth knowledge."

"The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. v. 5. The same love that gave its best to undeserving ones: that gave its all freely; and that is steadfast where there is no reciprocity—this love is brought into the heart of every true child of God. But how often we have sought to quench it! How often we have restrained it from acting in us as it acted in the heart of God! Many times we have been brought in contact with those who are in like condition as we were before the love of God touched our hearts—unloving and unloved by man. We have not seen anything in them that called forth any particular throb of sympathy from *our* hearts, because we have not allowed the love of God to pour itself through us. We have consulted our feelings and left His love out of the question. Where should we be to-day if the love of God only reached those who are lovable? What would be our condition if that love had waited until it saw something worthy to be loved in us? We turn from such questions hastily for the answer is only too evident. Then shall we treat others so, when our heavenly Father has been so liberal in His love toward us? "My little children let us not love in word, neither in tongue; but in deed and in truth." 1 John v. 18.

The love of God is bestowed upon all men. "He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust." Matt. v. 45. "Every good gift and every perfect boon is from above coming down from the Father of lights, with whom can be no variation neither shadow that is cast by turning." James i. 17, R.V. "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17. The very men that platted the crown of thorns on the head of the divine Son of God; that drove the nails through His hands and His feet; that pierced His side with the spear; and that watched Him as He hung on the cross, were receiving life from Him without which they could not have done what they did. To Pilate Jesus said, "Thou couldst have no power at all against Me, except it were given thee from above." John xix. 11. And yet His love could endure all this!

And He wants us to enter into this same experience by having His love in our hearts. "For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so? Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. v. 46-48.

The love of God draws men to Himself. "I drew them with cords of a man, with bands of love." Hosea xi. 4. "And I, if I be lifted up from the earth will draw all men unto Me." John xii, 32. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. xxxi. 3. It drew Jacob to Him at Bethel. He had left his home in haste—fleeing before his brother's fury because of the deception he had practiced in defrauding him of his blessing. As he lay down in fear, "he dreamed and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac." "And behold I am with thee and will keep thee in all places whither thou goest and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. xxviii. 12-15.

These words must have been to the fugitive a source of great comfort and consolation. Home lay behind him—a strange land before him. Separated from all that was dear to him, with a sense of his sinfulness in defrauding his brother and deceiving his father weighing heavily upon him, he longed for communion with his father's God, and it was then that God by His love drew him to Himself, by revealing to him Christ as the ladder reaching from heaven to earth, by which he could have access to the God of Abraham and the God of Isaac. That love drew Joseph to Him after his brothers had sold him as a slave and he was taken into the land of Egypt—a stranger in a strange land and in the midst of an idolatrous people; "but God was with him and delivered him out of all his afflictions" (Acts vii. 9, 10). It drew David to Him after his transgression, when, after keeping silence till his bones waxed old through his "roaring all the day long," the prophet Nathan was sent with the parable of the ewe lamb and the confession was wrung from his lips, "I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." 2 Sam. xii. 13. And it drew Peter to Him, when, after having bitterly wept over his denial of his Lord, the women brought the message that the angels

had given them: "But go your way, tell His disciples and Peter, that He goeth before you into Galilee; there shall ye see Him as He said unto you." Mark xvi. 7. That love still draws men to-day. From all parts of the world—out of "every kindred, nation, tongue and people" He is drawing men to Himself with the "cords of love." Sinners are still attracted to Him and as of old are received by Him. The depths of His love are deeper than the depths of sin into which we may have sunk. We can never get beneath the "everlasting arms"—they will always be underneath us ready to bear us up again out of the "miry clay" and to set our feet upon the "rock."

The love of God is reflected back from our hearts to Himself and to our fellow-men. After the resurrection of Jesus when He appeared to His disciples on the sea-shore we read that Jesus put the question to Peter, "Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him Feed My sheep." John xxi. 15-17. The love of God in the heart will ever be seeking after the lambs and the sheep. It is not enough to say we love, we must love "in deed and in truth." To Peter who three times denied his Lord came the opportunity of three times confessing his love. And his confession went further than words, for he who had feared to face the servant girl on the side of Jesus of Nazareth stood up boldly before the rulers and elders at Jerusalem and denounced them as the murderers of the Son of God.

There is a beautiful illustration of how the love of God pours itself through His followers, recorded in John xii. 1-8. Love must always give its best; so Mary "took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped His feet with her hair." Judas murmured against this act and called it extravagance, but Jesus read the motive of her heart, and said, "Let her alone; against the day of My burying hath she kept this." The love of God that burned in her heart must reveal itself in some outward act, and this was the form it took.

Let us ask Him to "shed His love abroad in our hearts" so that the "love of Christ shall "constrain us"

to live to glorify Him, and thus men will be drawn to Him through us. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." "And now abideth faith, hope, love, these three; but the greatest of these is LOVE." 1 Cor. xiii. 4-8, 13.

H. C.

#### RIGHTEOUSNESS BY FAITH.

Of men, the Lord declared, "There is none righteous, no, not one." Rom. iii. 10. It is said of "Jews and Gentiles, that they are all under sin." "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." "For all have sinned, and come short of the glory of God." Rom. iii. 19, 23. Man sinned, "missed the mark," "and came short of the glory of God." God's character is His glory, and so when Moses prayed to God, "Show me Thy glory," the Lord came down, and hid him in a cleft of a rock while He passed by, and gave a revelation of His righteous, merciful, and gracious character. Ex. xxxiv. 6, 7. Moses, just a little before his death, in telling what he had learned of God, says, "Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He." Deut. xxxii. 3, 4. The sweet singer of Israel exclaims, "Righteous art Thou, O Lord, and upright are Thy judgments." "Thy righteousness is an everlasting righteousness, and Thy law is truth." Ps. cxix. 137, 142.

The holy, merciful, and righteous "King of eternity" says, through the prophet Isaiah, "My righteousness shall not be abolished." Isa. li. 6. And He said by the Psalmist, "My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. cxix. 172. God is righteous; man was made in His image and pronounced good. Gen. i. 27, 31. By sin he is fallen short of the righteous character of God, and now is unrighteous. None are by nature good. But God's character has not changed, and so His righteousness is everlasting, and shall not be abolished.

"His work is perfect," and His law is perfect, because it is His work. Ps. xix. 7. He is declared "a God of truth," and again, "Thy law is truth." Deut. xxxii. 4; Ps. cxix. 142. Says Daniel, "O Lord, righteousness belongeth unto Thee;" and the Psalmist exclaims, through the Spirit, "All Thy commandments are righteousness."

It is clear from the texts we have just quoted that it is impossible to find any imperfection in God or His law. And His law being the truth, perfect and righteous, can no more be abolished than the character of God which it represents to man. By this law man is shown to be a guilty sinner. It gives him a clear knowledge of his sins, demands of him the perfect righteousness of God, which it represents, and as man cannot give the law's demands, it shuts him up in the prison house of sin, under the bondage of corruption, condemned to suffer the penalty of his sins, death.

"What the law could not do." It could not give to a single transgressor the righteousness it claimed from him, no more than a thermometer can make heat and cold. Man can no more make himself righteous than a leopard can change his spots, or an Ethiopian his skin. Jer. xiii. 23. "Who can bring a clean thing out of an unclean? not one." Job xiv. 4. Our own efforts are fruitless to remove from us any of our iniquity, for God declares, "Not of works, lest any man should boast." Eph. ii. 9. In spite of our best efforts to remove our sins by bodily purification, "yet thine iniquity is marked before me, saith the Lord God." Jer. ii. 22.

But, thank God, Sinai points to Calvary. The earth may tremble beneath the sinner's feet, he may hear the holy law speaking terror to his awakened conscience, the lightnings of wrath may flash from Sinai's top, the thunder may threaten, but the Eternal One who proclaimed that "perfect law" is the One who has said, "Come unto Me," "He that cometh unto Me, I will in nowise cast out." "I came not to call the righteous, but sinners to repentance."

Look to Calvary, sinner; "behold the Lamb of God that taketh away the sins of the world." See Him high uplifted on Calvary's cross; from His side there flows a stream which can cleanse every stain which sin has made in your character or mine. It is God that has said, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then surely shall one say, "In the Lord have I righteousness and strength." Hear the suffering Saviour pleading, "Father, forgive them, for they know not what they do." I hear the Father saying to the sinner, who has almost sunk in despair because of his sins against the Giver of every good and perfect gift, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

Listen to what the Lord says to us. We need not despair. There is hope for us, sinful and vile though we be, for the Father of mercies says, "I have

loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

I thank God for Sinai's holy law, which showed me how vile I was, and for Calvary's loving, suffering Saviour, whose blood hath cleansed away all my sins, and with the prophet I can say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "My tongue shall speak of thy righteousness and of thy praise all the day long." Then truly it can be said, "Not by works of righteousness which we have done, but according to His mercy He saved us." Oh, the riches of His grace! My heart's desire is that I may count all things else loss to win Christ, "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

G. T. WILSON.

#### THE WEAPON AGAINST SATAN'S DELUSIONS.

SATAN is continually seeking to influence human minds by his subtle arts. His is a master mind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High. He had an advanced experience in his connection with the God of heaven, and he wields his knowledge of the attributes of God in such a way as to misinterpret the divine character. Satan was an apostate, and all who follow in the way of apostasy will work in the same lines of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honour and power. When he found that he could not be as God, he was filled with rebellion, and would not submit his will to the will of God.

When men apostatise from the truth, many will raise the question, What is the reason this has happened? And when they can find no reason for apostasy, they will be inclined to believe that the apostates have never had a genuine experience in the truth and cause of God, that they were wholly insincere in their professions;

but this is not safe reasoning. What was it caused Satan to rebel? Was there any just reason that could be assigned for his sin? The place where sin originated has been pointed out, but the reason for sin cannot be found; for there is no reason for its existence. It is written of Satan, "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." All who apostatise are destitute of any real excuse. Their apostasy will be manifested in rebellion and self-exaltation, as it was seen in the first apostate. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

The Lord Himself gave to Satan his glory and wisdom, and made him the covering cherub, good, noble, and exceeding lovely. But beauty, wisdom and glory were bestowed upon God's creature as a gift of love. For like reasons the Lord has bestowed upon human agencies talents of intellect, qualities of mind and character, that they may be able to fill positions of trust, and glorify their Creator and Redeemer. But, like Satan, men become lifted up in self because of their beauty and wisdom, and pervert their talents, and corrupt their characters, and use their God-given gifts for the glory of self rather than for the glory of God and the good of others. The whole world has been corrupted by the false principles Satan has led men to follow.

Satan works with his arts of infatuation, and weaves a spell about the human mind. The power of spiritual witchcraft steals the heart so that it is not susceptible to heavenly influences, which would counteract the power of the deceptive infatuation. Satan is the root of all deception, the origin of all falsehood, and it was through his witchcraft that the enchanters and sorcerers were bold to withstand Moses, imitating the miracles he wrought. It is Satan who presents the world before the mind in an attractive light, who makes the glories of empires pass before the vision as he did before Christ, promising, "All this will I give Thee, if Thou wilt fall down and worship me."

Satan came to Christ in the wilderness of temptation and presented before Him in a magnificent panoramic view the splendours of the kingdoms of the earth, and promised all their power to Christ if He would but assent to the superiority of the prince of evil. Satan pretended to doubt the divinity and mission of Christ, and asked Him a sign of His authority and power. He had said, "If Thou be the Son of God, command this stone that it be made bread;" "If Thou be the Son of God, cast Thyself down from hence; for it is written, He shall give His angels charge over thee, to keep thee;

and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But at his audacious request that Christ should bow down and worship him, divinity flashed through humanity, and Jesus said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Satan had the evidence he desired in his summary dismissal, and, under the rebuke of Him who was equal with God, he fled from the field of conflict, a conquered foe.

Jesus endured the temptations of Satan in our behalf, that in His name we might come off more than conquerors. But we can overcome only by believing in every word that proceedeth from the mouth of God. We must know what is written in order that we may not be defeated by the sophistry and enchantments of Satan. The wily foe will work upon our minds in such a way that he will lead us to follow in the way he has gone, and cause us to dream of greatness, worldly honour, and distinction. If we have been ensnared by his enchanting power, let us in the name of Jesus rebuke his power, and break with Satan without delay. Whatever may be the character of the draught you have taken, in whatever way Satan may have led you to exalt self at the expense of Jesus, through the power of divine grace escape from the delusion; away with the infatuation. We inquire, "Who hath bewitched you that ye should not obey the truth?"

Those who cry unto God for deliverance from the terrible spell that Satan would weave about them, will set a high estimate upon the Scriptures. Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you deprecate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures, that we may learn of eternal realities. When the spell of Satan is broken, and the Bible becomes to us the living word of God, we shall be safe in following our convictions of duty; for if we watch unto prayer, they will be inspired by the Spirit of God. Let everyone study the Bible, knowing that the word of God is as enduring as the eternal throne. If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities; and if you cherish the precepts of truth, they will be to you as a wall of fire against the temptations, delusions, and enchantments of Satan.

It is the wisdom of God that makes men great. The utterances of men are to be judged, because they are the

fruit of human ability, and work either good or evil according to the source from which men draw their inspiration; but the word of God is able to save your souls, to make you wise unto salvation. The Psalmist says, Thy word have I hid in mine heart, that I might not sin against Thee." Then let us hide the word of God in our hearts, that we may "be able to withstand in the evil day, and having done all, to stand." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." MRS. E. G. WHITE.

#### THE HIDDEN WISDOM.

THERE seems to be a certain path leading to this hidden treasure. Job tells us some interesting things concerning this path, and the preciousness of the treasure to which it leads. He says: "Surely there is a vein for the silver, and a place for gold where they find it. Iron is taken out of the earth, and brass is molten out of the stone. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. . . . As for the earth, out of it cometh bread; and under it is turned up as it were fire. The stones of it are the place of sapphires: and it hath dust of gold." Job xxviii. 1-6. By this we learn that for every precious stone and metal there is a place. There are mines where gold and silver are found by man. Precious stones are hidden among the rubbish of the common rocks. To all these things of worth there is a way, and because men have discovered the way, they find the precious articles sought.

All this is said as a preface to another way,—a path not so easily, or, we might better say, commonly, discovered. Let us read on: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." What a path! How carefully the Creator hath guarded it! Nothing unclean has ever defiled it. The same one who formed the flinty rocks, who "overturneth the mountains by the roots," "cutteth out rivers among the rocks," and whose "eye seeth every precious thing," hath hidden this most precious and wonderful path. What can it be which is more choice in the mind of the Creator than gold, silver, and precious stones? The next verse reveals the secret. "But where shall wisdom be found? and where is the place of understanding?" True wisdom and understanding, then, are of such infinite worth that the Lord has guarded them with special and jealous care.

He says of wisdom: "Man knoweth not the price thereof; neither is it found in the land of the living. The

depth saith, It is not in me: and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

. . . Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and He knoweth the place thereof."

Yes, God knoweth the way of wisdom, its price, and where it is hid; and more, He has been good enough to reveal to all those who are not wise in their own conceits, all about it. In Col. ii. 2, 3, the precious covering is withdrawn, and the one glorious object, all that we have been seeking, is revealed. "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. In whom are hid all the treasures of wisdom and knowledge." Here, in God's own dear and precious Son, is revealed all that is of worth. Money cannot buy or equal this treasure. Its value is above that of rubies. It is the one Pearl of great price.

He is our wisdom. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. Jesus also is that hidden path, which never was defiled by unclean birds or beasts, that Job was talking about. He says, "I am the way, the truth, and the life." John xiv. 6. The office work of that "voice behind us" is to direct souls into this hidden way and treasure. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall [“guide you into all truth” and] “testify of me.” John xv. 26.

This precious, holy wisdom, dear young friend, you may have *in you*. To be filled with the Holy Spirit is to have Christ in you, and to have "Christ in you, the hope of glory," is the way or mystery hidden in past ages, but which is now revealed. To secure it you have only to sell all you have,—that which you may call worldly praise, wisdom, and honour,—and when you do this, you will have enough to purchase the one Pearl of great price. What you think you have, is worthless; hence the Pearl is simply God's great gift of love to you. Delay not to take it, and be eternally rich.

T. E. BOWEN.

## THE HOME.

## ON WHAT FOUNDATION?

On what foundation do you build, neighbour,  
Your hopes for the future fair?  
Do your walls reach down to the rock below,  
And rest securely there?  
Sad wrecks lie round you on the sand, neighbour,  
The floods and the storms are near;  
Will the strong blast hurl to the earth thy walls,  
Or blanch thy cheek with fear?

On sure foundation would you build, neighbour?  
Take heed to the Lord's commands;  
Ever fast and firm, while the storms go by,  
This Rock of Ages stands.

Alas, what folly it is to  
build, neighbour,  
A mansion so fair, so  
grand,  
With its costly walls  
and its lofty towers  
On Sin's delusive  
sand.  
—P. P. Bliss.

## WEAKNESS AND POWER.

WHAT is more frail, more weak, and more helpless than a little blade of grass? Yet did you ever notice the marvellous power that it exhibits?

Look at that lifting clod,—a hard, heavy, impenetrable mass of dry clay. What is moving it so slowly and yet so surely out of its way? Not an animal, not even an insect,—only a little blade of young grass! The clod is many times heavier than the grass, and yet it seems to lift it with the utmost ease. You could not cause a tiny grass root to exhibit such power. You might lay the clod upon it ever so carefully, but it would be crushed to the earth with the great weight. This wonder must be accomplished,

then, by some power that is not in man, and that is not in the grass itself. The Bible says that it is the power and life of God's word that causes the grass to grow; for "God said, Let the earth bring forth grass: and it was so."

Look at the tiny acorn. How helpless, how worthless! But look again. An unseen life, a marvellous power breaks the hard shell, and pushes little rootlets downward, and tiny branches upward, that grow and grow, turning

hindrances aside, climbing over obstacles, and bursting asunder solid rocks. What is the unseen life? What is the marvellous power? The life and power of God's word; for "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so."

Although two of the weakest and most helpless things in existence, yet what miracles of strength the grass and the acorn become when their weakness is united to the power of

has taken possession of him, a new life has animated him, and lo, he has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens!" In that wherein he was weak, now he is strong, where once he would have trembled and fallen, now he stands unmoved like a house built upon a solid rock.

What is this unseen power? What is this new life? It is the life and power of God's word united with man's weakness. It is the life and power of God Himself, for God goes with His word "*working in you* that which is well-pleasing in His sight." "For it is God which worketh in you both to will and to do of His good pleasure."

Man alone, without the Word in him, is like the house that is built on the sand. There is nothing to hold him up when the floods come and the winds blow. It is utterly impossible for him to withstand the tempest, for he has not strength in himself.

But God is willing to take the most helpless man that ever lived, if he will submit like the grass and the acorn, and work through him in the most marvellous manner by His mighty word. He loves to do it. He has "*chosen the weak things of the world to confound*

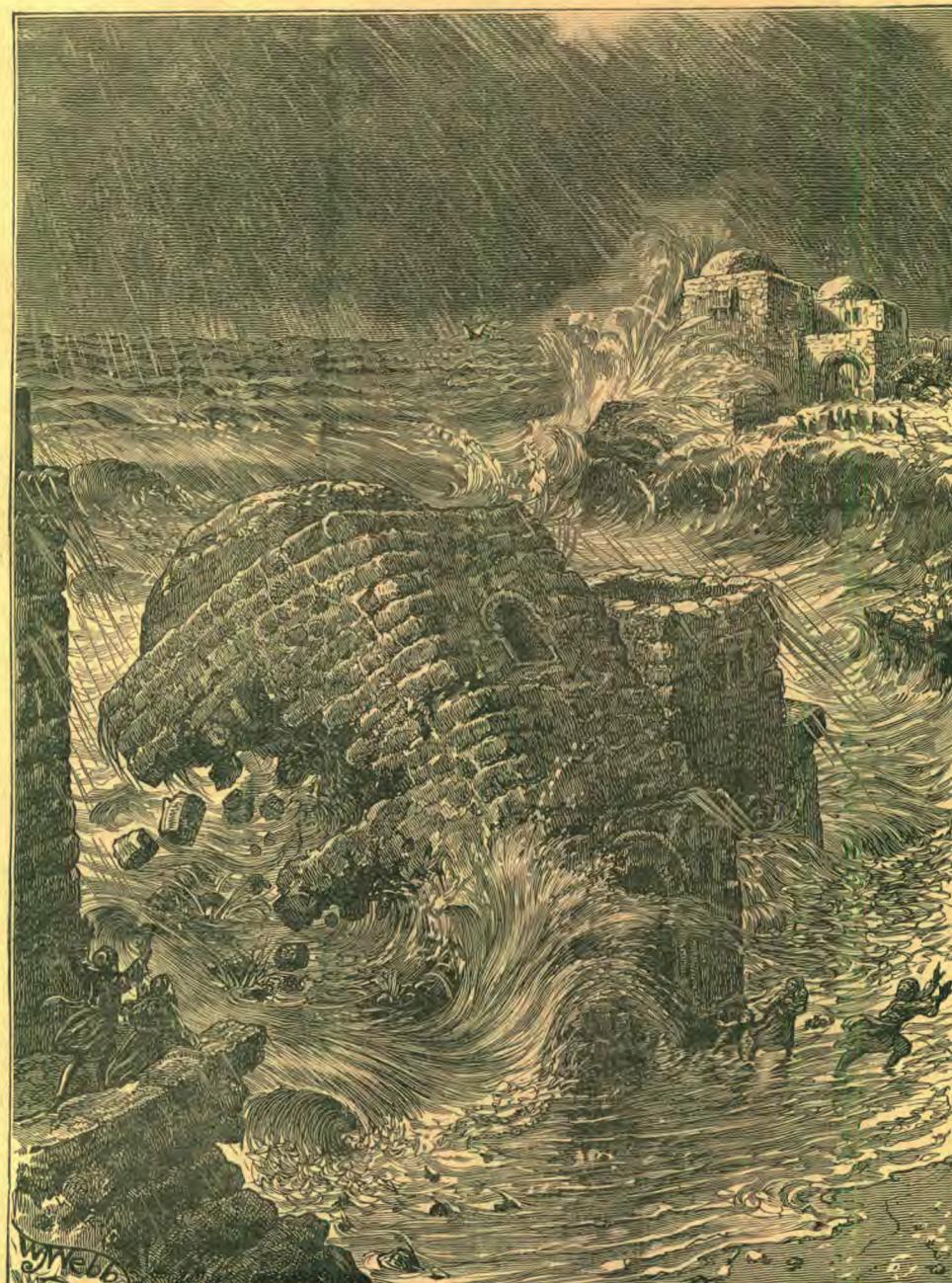
THE HOUSE BUILT UPON THE SAND.

God's word. In like manner we behold man. Weak? Yes, as weak as the grass and as helpless. "His days are as grass." "and all the glory of man as the flower of grass." His life,—"even a vapour, that appeareth for a little time, and then vanisheth away." Helpless, utterly helpless in himself, unable to care for himself a single moment, unable to resist the smallest temptation, unable to do one good act.

But look again. An unseen power

the things that are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *That no flesh should glory in His presence.*"

He says, "*Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.*" Then he who receives God's word into his heart and does it, has built upon an immovable



rock. But Jesus Himself is in the word, and is the Word (see John i. and John vi.), therefore humbly receiving the Word brings Jesus into the heart to work. Hence man's work is to submit and receive, and Jesus the living Word supplies all the power and does all the work through the man, if he will let Him.

It is not enough for a man to become united to another man who is united to Christ. Each man for himself must come to Christ the Word as to a living stone, and build on Him. Then *he* becomes a living stone, because he partakes of the life of the living Foundation. He and the Foundation grow together until he is a part of the Foundation, and the Foundation is a part of him. Is it any wonder, then, that he has strength, and that he can stand unmoved through all the storms and tempests of life?

Then when we look at the grass and realise our frailty, and our helplessness, let us not become discouraged, but rather let us lift our eyes in thankfulness to heaven and praise that mighty One who can take the weakest and most helpless of His creatures and by His word strengthen him "with all might according to His glorious power."

#### MAN.

I WAS standing on Mount Kineo, a magnificent mass of solid hornblend, rising eleven hundred feet from the bosom of the lake, one side a perpendicular wall capped with beetling cliffs, which seemed ever ready to plunge into the inky waters that lie crumpled and trembling in a sort of Dantean gloom at their base. From the top of the wall I looked down upon the lake and the curving shore. Boats like tiny egg-shells with their mites of humanity floated here and there within the range of my vision. Men and women that looked like pygmies moved about on the land. The sensation was a strange one.

The world seemed so large and men so small, I could not help exclaiming: "What is man that Thou art mindful of him?" It takes but an altitude of half a mile to reduce him to the proportion of an ant; what must he seem from the altitude of heaven? An insect that lives his little day, that buzzes and circles over his bit of marsh or fen or glade, that struggles over his little mound of earth, collects his pile of glittering sand, and then lies down beside it to die, and be forgotten by a world that hardly knew he ever lived? Ah, no, not this, I said, not this, except he be a supremely selfish man! If such he be, living within self and for self, loveless and Christless, always getting and never giving, he shall at last lie down beside his gettings, and the lowly pile shall mark the stature of his manhood; but if the Spirit of Christ be his, if his personality be

charged with the electric potency of love, he shall make for himself a place in God's world, the altitude of which shall not be measured by Ossa piled upon Kineo and Pelion upon Ossa.

For when you are able to comprehend the breadth and length and height of the love of Christ, which passeth knowledge, you shall know the stature of that manhood or womanhood which is filled and moved by that love.—*Rev. Charles A. Dickinson.*

#### HUMILITY.

"HUMILITY, the fairest, loveliest flower  
That grew in Paradise, and first that died,  
It is so frail, so delicate a thing,  
'Tis gone, if it but look upon itself:  
And they who venture to believe it theirs,  
Prove by that simple thought they have it not."

#### HOW TO COME BACK TO JESUS.

We will suppose that some of you have given all your sins to Jesus, and then trusted Him to fight your battles for you, and so have come to know what it is to rejoice in the power of Christ to keep you from sin. But some day a sudden temptation comes and you forget to call on Jesus, or maybe you think, "This is only a little one, and I can meet this myself," and then you fail, and you are ashamed, and do not know what to do. It is a sad thing when we fail because we do not trust the Saviour, but there is only one thing to do in such a case: Go to Him at once and tell Him just how you have failed, ask Him to forgive you and take the sin from you. He was watching you all the time, and was so sorry when He saw you go out against the temptation alone, for He knew you would fail. He longed to have you come to Him at once, so He will be just waiting to forgive you.

I will tell you the stories of two men who were servants of God and whom the Lord had many times helped to fight their battles. But at last they each failed to ask for help to meet a strong temptation, and so both failed. The result of the fall was very different with these two men.

One was Saul. You will find the story of his sin in 1 Sam. xv. God gave him a command to destroy a wicked nation, with their cattle and sheep and all that they had. But he saved the king and some of the cattle alive.

The Lord sent His prophet Samuel to tell him that he had sinned. Saul said he had obeyed God, adding an untruth to his former sin. Twice he repeated the falsehood. Then when Samuel pointed to the cattle, and he saw he was found out, he tried to put the blame on the people. When at last he did own that he had sinned, he would not humble himself but wanted to be honoured just the same. Such a confession of sin as this brought Saul no forgiveness or peace.

The other story is about David. He did a very wicked thing. He took the wife of Uriah, after he had Uriah put in the front of the battle so he was killed.

God sent His prophet Nathan to reprove him. Nathan told him a story of a rich man who had everything nice, and who owned a large flock of sheep, and of a poor man who had one little ewe lamb, which was the pet of his household. The rich man had a friend come to visit him, and instead of taking a lamb from his large flock, he sent and took the poor man's little pet lamb and killed it for his friend to eat.

David said such a man ought to die. Nathan said, "Thou art the man!"

David at once saw that this was indeed a picture of his sin, when he had all that heart could wish, and yet had taken Uriah's wife, his one joy and comfort. David said, "I have sinned." He did not make excuses, or blame some one else. He heartily confessed his sin, and God forgave him the moment he thus made full confession of it.

While God forgave David at once, and restored to him the joy of his salvation, he rejected Saul. Not for the greatness of the sin, but because he denied it, and clung to it, and would not confess it, and ask the Lord to take it from him and make him clean.

God is able to keep us from falling, and He will do so every time we ask Him with a true desire to be kept. But if we forget to ask and so fall, there is no way to get rid of the sin except to go straight to Jesus with it. We may be forgiven the moment we ask, if we ask in faith. He will also make us happy, for we are always happy while we are praising Him, whether it be for keeping us, or for forgiving our sins, and clothing us with the robe of His righteousness.

Sin can never enter heaven. If we cling to our sins they will keep us out of heaven. So let us first give all our sins to Jesus, then let us trust Him to keep us from sinning. But if through failing to trust we fall into sin, let us at once confess it, as did David, and ask Jesus to cleanse us from it. Then we shall be happy here, and be saved in His kingdom by and by.

AUNT JENNIE.

REMEMBER what thou wert before thy birth: Nothing. What thou wert for many years after: Weakness. What in all thy life: A great sinner. What in all thy excellencies: A mere debtor to God, to thy parents, to the earth, to all the creatures. Upon these or the like meditations, if we dwell and frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.—*Bishop Taylor.*



### A LESSON FROM THE GRASS.

"As for man his days are as grass" (Ps. ciii. 15), "and all the glory of man as the flower of grass." 1 Peter i. 24.

THERE was no grass upon this earth until the third day. There was no place for it, because the earth was covered with water. But when God had gathered the waters together, there was plenty of dry land on which it could grow. Then suddenly at the word of God, the earth put on a robe of the richest green; grass, beautiful grass came up everywhere! We learned last week how useful it is, and how hard it would be for man and beast to do without it. Do we thank God as much for it as we should? We see it so often that we sometimes almost forget to notice it or think how wonderful it is or remember who made it for us. The Bible says that "He hath made His wonderful works to be remembered." Ps. cxii. 4. He wants us to notice them and watch them and think about them. If we do this, we shall learn useful lessons from the tiniest things that He has made.

Now the next time you go out to play just try it. Get down and take a good look at the pretty grass. Lay your hand in it and see how soft it is. Notice the colour; isn't it a lovely green? Look at the little stalk, the curious roots, and the tender leaf or blade. Perhaps if you look you may find a tiny flower peeping out somewhere. But be careful! Touch it gently or you will break it. How very tender it is! A rude touch, or a strong breeze will cause it to drop to pieces. And the grass itself is almost as frail. It may look ever so bright and stand up ever so straight in the morning, but if the sun shine a little too warm, before night it will droop and die. Or the grass-cutter with one stroke of his sharp scythe may cut it down and leave it to wither and dry up. It is a very weak and helpless little thing, isn't it? It cannot cause itself to live, and it cannot keep itself alive. It can do nothing at all which God does not give it strength to do. It cannot live a moment without His care. Do you think it has much reason to be proud

of its strength or what it itself can do?

Is it possible that God wants us to learn anything from such a helpless, tender little plant? Yes, there is something that He wants us to remember every time we see the grass. Listen to what He says: "As for man, his days are as grass," "and all the glory of man as the flower of grass."

He wants us to remember that we are helpless, and tender, and die easily just like the grass; and our strength and beauty and learning and good name and riches fall to pieces and become worthless as easily as the flower of the grass.

The very strongest and healthiest man does not live long. In the morning he may go out to his work as strong and as wise as ever, and before night be brought home still and dead. A very little fall, a hit on the head, or a short illness may kill him. Ah, is he not as tender and helpless as the grass? He cannot cause himself to live, nor keep himself from dying. He can do nothing at all which God does not give him strength to do. He cannot live a moment without God's care. Do you think that he has any more reason than the grass to be proud of anything that he himself can do? Do you think that he ought to hold his head high and say proud things and tell how he can get along just as well without God?

How it must grieve our Father in heaven when we feel proud and want to praise ourselves, when the praise all belongs to Him. Whenever you feel like being proud, just run quickly and look at the grass. Remember how helpless it is, and how God says that without Him you are just as helpless as the grass. He says, "Pride do I hate" (Prov. viii. 13), but "I dwell . . . with him that is of a contrite and humble spirit." Isa. lvii. 15.

1. When did grass first begin to grow upon this earth?

2. Who caused it to grow?

3. How?

4. Has man power to make things grow?

5. Then whenever we see a little plant or tree pushing up through the ground, of whom should it make us think?

6. When we have a fine field of grass or garden of flowers, whom should we praise, ourselves, or the One who causes it to grow for us?

7. Is God pleased to have us pass by the grass and trample it under our feet without even noticing it or thinking about it? Why not?

8. When you lay your hand on it how does it feel?

9. What colour is it?

10. Which part is the stalk? The roots? The blade?

11. What do some kinds of grasses have?—Flowers.

12. If you should touch them rudely what would happen to them?

13. Although the grass may stand up ever so straight and bright in the morning, how may it look before night? Why?

14. Can it cause itself to live, or keep itself alive?

15. Can it do anything at all which God does not give it strength to do?

16. How long can it live without God's care?

17. Do you think that it has much reason to be proud of its beauty or strength?

18. Have we any more reason to be proud than the grass?

19. Why not? 1 Peter i. 24.

20. Then what is the lesson that God would have us learn from the grass?—Do not be proud.

21. Name some of the ways in which we may show that we are proud.

22. How do you suppose that it makes God feel when we feel proud and want to praise ourselves?

23. To whom does all praise belong?

24. What does God say about pride? Prov. viii. 13.

25. With only what kind of people can Jesus live? Isa. lvii. 15.

### O WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

O WHY should the spirit of mortal be proud?  
Like a fast-fitting meteor, a swift-flying cloud,  
A flash of lightning, a break of the wave,  
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
Be scattered around, and together be laid:  
And the young and the old, and the low and the high,  
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,  
The mother that infant's affection who proved,  
The husband that mother and infant who blessed—  
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in  
whose eye,  
Shone beauty and pleasure—her triumphs are by:  
And the memory of those who loved her and praised,  
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage, and the heart of the brave,  
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,  
The herdsman who climbed with his goats up the steep,  
The beggar who wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,  
The sinner who dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed;  
That wither away to let others succeed;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same that our fathers have been,  
We see the same sights our fathers have seen;  
We drink the same stream, and view the same sun,  
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;  
From the death we are shrinking from, they too would shrink;  
To the life we are clinging to, they, too, would cling;  
But it speeds from the earth, like a bird on the wing.

They loved, but that story we cannot unfold;  
They scorn'd, but the heart of the haughty is cold;  
They grieved, but no wail from their slumbers will come;  
They joy'd, but the voice of their gladness is dumb.

They died—ay! they died; and we things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwelling a transient abode,  
Meet the changes they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,  
Are mingled together in sunshine and rain,  
And the smile and the tear, the song and the dirge,  
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud—  
O why should the spirit of mortal be proud?

—William Knox.

### INEXPRESSIBLY SAD.

A CASKET containing the body of a maiden of seventeen years was carried over the doorstep of a mansion a few weeks ago, and conveyed to the cemetery. The distance was short, and all who had filled the spacious house, whose inmates now number but two—for she was an only child—walked slowly and sadly after the carriages which contained the relatives. From the gate the casket was borne by six young men to the side of the open grave, where it was reverently placed.

It was the saddest of funerals; she was the most blithesome of girls, and as brilliant as gay. She had been ill four days, and delirious from the first seizure till within three hours of death, when she became unconscious. The hymn and prayer, even the benediction, were all mournful as the sound of winds on dark nights at sea. The people stood silent while the grave was slowly filled, and then turned to pass away.

Suddenly the teacher of her whose body had been lowered into the damp earth broke forth into almost hysterical weeping. The pastor, perceiving her grief, went at once to her home to comfort her.

"Why," said he "did you manifest such unusual sorrow?"

She answered: "A month ago I felt impressed to speak to her of her duty to her Saviour; but I postponed it, and now she is gone."

Then turning to the pastor, she said, "I hope you had spoken to her." He was silent, and after a while said: "I too, must confess my sin. When I saw how thoughtless she was becoming, how much more interested in frivolous things, I was also impressed to speak to her of the things of the Spirit; but I postponed it, and she is

gone." They prayed together for forgiveness.

Taking leave of her, he went at once to the house of mourning. There he tenderly asked the parents if they had ever conversed with her about yielding herself to God. The answer was: "On her last birthday we remembered that she was not in the kingdom, and said we must speak to her; but other things came up and we neglected it, and now she is gone!"

Yes, gone to witness against her parents, her pastor, and her teacher!—*Christian Advocate.*

THE habitual novel reader and the habitual drinker of liquors are much alike. The drinker has no time for anything else and in fact is fit for nothing else as long as it is kept up. Just so with the habitual novel reader. He or she has no time for anything else, and has no interest in anything outside of love or blood curdling stories, and, like drunkards, neglect business, home and friends; and this class of reading is about as fruitful of divorce, abandonment and crime as strong drink itself.

### INK SPOTS.

THOSE ugly ink spots on your carpet may be removed with salt and milk. Pour on plenty of salt, rubbing it in well with your finger. Then pour on a little milk and rub it again. The ink will disappear as if by magic. Try it.

### Interesting Items.

The cholera epidemic in Europe is slowly abating.

Yellow fever has broken out in the town of Jesup, Ga., U.S.A.

In Valparaiso women are now employed as conductors on the street trams.

The United States has a deficit for the past quarter of nearly five millions sterling.

The Ashantees are threatening the British protectorate on the Gold Coast of Africa.

As many as 510 persons committed suicide in the Metropolis last year—44 more than in 1891.

The illness of Prince Bismarck has reached a critical stage, and he is not expected to survive long.

The price of wheat is now lower than it has been in any corresponding period of the past five years.

There were 30,757 persons arrested for drunkenness in the Metropolis last year, of whom 9,358 were women.

The United States Treasury still continues the purchase of silver; 260,000 ounces were purchased October 3.

The valuation of Cape Town is assessed at £3,657,137, being an increase of £1,000,000 sterling in five years.

It is estimated by the Canadian authorities that at least 100,000 pounds of opium, refined in British Columbia, are annually smuggled into the United States.

Recent storms and floods at the mouth of the Mississippi are reported to have entailed the loss of 2,000 lives, the damage to property being set down at 1,250,000 dollars.

The Americans have now entered into competition in the coal trade of England, and ship-owners in the United States have already chartered vessels to take part in the traffic.

The advance of the Matabele in Mashonaland has led the British South African Company to assume the defensive, and a force is about to be despatched against Lobengula's native warriors.

According to a telegram from Buenos Ayres, the rising in Argentina is regarded as suppressed. Other telegrams, however, show that fighting still continues in several places, although apparently the insurgents are being worsted.

The Rhone is rising to a great height in consequence of recent torrential rains, and the farmers living along its course have been warned by the authorities to take precautions for the safety of themselves and their property.

Reports from the country districts indicate that the distress consequent upon the coal lock-out is increasing, but that committees are coping bravely with the task of relieving the necessitous. Meanwhile the end of the conflict is not in sight.

A San Francisco telegram states that a steam whaler passed last winter in the Polar ice, and, aided by an open sea, worked her way this summer in pursuit of whales to within six degrees of the North Pole, the most northerly point man has yet reached.

New Zealand is a little smaller than Great Britain and Ireland. The population at the census of April, 1891, was 626,568, and is now nearly 700,000; there were in 1891 about 38,000 more males than females. There is besides, a Maori population of 41,525.

The yearly output of the coal mines of the kingdom is about 182,000,000 tons, which, at an average price of 7s. 3d. per ton at the pit's mouth, means an annual gross revenue of £65,975,000 per annum; and a net revenue, assuming 6s. per ton as the regular pit-mouth cost, of £11,375,000.

War is raging in Morocco between the Spaniards and the Moors. A determined attack has been made by a force of 5,000 Moors upon the Spanish garrison at Fort Guarach. The Spaniards, who only numbered 300, defended the position for nearly a day, and then were obliged to retreat. A large number of Moors were killed in the conflict.

The Church Congress at Birmingham has been the occasion of some extraordinary scenes. When the Rev. Charles Gore, author of "Lux Mundi," proceeded to read his paper in the Congress-hall on Reunion, Father Ignatius protested, and it was some time before order was restored. Later on the Bishop of Worcester, in giving some account of his visit to Grindelwald, where the conference on the same subject was held, was saluted by groans and hisses.

The Franco-Siamese treaty has at last been signed. It apparently concedes all the demands originally put forward by France, with one or two additional claims embodied in the convention. A formal protest against the latter was presented to the French Plenipotentiary by the Siamese Foreign Minister, but was withdrawn under pressure. The settlement has given great dissatisfaction to the Siamese and portions of it are denounced as a complete violation of treaty rights.

The *Echo* says: "Apparently the streets of London are as healthy as some of our seaside towns which are always boasting of their low death-rate. It appears from the report of Sir Edward Bradford, which has just been issued, that no less than 917 cabdrivers are between sixty and seventy years of age, 151 are between seventy and eighty, while one venerable patriarch who is going on for ninety still holds a licence. There are also 118 busdrivers over sixty, and of these eighteen are over seventy. London contains 15,011 cabdrivers and 6,517 omnibus and car drivers."

A telegram from Rio de Janeiro states that acting on instruction from their respective Governments, the commanders of the war vessels stationed there, with the exception of the German, have informed Admiral de Mello that no attack on Rio will be permitted. Intelligence from Monte Video states that there is growing discontent among the inhabitants of Rio, who resent the arbitrary conduct of President Peixoto. The Revolutionary movement appears to be gaining strength, but the President has issued a manifesto declaring that he will not resign, and will continue to fight so long as he controls the 5,000 troops now under his command,

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## The Present Truth.

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LONDON, OCTOBER 12, 1893.

FOR TERMS, SEE FIRST PAGE.

THE statement is made that the murderer, De Jong, is to be hypnotised in order to get from him information of the whereabouts of the bodies of his victims. If so, it remains to be seen whether such a method of dealing with criminals is as practical as it is scientific.

CHRISTIANITY places all men upon a level; not—as is often said—down on a level, but up on a level. It, and it alone, can supply perfectly the demand for "liberty, fraternity, and equality." It says, "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. v. 1); "all ye are brethren" (Matt. xxiii. 8); and "let each esteem other better than themselves" (Phil. ii. 3). And there is no true liberty except that which Christ gives, and no real fraternity and equality without the possession of the Holy Spirit.

THE great "World's Parliament of Religions," at Chicago,—the first of the kind ever held—is in the past, and in the public mind is left the inquiry, What has it accomplished? The answer perhaps can be best given by time, but it is safe to assert that it has gained nothing for the cause of Christianity. And why? Simply because Christianity can have nothing to do with other religions. It cannot recognise them, any more than truth can recognise falsehood. Christianity speaks to and reasons with men, not with men's religions. But if a false religion can get recognition—as in this "parliament" it has apparently—from Christianity, it has gained much.

ONE of the latest instances of Russian paternalism is said to be an order from the Czar providing that with respect to the payment of medical fees, the people shall be divided into three classes, according to the position which they occupy in the scale of social and commercial prosperity; and that five roubles shall be the fee for the first class, three roubles for the second class, and thirty kopecs for the third class; so that "presumably the first question which a medical man in Russia has now to ask his patient is, 'What are you?' and upon the answer will depend the

amount of fee to be charged." Presumably, also, a great many more people will be found included in the thirty kopecs class than were ever suspected to belong there heretofore. Paternalism is a great producer of hypocrites. And religious paternalism—to which so little objection is raised in the civilised countries of Europe—produces the worst kind of hypocrites that are known.

IN the *Pall Mall Magazine*, Mr. Raymond Blathwayt has an article on "Rome in America," in which he says that in America the Catholic Church "is on her trial as she has never been since that moment when she first reared her temples amid the palaces and glories of Imperial Rome." And then comes the following, which is spoken of as a "prophecy," but which, in fact, is an actual reality to-day:

"If all her ideals are carried out in their entirety, it goes without saying that the Church will speedily become an important, if not the most important, political factor in the Republic. She will become a factor that will not permit itself to be left unreckoned with in the calculations of any politician, or body of politicians, desirous of exercising an influence either for good or evil in the States—a factor that more than any other in American politics will go towards the construction and the maintenance of unity in the Republic. Rome, say what we may, and however much we may dislike or seek to explain away or absolutely deny the fact, Rome, nevertheless, is the one great Church—the one vast political, as well as ecclesiastical organisation that speaks with authority—with a voice that *will* be heard."

WITH such accounts of suffering and privation before us as now fill those columns of the daily press devoted to the great coal strike, it is well to consider how far we ourselves are the creatures of circumstances, and to what extent the goodness that we fancy ourselves to possess may be due to the absence of those temptations which are felt with the pinching hand of want. We can none of us be sure as to what we might do under circumstances less favourable than those which now surround us. There is much food for thought in the saying of an American humorist: "We could all of us be honest if we had the money to be honest with." It is money—or its equivalent in other things—that rules the world and supports its good appearances and professions, far more than integrity of character. Christianity designs that men shall live the same under all circumstances; and it contains this provision for the realisation of its design,—that "all things work together for good to them that love God." Rom. viii. 28.

TIDINGS of another terrible calamity come to us from across the waters, overshadowing by its magnitude even the direful events which have so lately turned the eyes of all the world in horror upon the shores of North America. A hurricane accompanied by a tidal wave sweeps over the lowlands at the mouth of the Mississippi River, and 2,000 people drowned or crushed by falling buildings is the result. Whatever may be said by men to account for these awful events upon the theory of natural causes, the student of God's word will see in them "the sea and the waves roaring" in fulfilment of the prophetic words spoken by Christ to His disciples in reference to the end of the world.

FROM reports which come to us from the Church Congress at Birmingham, it is evident that the session will not do anything to elevate Christianity in the eyes of the people. A perusal of its proceedings reminds one far more of the noisy and tumultuous church councils of the fourth and fifth centuries, than of the council of the apostles at Jerusalem. The benediction, however, as we are informed, is pronounced and received with the utmost reverence.

IN a discussion on "Church Reform," Archdeacon Farrar made a plea for more liberty in curtailing the Sunday services. It is, he said, not only puzzling, but irksome, for plain people who are not well up in the Prayer-Book to go into a church on a Sunday morning and listen to two exhortations, two creeds, two confessions, two absolutions, three prayers for the Queen, and six repetitions of the Lord's Prayer. We should certainly think that it would be. What the people want is the word of God—the gospel, the "good news" of salvation from sin; and they want it presented, as Paul presented it, "in demonstration of the Spirit and of power." There is nothing irksome or tedious about the presentation of the gospel of Christ. The Bishop of Wakefield also added a truthful statement by saying, "Let the Church forsake her chilling proprieties and demure respectabilities, and she will be popular enough with the working classes." One of the evidences of the Divine character of Christ's ministry, was that the poor had the gospel preached to them; and the same evidence will be presented to-day by the church of which He is the Head.