

THE Present Truth.

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

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THE accompanying picture is a striking likeness of an ancient stronghold, as those who have seen many of the ruined castles of Europe can testify. Situated upon the very summit of a solitary peak, the sides of which were almost as steep as the walls of the castle itself, such a stronghold was almost inaccessible to an enemy.

VERY similar to the castle represented in the cut, is the Wartburg, in Germany. It was to this castle that Luther was carried by his friends, when he was returning from the Diet at Worms, an outlaw because of the faith; and in it he was kept for ten months, in order that he might be preserved from his enemies, who sought to take his life. The castle had been a familiar sight to Luther in his boyhood, for he had attended school in Eisenach, at the foot of the mountain; and it was doubtless this castle that prompted his notable hymn,

"Ein feste Burg ist Unser Gott,"

FOR God is represented in the Bible as a high tower, and a strong place of refuge, into which men may flee for

my strong rock, in Him will I trust; my shield, and the horn of my salvation, and my high tower." Ps. xviii. 2.



In the passage last quoted, the word "trust," is from the word which in many places in the Revised Version is translated "take refuge." This is strictly literal, and makes the picture much more vivid. We shall so render it in the passages that follow. So the text ought to read: "The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I take refuge." This is in keeping with the idea expressed in Prov. xviii. 10, above quoted. In the thirtieth verse of the eighteenth psalm we read: "As for God, His way is perfect; the word of the Lord is tried; He is a

safety. Thus we read, The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. xviii. 10. "The Lord is my rock, and my fortress, and my deliverer; my God,

shield unto all them that take refuge in Him."

JUST as Luther found refuge in the Wartburg from the enemies who would

have taken his life, so we may find protection in the Lord, from the enemies of our souls. Read Ps. xxxi. 19-21: "Oh, how great is Thy goodness, which thou hast laid up for them that fear Thee; which Thou hast wrought for them that take refuge in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of men; Thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord, for He hath shown me His marvellous lovingkindness in a strong city."

TAKE notice that those who take refuge in the Lord are to be kept in the secret of His presence from the pride of man. Not from the pride of *men*, but from the pride of *man*,—from human pride; that is, each one from his own pride. It is pride that causes man's destruction (Prov. xvi. 18); but the Lord is meek and lowly in heart (Matt. xi. 29), and those who take refuge in Him are protected from the destruction of pride by being encompassed with His humility. They are made partakers of His righteousness, which is salvation.

STILL further, they are to be kept secretly in a pavilion from the strife of tongues. No man can be injured by any strife of tongues, in which his own tongue does not partake. The tongue is an unruly evil, full of deadly poison. "It setteth on fire the course of nature; and it is set on fire of hell." James iii. 6. But from this the Lord offers a sure refuge. The tongue of the man that is in Him, will not utter both blessing and cursing, but will "bless the Lord at all times," saying, "Blessed be the Lord; for He hath shown me His marvellous lovingkindness in a strong city." "How precious is Thy lovingkindness, O God! And the children of men take refuge under the shadow of Thy wings." Ps. xxxvi. 7.

AGAIN, read these comforting words: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in whom I trust. For He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His pinions, and under His wings shalt thou take refuge; His truth is a shield and buckler." Ps. xci. 1-4. And again: "Be merciful unto me, O God, be merciful unto me; for

my soul taketh refuge in Thee; yea in the shadow of Thy wings will I take refuge, until these calamities be overpast." Ps. lvii. 1, 2. Earthly castles could never afford a perfectly safe refuge, for there was a possibility of their being taken; but "they that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth, even for ever." Ps. cxxv. 1, 2.

HERE is another comforting assurance: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that take refuge in Him." Nahum i. 7. We read that the wicked "plotteth against the righteous, and gnasheth upon him with his teeth;" but "the salvation of the righteous is of the Lord; He is their stronghold in the time of trouble. And the Lord helpeth them, and rescueth them; He rescueth them from the wicked, and saveth them, because they have taken refuge in Him." Ps. xxxvii. 39, 40.

THESE things are not figures of speech, but they are real. Even now we may know that the presence of the Lord to protect is as real as any stone wall that was ever built, and infinitely more safe. And the blessedness of the whole thing is that any one may have this refuge. Faith will build a wall of defence as high as heaven itself,—defence not merely from spiritual foes, but from physical ones as well. But faith is shown by confidence and rejoicing. He who fears has not faith, because fear is born of doubt. So the Psalmist says to the Lord: "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." Ps. xxxii. 7. Just as the people of Israel were saved from an overwhelming force, when they began to sing, saying "Praise the Lord, for His mercy endureth for ever" (2 Chron. xx. 21, 22), so the people of God will always be delivered when they sing songs of faith and praise. Therefore in the time of greatest danger they may sing, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." Isa. xii. 2.

What Authority?—In a paper on "The Lord's day: Its Obligation and Observance," at the Midland Institute, Canon

Edmonds said that they "need not entangle themselves with the question of the relation of the Lord's Day [which he erroneously applied to Sunday] to the Fourth Commandment. It was not observed to satisfy the commandment: it was made for man. Neither did its sanction rest upon the authority of the apostles or the Apostolic Church." True, Sunday observance does not rest upon the authority of God, nor of those sent directly from Him. It is a product of human apostasy. How much better to observe the seventh day,—the Lord's day indeed,—which does not require that one should "entangle" himself in connecting it, through the commandment, with God Himself.

THE GREAT DECEIVER.

THE second number of *Borderland* contains a report of some experiences with a writing medium, which is interesting as showing how readily people yield to delusion when they ignore the teachings of the Bible, the only source of truth. There are five letters that were obtained at one sitting, none of which are in any way remarkable. By this we do not mean that there was not more than human power involved in their production, but that the information contained in them is not remarkable. The gentleman who had the interview wrote his questions on slips of paper which were rolled up tightly, so that the medium did not see them, and the answers were written by the medium, in the usual manner. In some instances a very brief answer was written on the closed question paper, while the gentleman held it in his own hand.

There are five letters given. The first gave the gentleman the advice to study the phenomena of Spiritualism. This is what might have been expected. To ask the spirits if one shall study Spiritualism, is as if one should ask a land agent if he ought to invest his money in land.

The second letter expressed the opinion that a certain person referred to will do very well if he engages in business with a certain other person. The third letter gives the date of the gentleman's little daughter's birth. The fourth consists of some platitudes in answer to the question how he should spend his life so as to do the most good. The fifth letter is in answer to the request for advice with regard to his investments. Several banks are mentioned, which pay good interest, and which are said to be sound.

The gentleman says: "I have no theory on which to account for these remarkable phenomena. The 'trick' hypothesis seems to me to be precluded by the conditions. The 'devil' hypothesis is out of it, for the 'father of lies' could not have said so many things that are good and true." We have no hypothesis either, but we do know that all such communications can come from no other source than the father of lies. It is strange that anyone who has ever heard that there is such a thing as a hypocrite, should think it impossible that such communications can come from the devil.

It is true that the devil is the father of lies, but that does not show that he cannot state a simple matter of fact when it will better serve the purposes of his deception. Satan told Eve that if she should eat of the forbidden fruit, her eyes should be opened, and so they were. Yet he deceived her. A statement that is true in itself, becomes a part of a lie, when it is told in order to lead a person into a deception beyond. A lie may be told when the form of the words in which it is uttered is true.

It should be borne in mind that Satan is the great deceiver. Now no one is deceived by that which is palpably false. That which successfully deceives, must have the appearance of the truth. The writer once knew a man who used to practice telling lies as a pastime, and would exert himself to see how preposterous a story he could tell. But he never deceived anybody, and never expected that anybody would be deceived by his yarns. It was of course a vicious habit, nevertheless. But there was another man in the same town, who practiced lying as a fine art. He would, with the most sober face, tell a lie that had every appearance of truth. His stories were always told in the most natural manner, and there was no improbability in them. Now although everybody knew of this man's habit, they would be deceived again and again. There was such an appearance of truth in all that he said, that even his most intimate acquaintances would be deceived.

How often does the seducer put on an air of respectability, and even piety, and give utterance to the most solemn truths, in order that he may win the confidence of his victim. But the very truths which he utters become parts of a great lie, since the man's whole life is a lie. So it is with Satan. If he did not come in the guise of an

angel of light, he would deceive nobody.

The Scriptures do not leave us without warning on this point. We are told that there shall come in the last days false christs and false prophets, who shall show great signs and wonders, so that they will all but deceive the very elect. Matt. xxiv. 24. Immediately before the coming of the Lord, Satan is to work "with all deceivableness of unrighteousness." 2 Thess. ii. 9, 10. The rapid growth of these deceptions, is one of the surest signs of the nearness of the end. There is but one sure way of escaping these delusions, and that is by receiving "the love of the truth," which is the word of God.

RIGHTEOUS JUDGMENT.

WHENEVER the kindness and mercy of the Lord are dwelt upon, in order that sinners may be encouraged to trust Him, someone will always be sure to interpose with the objection, "Yes, but the Bible says that God is angry with the wicked every day." Of course the natural effect upon the doubting, trembling soul is to lead him to think, "I know that I am wicked, and therefore God is angry with me;" and then will follow either a feeling of apathy, or else vain efforts to do something to appease the supposed anger of God. Thus the purpose of the enemy of souls is accomplished.

Remembering that "God is love"; that He "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); and that this was a sacrifice on the part of God Himself, because "the Word was with God, and the Word was God," and "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19), let us examine the scripture in which the statement of God's continual anger against all men—"for all have sinned,"—is supposed to be found. It is the seventh psalm, and we will study it as a whole. The study will show incidentally the danger of building a theory on a single text detached from its connection.

In the quotation of the psalm, which follows, we have not followed any one translation, but have combined several, so as to give the most literal and vivid rendering of the Hebrew. It will be seen that the psalm may be naturally divided into six sections, the last consisting of but one verse. The first

section presents the picture of one

PURSUED BY THE ENEMY.

O Lord, my God, in Thee do I take refuge;
Save me from all that pursue me, and deliver me;
Lest he tear my soul like a lion,
Rending it in pieces, when there is none to deliver.

This is the cry of a soul in extreme peril. He is chased by an enemy who is like a raging lion, who will tear him in pieces if he does not find a place of safety. We see at the very outset that we have before us the cry of a soul pursued by Satan, the great Destroyer; for "the devil, as a roaring lion, goeth about, seeking whom he may devour." 1 Peter v. 8. In a preceding article we have read some of the texts which show how sure a refuge God is in such times of peril.

The next section shows the injustice of the enemy's attack:—

O Lord my God, if I have done this;
If there be iniquity in my hands;
If I have rendered evil to him that was at peace with me;
(I have even delivered him that was mine enemy without cause);
Let the enemy chase my soul and catch it;
And let him tread my life to the earth,
And cast down my glory to the dust.

The lion cares nothing for the fact that his prey is inoffensive, and has done him no injury. He is filled with a desire to destroy, and he slays to gratify his own passion for destroying. So the devil lies in wait for the innocent, as shown in his dealing with our first parents in the garden of Eden. The spirit that deliberately plots the spiritual ruin of an innocent soul, is purely Satanic. Such a degree of wickedness is abhorrent to any soul that is not utterly degraded, and so the psalmist utters a

CALL FOR JUDGMENT.

Arise, O Lord, in Thine anger;
Lift up Thyself against the fury of mine adversaries;
And awake for me the judgment Thou hast commanded.
So shall the congregation of the peoples compass Thee about,
And over it return Thou on high.

Read in the light of the first section of the psalm, this cry for vengeance does not seem so revengeful as it sometimes does to the careless reader. It is not the demand of one man for vengeance upon other men who are hostile to him, but it is a call for judgment upon the arch-enemy. Moreover it is inspired by the Holy Spirit, so that the element of human passion does not enter into it. Compare this section, and indeed the whole psalm, with the thirty-fifth psalm.

In this section we have presented before us, in brief, the last judgment,

and its results. When the judgment which God has commanded, shall be executed upon the "wicked spirits in high places," the congregation of the people will compass the Lord about, as He returns on high to "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 23.

In the next section we have a statement of the

CERTAINTY OF THE JUDGMENT.

The Lord judgeth the peoples;
Judge me, O Lord, according to my righteousness,
and the uprightness that is in me.
Oh let the wickedness of the wicked come to an
end, but establish Thou the righteous;
The righteous Lord trieth the hearts and the reins.
My shield is with God, who delivereth the upright
in heart.
God is a righteous judge, yea, a God that hath
indignation continually.
If He turn not, He hath whet His sword,
He hath bent His bow, and made it ready;
He hath prepared for him the instruments of
death,
He will make His arrows fiery.

Have we here a little self-righteousness? No, for the Lord says of His people, "Their righteousness is of Me." Remember that this is the prayer of one who has taken refuge in Christ, and "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17, 18. The uprightness that is in such an one, is the uprightness of God, and it is according to that that the psalmist would be judged. The soul that makes God its refuge, can look on judgments without fear, because he is in the place whence they come, so that they cannot fall upon him.

It is in this section that the verse occurs which in the common version is rendered, "God is angry with the wicked every day." The words in italics, however, show what was added by the translators. Even if we take the text as it stands in the common version, there need be no difficulty, since we see that "the wicked" are not sinners on probation, but the devil and all his hosts, both of angels, and of men who have sold themselves to him to persecute the godly.

"God is a righteous judge, yea, a God that hath indignation continually." Is it not well? Is it not comforting to know that we are not left alone and forgotten? that the efforts of the enemy to accomplish our destruction, awaken the indignation of the mighty God? Even when Satan's rage works through men who have no fear of God before their eyes, we may know that God regards it as directed against Him. And so indeed it is,

when we fly to Him for refuge. He makes our cause His own. When the children of Israel were marching toward Canaan, the Amalekites came out to fight against them, but in reality it was to fight against God. In Ex. xvii. 16, with the margin, we read, "Because the hand of Amalek is against the throne of the Lord, therefore the Lord is against Amalek," etc.

SELF-DESTROYED.

In the last part of the section of the psalm that we have just considered, there is evident allusion to the wicked, in the words, "if he turn not." If the wicked turn not, God has prepared the instruments of destruction for him. Read Job xxxviii. 22, 24. In the following section we have a description of the persecutor, and a statement which shows the justice of his punishment:—

Behold, he travaileth with iniquity,
And he hath conceived mischief, and brought
forth falsehood.
He made a pit, and digged it,
And he shall fall into the ditch which he hath
made.
His mischief shall return upon his own head,
And upon his own crown shall his violence come
down.

In the judgment it will appear that God is clear. He is love, and yet there is punishment for the wicked, and "fiery indignation that shall devour the adversaries." And this is because He is love. We cannot now go further into particulars than to call attention to the obvious fact that it would not be an indication either of love or justice, for God to allow the wicked to destroy the innocent. But let it not be forgotten that all the punishment that any wicked person will ever receive, will be only that which he brings upon himself, and which he might have avoided if he would. "Despise thou the riches of His goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart *treasurest up unto thyself wrath* against the day of wrath and revelation of the righteous judgment of God." Rom. ii, 4, 5.

So we read in the last part of the first chapter of Proverbs, that the wicked in their destruction only "eat of the fruit of their own way." All they that hate the Lord, love death. Prov. viii. 36. Thus in the passage before us, the wicked only receive that which they themselves have worked out; they are taken in their own net, and fall into the pit which they dig for another. They that love cursing shall

receive it, for God will give to every man that which he most delights in.

The last section is the ascription of praise:—

I will give thanks unto the Lord according to
His righteousness,
And will sing praises to the name of Jehovah
Most High.

And thus we find, as we always shall, that the portion of Scripture which Satan uses for the purpose of discouraging people, is the one that is full of comfort for them. If we are not ignorant of his devices, nor unmindful of the goodness of God, we shall know, whenever a text seems to be for the purpose of holding us off from God, that we do not understand it, and will study it with a prayer that the Holy Spirit will teach us the truth as it is in Jesus.

PROPIVIATION.

"AND He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." If men would allow the Bible to explain itself, instead of trying to explain it, much difficulty would be saved. All theological definitions are derived from Paganism, since theology is principally the study of heathen philosophy. Men have looked into the human heart in order to find God, instead of looking into His word and His works. Accordingly they have thought of God as a being whose wrath against men must be appeased by a sacrifice; and the history of religion in the world is largely a history of the attempts of men to devise some sacrifice that would "appease the Divine justice, and conciliate the Divine favour." Men have punished themselves almost to death, and have persecuted others quite to death, because they thought that God demanded it of them as the price of His favour. This is the human idea of propitiation, but it is not God's.

If instead of the long word, "propitiation," we read "sacrifice," we shall simplify matters a great deal, because the shorter word is more common. Then let it be remembered that God Himself has provided the sacrifice, or the propitiation. Thus we read, "For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth, to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through

the forbearance of God." Rom. iii. 23-25.

Notice that it is God who has set forth Christ as the propitiation or sacrifice. Then since God provides the sacrifice for sin, it surely cannot be that He has enmity against sinners. "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. "God is love" (1 John iv. 16); but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. The enmity that is to be appeased is on the part of man, and God, who is sinned against, provides the means of reconciliation. Of Christ we read:—

"It pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight." Col. i. 19-22.

Now remember that "God was in Christ, reconciling the world unto Himself," and you will see that God Himself has made the sacrifice for us. It is by the death of Christ that we are reconciled, and God was in Christ reconciling the world. The Word that was made flesh, and that was offered upon the cross, was God.

It would be impossible for man to make a sacrifice that would atone for sin. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 6-8.

Even a human sacrifice would not avail, not because God requires something more valuable, but because it cannot remove sin. The sacrifice which God provides, and which He alone can provide, is one that will remove sin, and thus destroy the enmity that is in man's heart against God.

God gives to us His own life in Christ, and that life can take away sin, as has been demonstrated by the fact that it has conquered death. "There is none good but one, that is God." Therefore the only way in which man can become good is to be filled with the life of God, and this He gives us freely in Christ.

Why will not men believe the Lord, and take Him just as He reveals Himself? The only reason is, as stated before, that they take counsel of their own hearts, and not of God. They do not come close enough to the Lord to get acquainted with Him. To Him belongs power, but His mercy is equal to His power. "God is love," and therefore the more we learn of His power, the more powerful must we know His love to be. When we taste, and continue to taste, and see that the Lord is good, we shall turn a deaf ear to all the insinuations of Satan, no matter in what guise they come.

THE CONFESSIONAL.

At the late Protestant Conference at Bath, the ex-nun, Miss Golding, is reported to have alluded to the Roman Catholic confessional as "a den of infamy worthy only of Satan himself."

Whether she was correctly reported or not, the words are quite true; because it could not be otherwise from the circumstances which the confessional presents. This will be apparent from a brief examination of the nature and object of confession as a feature of the Christian life.

We are taught in the word of God to confess our sins. "Confess your faults one to another and pray one for another, that ye may be healed." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jas. v. 16; 1 John i. 9. Many other passages likewise teach the duty of confession, this being a necessary step in the process of conversion, or the new birth, without which no person can see the kingdom of God.

But to whom should confession of sin be made? The Catholic says, To the priest, at the confessional. If, as the Catholic doctrine teaches, the priest is the one who has power to grant absolution from sin, such an answer might not be improper. But that doctrine is not true. God alone has the power to forgive sin. Every sin that men commit is against Him, and must have forgiveness from Him.

He who has the power to forgive

sins has the power to do miracles. Jesus said to the scribes, "That ye may know that the Son of man hath power on earth to forgive sins [He saith to the sick of the palsy], I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Mark ii. 10, 11. He had just put to them the question, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?" The question was a pertinent one, for the one act was as difficult as the other, since both required the exercise of creative power. To heal the palsy, required the creation of new parts of the body to take the place of those that were diseased. To say, "Thy sins be forgiven thee" required the creation of a righteous man out of a sinner, even as we, and all who believe, are "created in Christ Jesus unto good works." Eph. ii. 10. Creative power belongs only to God; it has never been delegated to any of His creatures.

But for what purpose do we confess our sins? What is accomplished by the act? To the priest, who presides over the confessional, one chief result is the gaining of knowledge which he did not before possess. But is this the object, or one of the objects, which confession is designed to accomplish? Do we confess in order to impart information to some one? Certainly this is not the object of confession to God, for He sees all our sins, and we can impart no information to Him. Nor do we do this when we confess to our brother the trespass that we have committed against Him, unless, as sometimes happens, it is a wrong the existence or the author of which he has not discovered. But no one will seriously contend that the proper object of confession is to impart information. We confess to an individual because he is the one concerned in the wrongful act which we have committed. We confess for our own good, that our spirit may bear witness with the heavenly Spirit that we are sinners, and also for his benefit, to manifest to him our contrition of heart, and take out of his way the stumbling block that our wrong-doing may have placed before him.

Confession of sin, therefore, should only be made to the party or parties that have been wronged. God is always one of these parties, for every sin is a transgression of His law. A sin that is against God alone, should be confessed to Him alone. One that is against our neighbour should be con-

fessed to God and to our neighbour. God forgives the wrong that has been done to Him in the transgression of His law, and our neighbour forgives—or should forgive—the wrong done to him. And thus the one who committed the wrong is cleared from the guilt of his transgression. Man has no power to forgive sin, for sin is the transgression of the law of God, and no man has authority to say that the claims of that law are satisfied. Even God Himself could not say so had not the demands of that holy law been met in the death of Christ. Any man can forgive a wrong done to himself, but this would not free the wrong-doer from the claims of the law of God. But if a man will not forgive a wrong that is done him, he cannot hold the wrong-doer in guilt if the latter has made confession.

And what is confession? It is coming into agreement with the Spirit of God in saying that the act of which we have been guilty, is wrong. But in confessing that we were wrong we also testify that God and His law were right. By the very act of condemning ourselves we justify God. We say with Paul, "The law is holy, and the commandment holy, and just, and good; . . . but I am carnal, sold under sin." Rom. vii. 12-14. When we have transgressed against our neighbour we have thereby testified against the law of God, which commands us to love our neighbour as ourself. We have in the act condemned God and His law, and justified self. And our confession, our condemnation of self and justification of God and God's law, must be as extensive as was our justification of self. Obviously this must be so, before God can hold us guiltless.

But how do these considerations apply to the institution of the confessional? Certainly it needs no argument to show that this papal institution meets none of the requirements of that repentance and acknowledgement of sin which will secure the pardon of Heaven. The priest is but a man. He has no power to forgive sin; for this, as we have seen, is nothing less than the power of creation. To take away sin is to create a man new in Christ Jesus; it is to bring a clean thing out of an unclean thing, a work which God says no man can do. Job. xiv. 4. He listens to a recital of sins that do not concern him, and thereby incurs great damage to his own soul; for no man can long contemplate sin without being harmed thereby. He

does not have the witness of the Spirit to the confession that comes to him, for the Spirit does not bear witness with confessions that are not made to God. Nor does the confessor find the comfort that is bestowed by the Spirit when true confession is made. The knowledge that comes to the priest in this way is knowledge that he should not have. It is neither for his own benefit, or the benefit of the confessor, or of anyone else. And it need not be said that the use which the priest makes of such information is often one that is not justified by either the law of God or of man.

When we confess a sin to one whom we have wronged, the interest and concern which the latter person has in the matter makes it a very different thing from a confession made to someone else; for the Spirit of God operates in such a case both upon the heart of the confessor and of the person wronged; to both it bears witness of the righteousness and goodness of God. But if the party is one not concerned in the transaction, the Spirit cannot bear that witness to him, because he is not the party wronged, and has consequently nothing to forgive. Confession, indeed, cannot, strictly speaking, be made to another person than the one who was wronged, because confession means an acknowledgment of our wrong-doing to the one against whom we have transgressed. We can *tell* the same thing to a third person, but that does him no good, but rather harm, because it can never benefit any person to listen to the tale of another's sins. Paul exhorts us to listen to and think upon only what is pure, lovely, virtuous, and of good report. Confession comes in this class of things, but a mere recitation of sins does not.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." Prov. xxviii. 13. In the confessional, the great deceiver has substituted for true confession something that is not confession at all. Just as he has perverted the Christian ordinance of baptism into the ceremony of sprinkling, and the observance of the Sabbath into the keeping of Sunday, so he has perverted confession—wherever the confessional is established—into something which can never bring pardon or mercy. The devil does not want people to confess their sins. He is willing enough that a person should confess the sins of others, and tell them far and wide, but he does not want that confession which is the

putting away of self. He knows what the Scripture says, that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x. 10. But there is no salvation from the confessional. Those who would obtain salvation must not be ignorant of the devices of Satan. And in order not to be ignorant they must search the word of God for enlightenment. There they will find only that which is genuine, and learn the difference between the true ordinances which pertain to salvation, and the false and spurious inventions which the devil has palmed off upon the credulous minds of those who neglect its sacred pages.

THE HIDDEN LAW.

THE law of God is very terrible, for, although ordained unto life, it contains nothing but death for the sinner. When it was spoken at Sinai the circumstances were such as to impress this upon the people. If so much as a beast or a man touched the mountain it was to be slain. The mountain itself quaked and was enveloped with smoke, thick darkness, and an horrible tempest, and the very fires of judgment burned on its crest; "and so terrible was the sight, that Moses said, I exceedingly fear and quake." Then there was also the dreadful sound, the sound of the trumpet loud and clear, and more awful yet the voice of God, "whose voice then shook the earth." In fact everything was as dreadful and appalling as judgment can make it. Yet it was not the sight nor even the voice that caused such consternation to the people. It was the power of the law itself that overwhelmed them. Paul says "They could not endure that which was commanded." Heb. xii. 20. It was the condemnation in it, the pains of hell that got hold of them. So they "entreated that the word should not be spoken to them any more." Said they, "Let not God speak with us lest we die."

This was the sorry position the people brought themselves into by unbelief, and desiring the covenant of the letter which killeth. Yet God in His mercy did not leave them there. He told Moses to make an ark and to put the tables of the testimony into it. "And thou shalt put the mercy seat above the ark, and in the ark thou shalt put the testimony." Ex. xxv. 21. Thus the death-giving law was hidden and covered with mercy, and the blood of sprinkling. As long as the law was

thus hid man was safe; when it was exposed it smote the people with death. See 1 Sam. vi. 19.

In all this transaction we have a picture of the world and its relation to God. Like the Israelites, the whole world stands guilty before God, shut up under the condemnation of the law, with only its penalty—death—for them. But God hath no pleasure in the death of the wicked, and in His love and pity He covers the law with mercy. "I will have mercy and not sacrifice." Matt. xii. 7. Said Jesus, writing through David, "Sacrifice and offering Thou didst not desire, mine ears hast Thou opened, burnt offering and sin offering hast Thou not required. Then said I, Lo I come . . . yea Thy law is within my heart." Ps. xl. 6-8.

Thus instead of the law slaying us, it was hidden in the heart of Jesus, and God sent Jesus to us that we might be made the righteousness of God in Him, and that the righteousness of the law might be fulfilled in us. When we take Jesus into our hearts, we take the law also, and it becomes a part of our very being (John vii. 38); and thus without any effort on our part God writes on our hearts the same law that would otherwise slay us, and places it in our inward parts. Thus the Saviour by His life in us fulfils the law in us as He fulfilled it in His life on earth. This is the only way that man can be made a doer of the law. Not by a carnal commandment, but by the power of an endless life; not by the ministration of death written upon stone, but by "the spirit of life in Christ Jesus;" not by the letter which killeth, but by the Spirit which giveth life.

Men sometimes talk of abolishing the law of God; but God's law is where no man can touch it. To do away with it they would not only have to tear it from the foundation of God's throne, but they would have to cut it from the heart of Christ, for there is where it is. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii. 31.

FRANCIS HOPE.

Union.—We are told that those who took part in the conferences of the "Parliament of Religions"

"represented systems as diverse as those of the Episcopalians, Methodists, New Churchmen, Christian Scientists, Theosophists, Friends, Catholics, Presbyterians, Jews, Peoples' Church, Monism and Idealistic Atheism.

"The outcome of its deliberations was an agreement upon the following formula as a possible basis for universal religious co-operation:—

"Recognising all humanity as one family, we welcome light from every source, and earnestly desire to grow in knowledge of truth and the spirit of love, and to manifest such growth by helpful service."

We have nothing to say as to the propriety of the union of these "systems," but we are well assured that Christianity has nothing in common with Theosophy, Atheism, Shintoism, "Christian" Science, and other things of that kind, and there can be no manner of union between it and them. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. vi. 14-16. Those professed Christians who have given the representatives of heathen religions cause to think that there is a basis for union between their religion and Christianity, have injured the cause of missions more than they can remedy in their whole lives.

CHRISTIANITY AND THE COMMON LAW.

IN the papers read at the Parliament of Religions, Sunday, September 24, occur two statements, which we wish to examine in their relation to each other. One of these statements was made by Rev. Geo. F. Pentecost, the evangelist; the other by Prof. Thomas O'Gorman, of the Catholic University of Washington. Dr. O'Gorman's statement, which was made in support of the declaration that "with us separation of Church and State is not separation of the State from religion," was this:—

More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

Dr. Pentecost's statement was a definition of Christianity, made, however, with no reference to Dr. O'Gorman's words. He said:—

Christianity is not belief in a doctrine nor primarily a life work, but consists in a living union with a living Saviour.

That this definition is essentially correct will appear from a few texts of scripture. Says the Saviour:—

"I am the true vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . 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. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 1-6.

And, again, we have this declaration by the Apostle Paul:—

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. viii. 9, 10.

And, again, the same writer makes this declaration:—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

Many other texts might be quoted to the same intent, but these are ample to show that Christianity does indeed consist "in a living union with a living Saviour." This much being settled, let us test the first proposition, namely, that "Christianity is part of our unwritten law, as it is part of the common law of England."

It is always proper to use the definition of a word instead of the word itself. Applying this rule in this case we have this proposition:—

More than once it has been decided by courts that we are a Christian people, and that "a living union with a living Saviour" is part of our unwritten law, as it is part of the common law of England.

Who does not know that this is not true, and that it cannot be true of any nation? Only individuals can have "a living connection with a living Saviour;" hence, only individuals can be Christians, for nothing short of this is Christianity.

Christianity is peculiar in its spiritual nature. No other religion resembles it in this respect. Simply mental consent to certain tenets, with a more or less strict observance of peculiar rites, is sufficient to constitute one a Buddhist, or a pagan of any other school, or a Mohammedan, or a disciple of any other religion except Christianity; but only "a living union with a living Saviour" constitutes any one a Christian. This is the distinguishing feature of Christianity, which the apostle declares to be "the mystery which hath been hid from ages and from genera-

tions, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles; *which is Christ in you*, the hope of glory." Col. i: 26, 27.

A failure to comprehend the spiritual nature of Christianity has done incalculable harm in the world; and for this, professed Christians, those making a profession of real Christian experience, are very largely to blame. They have both sanctioned the application of the name of Christian to nominal adherents of nominal Christianity, and have so used the term themselves, through pride of numbers, until to the world at large a mere adherence to Christianity in preference to some other system of morality, is supposed to be Christianity. Hence, we hear of Christian saloon keepers, Christian slave traders, Christian rum in Africa, Christian opium in China, Christian injustice to weak or semi-civilised peoples, etc.; and hence, too, the term, "Christian nation."

To say that Christianity is part of the common law of any country is only to say that *nominal* Christianity has in that country the support of the civil power. Faith, hope, and charity are the crowning graces of Christianity; but are they any part of the unwritten law of any country? And if they were how could they be enforced? How could the civil law undertake to compel any man to have these graces? True, he might be required, under civil penalties, to *profess* to have them; but profession is not possession, in spiritual things, any more than in temporal things. When a man professes possession of temporal things which he does not have, he is called a liar and a cheat. Is his claim any less fraudulent when he professes spiritual riches which he does not possess? Certainly not; and against such the Lord has pronounced the most fearful judgments. And shall not those who by civil law place a premium upon hypocrisy suffer a like righteous judgment?

It was Madison who said that politics and religion both exist in greatest purity when kept separate. But so far as the Christian religion is concerned, he might have said that it can exist at all only as it is separate from all entanglements with civil power. Being not a nominal acceptance of a doctrine, but "a living union with a living Saviour," no union is possible between any civil government and Christianity. Hence, nothing which is in any degree united to a civil govern-

ment can by any possibility be Christianity. When such union comes in, Christianity goes out. Christianity is the life of Jesus Christ reproduced in the human soul by the power of the Divine Spirit, and it is as impossible to unite it with civil government as to unite oil and water or to combine iron with the ether that fills all space. The things are totally unlike. The one is of the earth earthy, the other is spiritual, and is from heaven.

The Lord Himself plainly pointed out the line of demarkation between God and Cæsar; and had that distinction been respected even by His professed followers, had the Church remained true to her Lord instead of committing adultery with the kings of the earth, the kingdoms of this world might ere this have become indeed, instead of in name only, "the kingdoms of our Lord, and of His Christ."

C. P. BOLLMAN.

THE SCIENCE OF SALVATION THE FIRST OF SCIENCES.

THE plan of salvation had its place in the counsels of the Infinite from all eternity. The Gospel is the revelation of God's love to men, and means everything that is essential to the happiness and well-being of humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so-called, has been exalted above God, nature above its maker, and how can God look upon such wisdom?

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep His commandments; for this is the whole duty of man." The will of God is revealed in His written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The way-faring man may find the pathway cast up for the ransomed to walk in, and and there will be no excuse found for any one who perishes through misapprehension of the Scriptures.

In the Bible every vital principle is

declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ.

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the Gospel to the world. Through this Divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort, with prayer and reflection, to understand what they must know or lose heaven. They have so long been under the shadow of the enemy, that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light.

But those who profess to believe in Jesus should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the

things of the Spirit of God. We must have implicit trust in God's word or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish us unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,—the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the spirit and the belief of the truth, that we become labourers together with God. God waits for the co-operation of His church. He does not design to add a new element of efficiency to His word; He has done His great work in giving His inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,—the souls for whom Christ died,—and it depends upon us to lay hold of the promises God has given, and become labourers together with Him; for divine and human agencies must co-operate in this work.

The reason that many professed Christians do not have a clear, well-defined experience, is that they do not think it is their privilege to understand what God has spoken through His word. After the resurrection of Jesus, two of His disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognise their Lord, and thought He was some stranger, although "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they went; and He made as though He would have gone further. But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew Him; and He vanished out of their sight. And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures? . . . Then opened He their understanding, that they might understand the Scriptures." This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children for ever.

Jesus knew that whatever was presented that was out of harmony with what He came to earth to unfold, was false and delusive. But He said, "Every one that is of the truth heareth my voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary,

all elements of truth were in Him, and of Him; for He was one with God. "Verily, verily, I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

MRS. E. G. WHITE.

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"GLORIA IN EXCELSIS."

We cannot name His name,
And not thrill with the sense
Of His exalted fame,
And high omnipotence.
Poised on a world of His,
The feeble soul aspires,
And would in hymns of bliss
Join the celestial choirs.

Thanks be to His great name,
That He hath made us men
Within His starry frame,
Mid wonders past our ken;
Where round us through vast space,
Unnumbered worlds swing on,
All shining neath the face
Of the eternal One.

Thanks be unto our Lord,
That all the radiant spheres
Sprang forth at His great word
In the eternal years,
And in the robe of space,
Like lucid jewels shine,
Reflecting from His face
The light of love divine.

What praise were worthy Him
From lips that scarce can speak,
When e'en the cherubim
Drop wings in praises meek?
Yet seems that love would prove
Our souls, as we aspire,
Like ministers of light above,
A flame of holy fire.

O God, we see the wings
Of an unnumbered throng,
We catch a hint of things
That unto Thee belong.
We reach up helpless hands
Unto Thy mighty throne;
What praise Thy love demands,
And yet how oft we moan!

Oh can it be that we
Thy praise of joy shall hymn,
And fly in ecstasy,
As do the seraphim?
Aye, by that hallowed cross,
On Calvary's mystic hill,
That paid our utter loss,
Thy praise at last we'll fill.

And not as seraphim;
For our note of love shall be
To brighten what yet is dim
In God's brightening mystery.
And the song of the saved by love
From the world of sin and tears,
Will be sweeter than anthems of
The high, unfallen spheres.

FANNIE BOLTON.

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THE spirit of the world has not changed since the days of Paul and Silas. There are two things it has never yet failed to condemn in the preacher of the gospel: Doctrines that revolutionise life, and the earnestness of deep conviction in presenting them. Every minister is on trial before the

world. He can escape the world's condemnation by preaching a moderate repentance, a gradual growth into grace instead of a regeneration, and by preaching them in such a way that if the world accepts them it has no difficulty in adjusting itself to them and at the same time holding on to all that it had before; while if it rejects them, it can jog along with the salve of a future probation on its conscience. But woe to the minister who insists on repentance as a forsaking of all sin, and who makes the new birth the condition of membership in the Church of God, and preaches these things boldly as though his conscience demanded it of him. The world has only condemnation and penalties for him; but it had them for his Master too.—*Sel.*

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LIBERTY.

WHEN a man is fast bound with fetters and chains, he cannot be said to be at liberty; but if his bonds be removed, then he is free to go where he will. A man is conscious of his chains if they confine his body, but he seems utterly ignorant of the chains which bind his spirit. When Socialists and Anarchists talk of liberty, they generally mean liberty to steal other people's goods. Strikers want liberty to be masters, and are sometimes such tyrants that they will not allow others to work unless they share their opinions and act in the same way.

In no other way than by Christ can a man be set at liberty; liberty to lay hold upon Him by faith; liberty from Satan's bondage to run in the way of God's commandments, to receive the Gospel in the heart, so as to walk by faith and not by sight; liberty to hold spiritual communion with God, to feed on Jesus by faith, and to be claimed by Him as one of His sheep; for He not only awakens spiritual life in a man, but abides there by the Holy Spirit, and thus keeps him free. He said to His disciples, "Abide in Me, and I in you." This was Paul's experience. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Christ is that Spirit who gives power by the Holy Ghost to gospel truth. All Scripture is full of Christ, from the first promise downwards. The ark and the sacrifices under the law all typified Christ, but the Israelites were fettered in the spirit so long as they only saw the letter, and did not see Christ. No doubt a few saw Him and rejoiced in Him, but the greater part were blind. Christians, as converted and quickened men, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The more closely and constantly Jesus is viewed, the brighter will be the reflection; for though the believer is complete in Him, the pro-

cess of sanctification or growth in conformity to His image still goes on. The soul gets larger apprehensions of Christ as He reveals Himself more fully, and gives clearer views of the Father's glory, so that the Christian looks away from self-holiness to the deeper purity of Him whose image he wishes to reflect. When men turn to the law, and find satisfaction in their own works, they raise a barrier between Christ and their souls, the veil hides Him as it does from the Jews: they have not liberty to see Him. . . .

The Lord Jesus confers true liberty on His people. It is their privilege to come direct to Him without any intervention, and through Him to present themselves boldly at the throne of grace. He strikes off the sinner's chains, and the most advanced believer had no other way of freedom from slavery. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." They were to be conformed to the image of Christ, by receiving of His spiritual life; He purchased them and made them free. They cannot continue the slaves of Satan after this, though he tried to frustrate Christ's purchase, in order that his bondage might be continued, when he endeavoured to persuade Him to throw Himself down from a pinnacle of the temple, as well as by his other temptations. But the Lion of the tribe of Judah, was victorious over the Old Serpent, and his servants are set free, for the promise is, "Sin shall not have dominion over you." "Stand fast, therefore, in the liberty wherewith Christ hath made us free."—*English Churchman.*

EVIL SPEAKING.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James iii. 10. "Let your speech be always with grace, seasoned with salt." Col. iv. 6.

THIS subject has been of late very much laid upon my heart. How easy is it unwittingly to offend in word, and how difficult oftentimes it is to heal the breaches caused thereby. Truly, "death and life are in the power of the tongue!" How often do we put to death the reputation of another by an incredulous look, an unkind remark, a slight detraction, to say nothing of the more pronounced gossip and scandal which too often disgrace the social hour. "The tongue is a fire, a world of iniquity, . . . set on fire of hell." Sad indeed is it to heed the careless, thoughtless remark made about some Christian worker, whose peculiarities and shortcomings are so discussed as altogether to lose sight of his many excellent qualities and his genuine worth.

And what about the insinuations and bold statements as to the motives of others we so often hear? Are we on a

higher spiritual plane than Paul when he declared, "I judge not myself"? Then, too, are we in a position to judge of motives? The intricacies of life and its many complexities call for a wisdom greater than our own, and a love so deep that it will cover the naked shivering form; that, seeing the wound, will handle it with gentlest, tenderest touch; that in the place of death, despair, despondency, will pour in words of life, of love, of hope. God teach us Christians more and more the importance of guarding well our speech! The world is tired of preaching without practice, but the silent testimony of "the grace of our Lord Jesus Christ," as evidenced in the life of one of His weakest, humblest followers, will be more potent for good than any amount of preaching divorced from practice.

If our hearts were filled with the Divine love, how differently should we regard the fall of that weak brother. How this Divine love, emanating from us, would be as a wall of fire between the weak one and the sin; or, having fallen, with what loving hands should we stoop down and lift that blood-bought sinner out of the mire, and, bearing the reproach for Christ's sake, uphold the faltering steps, and see him well and safely on his way. With what loving hands should we remove the earth-stains, lest unholy hands should be lifted up in scorn.

What about that poor backslider? Oh! you "knew he would never stand"! Then what in the name of God's great heart of love did you do to make his footing sure? Your theory to you was dearer than the honour of the Son of God: a theory so ignoble that it dared to limit the power of Him, "able to save to the uttermost," and it was proclaimed so loudly that others were deterred from going to his rescue. Let us be careful lest there be found upon us blood-guiltiness!

Then, about that worker we are tempted to regard, from our vantage ground of educational, or of even spiritual, attainment, as so far beneath us. It is true that he may not exercise the office of teacher to us; but shall we withhold the criticism, the disparaging remark, for the sake of those to whom he is so faithfully dispensing the Bread of Life according to his light, lest his influence for good be wholly or in part destroyed?

This brings me to an important point. What effect should a knowledge of the shortcomings of those with whom I am in contact have upon me? I believe that therein lies one of our greatest and grandest opportunities of service. If the Lord allows me to perceive the spiritual poverty of another, his weakness or his sin, is it not a call to me to ask and to receive for him the grace that doth so "much more abound" in place of them? The natural heart "rejoiceth in iniquity," but the renewed heart has the ex-

ceptional privilege of suffering with and for the body of which the Christ of God is Head, that it may be lacking in no good thing. Instead, then, of proclaiming upon the housetops the knowledge detrimental to the interests of another, the Lord would have me regard that knowledge as peculiarly sacred, and in the secret of the closet, with door shut to, commit it to his keeping, being careful to ask the Lord to place "a fair mitre upon his head." Are we willing to leave out that "but" we are so fond of using to qualify some favourable remark we hear about another? Are we willing to stand aside; to be less than the least; content to be forgotten and neglected, and find our joy in fitting on the armour of another; in supporting the weak; in passing on those words of comfort which have been to us as the very "balm of Gilead"?

Oh! for the lips that shall dispense the grace of our Lord Jesus Christ to all around. Oh! that He might so richly dwell in us that our "speech" might be not only sometimes but "always with grace," and our presence check the corruption of idle talk and gossip so widely prevalent even in Christian circles. The love of God shed abroad in our hearts by the Holy Ghost will not blind us to others' faults and failings, but over all we shall throw the mantle of charity, and feel that having looked upon the nakedness of another, it is at once our duty and privilege to supply the lack from that rich source of infinite fulness.

We do not wish to use the carnal weapon of fair speech, nor would we enrol ourselves members of a "Mutual Admiration Society," but there is a language learnt at Jesus' feet I covet much, and it is "the tongue of the learned, which knows how to speak a word in season to him that is weary."

Reader, if you and I feel condemned by the foregoing remarks, let us, without excuse or palliation, confess to God our sins of the tongue, and let the Blood not only cleanse, but keep it from the evil, whose roots are so deeply embedded in heart corruption. We cannot combat the evil in the strength of our own good resolutions, but on the tree was purchased for us "all that pertains unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by them we might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Our spiritual standing to-day may be gauged by our control, or otherwise, over the tongue; for "if any man offend not in word, the same is a perfect man, able also to bridle the whole body." May the heartfelt prayer arise from writer and reader both, "Lord, keep Thou the door of my lips."—*Gertrude Cockrell, in The Christian.*

"THE STUMBLING-BLOCK."

"Take up the stumbling-block out of the way of My people." Isa. lvii. 14.

As an illustration of what I mean, I think I cannot do better than introduce here one of the many cases that have come under my own personal observation, a case which might, as the lawyers say, be considered to be "a leading case," because it includes so many points that might serve as rules for the decision of other cases, wherein the same principles are involved.

Several years ago, while conducting an after-meeting, consequent upon an evangelistic address, my attention was directed to a lady, who seemed to me to be deeply and truly convinced of sin by the Holy Ghost. Finding this to be the case, I pointed her at once to "the Lamb of God, which taketh away the sin of the world" (John i. 29), at the same time opening out to her several passages of Scripture which were applicable to her particular case.

"Oh!" she said, "I cannot feel that it is for me!"

"Now," I said, "let me point out to you what your heart is saying to the Lord. You are really saying to the Lord, 'I cannot believe what You say, Lord, because my heart tells me the contrary. You tell me, indeed, in your Word, that Christ Jesus the Lord is a Saviour for such as I am; but my heart tells me the reverse. If, therefore, You will give me some sign in my heart that You are speaking the truth, I will believe you; but not unless.' Is this the way, think you," said I, "to treat Him, who 'cannot deny Himself?'" (2 Tim. ii. 13).

"No," she said, in much distress; "but what am I to do?"

"Well," I replied, "I will tell you;" and then, after having fully opened out and explained to her that blessed passage in John iii. 14, 15, I pointed out to her that she was like an Israelite who might be looking at his wounds, instead of at the serpent that was lifted up upon the pole; and that she was to reject what her own heart said, and give it the lie, and just simply trust in what the Lord Himself had said in His Divine Word; according to that which is written: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6). "And the reason," I continued, "why He gives you this counsel is, because 'your understanding is darkened' (Eph. iv. 18), and it cannot therefore guide you aright; but 'the entrance of

GOD'S WORD GIVETH LIGHT,

and it giveth understanding to the simple' (Ps. cxix. 130). Now judge yourself: which of the two do you think is speaking the truth, your heart, or God?" "God," she said.

"Well, then," I said, "just give your heart the lie, and give God credit

for speaking the truth; and cast yourself on His faithfulness, and you will find His promises to be true: for 'he that hath received His testimony hath set to his seal that God is true' (John iii. 33). For we are not received for what *we* are, or for what we have done; but for what *Jesus* is, and what He has done and suffered for us," as I then more fully explained to her; pointing out to her at the same time that she was looking for a righteousness *in herself*, instead of *in Jesus*, who is the Lord our Righteousness (Jer. xxiii. 6), and to whom the Holy Ghost was now pointing her (John xvi. 8, 10, 13).

And now I looked for her to enter into rest by believing, as I had seen so many do before, on this "stumbling-block" having been taken out of their way; and she no doubt would have done so had there been none other, but it was otherwise with her. Quivering with emotion, which showed that the power of the enemy, who was striving to retain his hold upon her, was relaxing, she said, "But is it not said somewhere that 'the Spirit beareth witness with our spirit, that we are the children of God?'"

"Yes," I replied, "it is, in the eighth of Romans and the eleventh verse: but that is spoken of the children of God; and the Spirit cannot bear witness to a lie. The Spirit has borne witness to you that you are a sinner; and you have believed His testimony, and found it to be true. Now the Spirit would point you to that Blessed One, who 'bare our sins in His own body on the tree' (1 Peter ii. 24), and the moment you 'receive' that 'testimony,' He will bear witness that you are a believer in Jesus, but He cannot do this before—for it would not be true until then: as it is written again, 'as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John i. 12, 13). And if you can truly say, 'All we like sheep have gone astray; we have turned every one to his own way' (as I had previously found that she could), then you can also say, 'and the Lord hath laid on Him the iniquity of us all.'"

"Oh," she said, bursting into tears, "I fear I have not got the right kind of faith!"

I replied: "I only know of one kind of real faith: and that is trust. If I were to tell you I would call upon you to-morrow morning, and bring you a book which might instruct you further on these subjects, I suppose you would believe me, would you not?"

"Yes," she said, "I should!"

"Why?"

"Because I don't think you wish to deceive me."

"Because, I suppose, 'you really

believe I should be speaking the truth?'"

"Yes."

"Then can you really think that I should speak the truth, and that God could lie"—He, who says, He 'cannot lie?' (Titus i. 2).

Here she fairly broke down: and now the tap-root of her final unbelief was fully revealed; and gladly and joyously did I use "the Sword of the Spirit," even "the Word of God" (Eph. vi. 17) to cut it. Weeping, she said, with much emotion, "But I shall never be able to stand; because all my family are worldly people!"

"Ah," I said, "I see where your difficulty lies now! You think you have to trust in Christ as your Saviour; and then that you will have to keep yourself in Him. . . . Is that it?"

"Yes," she said, with much surprise; "and haven't I!"

"Oh, dear no," I rejoined: "You could no more keep yourself in Christ, than you could save yourself, to begin with. This is Christ's work altogether. You will have to be 'kept by the power of God through faith unto salvation' (1 Peter i. 5) which is a very different thing indeed!"

And now the Divine Spirit opened her heart to receive the truth in the love of it, and the light shot down into her spirit and smiling through her tears, she said, "Oh, I will trust Him!"

"Then," I said, "if you will trust Him, He will most assuredly bless you.—Robert Brown.

FILLED WITH THE SPIRIT.

No man is without some measure of the Spirit. As the all-presence of God is the basal, connective force of nature, so is He the continuous life of our life. But while this Divine life is ever in us, its freeness and fulness of power depend on our conscious surrender to it. The sap can only be the full life of a tree, as the latter in stem and branch, and twig, allows the former full play. So we, by faith, by love, by co-operation, must give scope to the action of the Spirit. Then He suffuses and controls our whole being, and stirs it into loftiest action.

In power of faculty we differ; in number of faculties we are alike; relatively, therefore, while we vary in range of influence, we can be charged to the full, in every power of mind, by the Spirit of Life. Life is power. The more life—the more power. You, brother, may be full. I may be full. And filled with the Infinite Spirit Life, we shall speak a richer moral language, sing loftier songs, dare more heroic social service, and fling around us the radiance and power of sublimest manhood.—Winged Words.

"WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. iii. 27.



THE HOME.

DO THE LITTLE THAT YOU CAN.

If any little word of mine,
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word
 And take my bit of singing,
 And drop it in some lonely vale
 To set the echoes ringing.

MAKING IT PLAIN.

ON the sixteenth day after the battle of Gettysburg, I entered the room where a young wounded colonel was apparently near to death. As I entered, he was roused from his stupor and beckoned me to his bedside, and threw his feeble arms around my neck.

"O my father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house, that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, what do you think of my son's case?"

"Entirely hopeless."

"But is there nothing more that can be done to save him?"

"No, sir. Everything that human skill and kindness can do has been done. Your son has been a brave and very successful officer; has been a great favourite in the army; has won the highest esteem of all who have known him, but he now must die. Immediately after the amputation the gangrene set in, and defies all efforts to arrest it."

"Well, doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour. We are constantly fearing that an artery will give way, and then it is all over with the colonel. What you wish to do in reference to his death, you had better do at once."

"Have you, or has any one, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreadful message of death pressing on

my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away any hour,—that an artery may slough at any moment which you cannot survive."

With great agitation he exclaimed,

"Father, is that so? Then I must die! I cannot. I must not die! Oh! I am not prepared to die now. Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me, in a few words, if you can, father, so that I can see it plainly; I know you can, father, for I used to hear you explain it to others."

"It was no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes! That is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well now, father, make it so plain that I can get hold of it."

At once, an incident which occurred during the school-days of my son, came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

"Do you remember while at school in —, you came home one day, and I having occasion to rebuke you, you became very angry and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so bad about it, that I wanted to see you, and once more ask you to forgive me."

"Do you remember, how, after the paroxysm of your anger had subsided, you came in, and threw your arms around my neck, and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept upon my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him you are sorry just as you told me, and ten thousand times quicker that a father's love forgave you, will He forgive you. He says He will. Then you must take His word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and wept freely, for my heart could no longer suppress its emotions. I had done my work, and committed the case to Christ. He, too, I was soon assured, had done His. The broken heart had made its confession, had heard what it longed for, "I forgive you," and believed it. It was but a few moments of silence, but the new creation had taken place, the broken heart had made its short, simple prayer, and believed, and the new heart had been given. A soul had passed out from nature's darkness into marvellous light, and from the power of sin and Satan unto God.

I soon felt the nervous hand on my head, and heard the word "father," in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more, you need not. I am perfectly happy now." Jesus has forgiven me. I know He has, for He says so, and I take His word for it, just as I did yours. Wipe your tears. I am not afraid to die now. If it is God's will, I would like to live and take care of you and mother, but if I must die, I am not afraid to now, Jesus has forgiven me. Come, father, let us sing,—

"When I can read my title clear,"

and we did sing.

Now, father, I want you should pray, and I will follow you."

We did pray, and Jesus heard us.

"Father I am very happy. Why, I believe I shall get well. I feel much better."

From that hour all his symptoms changed—pulse went down, and countenance brightened. The current of life had changed.

The doctor soon came in and found him cheerful and happy—looked at

him—felt his pulse, which he had been watching with intense anxiety and said,—

"Why, Colonel, you look better."

"I am better, doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you should become a Christian too. My father can tell you how to get hold of it."

In the evening three surgeons were in consultation, but saw no hope in the case, and one of them took his final leave of the colonel.

Next morning the two surgeons, who had been in constant attendance, came in and began as usual to dress the wound.

On opening the bandage, they suddenly drew back, and throwing up their arms exclaimed,—

"Great God, this is a miracle! The gangrene is arrested, and the colonel will live! God has heard your prayers!"

"Why, doctor," replied the colonel, "I told you yesterday, that I believed I should get well, for I asked Jesus that I might live to do some good. I knew He heard my prayer, and now you see He has. Bless the Lord with me, doctor."

Meanwhile, "Our son must die," had gone over the wires, and made sadness at home. Next day, "Our son will live, and is happy in Christ," followed, and joy came again to the loved ones.

After his recovery, the colonel returned to the people whose sons he had led with honour through fifteen hard-fought battles. Among them he now lives in prosperity and honour, he is a member of the church of Christ, and the father of a happy family growing up around him, and consecrated to the service of his Redeemer.

I, too, was made a better man and better minister by that scene, where this dear son, struggling with his guilt and fear of death, was led to Jesus, and found the pardon of his sins. I there resolved never to forget that charge he made me, in his extremity: "Make it so plain that I can get hold of it."

I have made this the motto of every sermon I have preached, and God has blessed the effort.—*Selected.*

MARION AND HER CONSCIENCE.

MOTHER (to Marion, whose morning work is to tidy up her bedroom): "Have you dusted your room, Marion?" "Yes, mamma." "Have you done it carefully as you ought?" "Come up and see how it looks, mamma." "No; I will leave it to your conscience to tell you how it has been done." A short delay, then: "Well, mamma, I think I'll have to do it over again." On another occasion, Marion, while dust-

ing the stairs in the front hall, asked an elder sister: "How long did mamma keep you on stairs and banisters?" and got the answer: "A year; but she will keep you there two years, if you don't dust the corners better."—*Selected.*

SIN COVERED.

A WOMAN came to her minister one day, carrying a bundle of wet sand, saying, in answer to his questioning, "That's me; the multitude of my sins cannot be numbered; how can such a wretch as I ever be saved?"

"Where did you get the sand?" the minister asked.

"At the Beacon."

"Go back, then, to the Beacon, and take a spade with you. Dig, dig, and raise a great mound; shovel it up as high as ever you can, then leave it there. Take your stand by the sea-shore, and watch the effect of the waves upon the heap of sand."

"Ah, sir," she exclaimed, "I see what you mean. The blood of Christ! that would wash it all away."

They tell us that cloth which has been dyed red can never be restored to its original purity. But when a piece of red cloth is viewed through ruby glass, the colour is lost and it appears white. So sins "red like crimson" are "white as wool" when the blood of Christ is interposed.—*Selected.*

A GOOD MAN.

"THERE," said a neighbour, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth much, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighbourly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbour, and look after his affairs for him. I believe he and his wife keep house plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse cart when he has no other load. He has a genius for helping folks, and it does me good to meet him in the street."—*Selected.*

DANGER FROM DERELICTS.

It is now believed that the missing steamer, the *Naronic*, was lost by coming into collision with some "derelict" as a ship abandoned at sea is called. Some thirty of such vessels are known to be floating upon the Atlantic, with-

out pilot or crew or rudder, bound no-whither, and carrying no cargo to no port. There is scarcely any peril of the sea which is more dreaded of the mariner. No sounding will reveal its contiguity and no temperature of air or wave will make known its approach. Though it carry no guns it is more deadly than a man-of-war. More souls are wrecked by drifting agnostics than by loud-mouthed blasphemers. The ship that steers for no port can do little but send other ships to the bottom.—*Interior.*

THE TRUE PHYSICIAN.

A LEGEND runs that there once stood in an old baronial castle a musical instrument upon which nobody could play. It was complicated in its mechanism, and during years of disuse the dust had gathered and clogged it, while dampness and variations of temperature had robbed the strings of their tone. Various experts had tried to repair it, but without success. But there came one day to the castle a man of another sort. He was the maker of the instrument, and saw what was amiss, and what was needed for its repair, and with loving care and skill he brought the jangling strings into tune, and then the hall rang with bursts of exquisite music. And so with these souls of ours, so disordered by sin that everything is in confusion and at cross purposes. It is not until the divine Maker comes and attempts the task of repair and readjustment that they can be set aright, and made capable of the harmonies for which they were originally constructed. Men weary themselves in vain with their various expedients for securing peace of mind and riddance from the sense of guilt. Only God can give that, and when Jesus Christ accomplishes that in us, we must needs cry out to Him, "My Lord and my God."—*Dr. Kuhne.*

TOBACCO AND SIGHT.

SIXTY years ago Doctor McKenzie, of Glasgow, wrote, "I have already had occasion repeatedly to hint my suspicion that tobacco is a frequent cause of amaurosis"—complete or partial blindness. To one form of this disease Hutchinson gave the name "tobacco amaurosis," because he often found it in men strongly addicted to the use of tobacco.

Dr. Williams, the celebrated oculist of Boston, says, "To be of service, treatment in tobacco amaurosis must be begun in the early stage, before the congestion has been succeeded by atrophy."

Dr. Francis Dowling, of Cincinnati, has within a few years tested the eyes of one hundred and fifty employees in the principal tobacco factories of that city. Only one woman was found to be suffering from the disease, and she had never used tobacco. This showed

that merely working in the factory had very little effect on the sight, though it did affect unfavourably the general system.

Of the men examined, forty-five showed more or less evidence of amaurosis, thirty of them being pretty well marked cases. They all mistook red for brown or black, and green for light blue or orange, and in all there was also a contraction of both pupils. Thirty out of the forty-five complained of a gradual failure of vision.

In one case—not among the employees just spoken of—the contraction of the pupil was so great that the sufferer was unable to go about without assistance. He had smoked from twenty to thirty cigars a day. He renounced tobacco, and his sight was fully restored in three and one-half months.

The ophthalmoscope shows in the early stage of the disease, a congested condition of the optic disk and the retina. The pressure thence resulting at length causes a gradual atrophy of the disk, and eventually of more or less of the retina, according to the duration of the disease and the amount of the infection.—*Selected.*

OVERWORK AND UNDERWORK.

EVERY one has heard of the danger of overwork, yet few understand just where the danger lies. A man can hardly overwork himself if he takes care of himself in other respects—secures a normal amount of sleep, breathes pure air, takes exercise, and eats food moderately.

The main trouble is that the man who is overworking is violating fundamental conditions of health. He burns his candle at both ends.

With due care, a man of good heredity is capable of safely doing an almost incredible amount of solid work. Mr. Gladstone at eighty-three, with no show of weariness, carries the weight of the British Empire. The celebrated John Wesley did more work than almost any other man of the last century; but he observed the laws of health, and, still active, reached his eighty-eighth year.

Much of the so-called overwork is the overwork of worry, care, anxiety, and haste. These make the severest draft on the vitality of the system.

We seldom hear of a Quaker's dying of overwork, and yet they are a very industrious people. The pupil who has prematurely broken down in his studies might have gone on under even heavier loads if there had been nothing to fret him in his home surroundings, and competition, examinations, and scholarship markings had no place in the school system. The fact is, work, and plenty of it, is healthy in a high degree.

And this leads us to say that a lack of work, with brain or hand, is highly

injurious. Underwork may be as harmful as overwork to the brain if not to the body. Nations living in conditions in which the means of livelihood come almost without effort are in every way feeble. Close confinement in prison leads to idocy.

Further, where the mental faculties are not called into action, the moral also lie dormant, and the lower propensities become all-controlling. In all ages the corruptions of the higher classes are due to this fact. Few worse things can befall one than to have nothing to do.—*Youth's Companion.*

Interesting Items.

—The "cyclists' stoop" is troubling doctors. Cyclists leaning forward affect both spine and chest.

—Severe fighting has taken place between the Spaniards and the Moors at Melilla, General Margallo being killed.

—Reports of shocks of earthquakes, creating much alarm, have been received from Pembroke and other parts of Wales.

—A New York paper states that the Brazilian Government has purchased six United States merchant vessels for use as warships.

—Rioting has been going on at Lima, Peru, and the Ministry have tendered their resignations, which, however, have not been accepted.

—The estimated population of Victoria is 1,162,526. The average expenditure on intoxicants for each man, woman, and child last year amounted to £4 14s. 6d.

—It is stated that 21,458,910 persons have paid for admission to the Chicago Exhibition since its opening. About \$2,500,000 will, it is said, remain to be distributed among the stockholders.

—French troops are reported to have entered the disputed territory on the Tripoli-Tunisian frontier. Fifteen hundred Turkish troops have arrived at Tripoli from Constantinople to reinforce the garrison.

—English missionaries in China affirm that there is every prospect of a coming political upheaval there and that the Christian missionaries are largely blamed by the Government officials for the existing situation.

—The Matabele have a singular marriage custom. The husband does not buy his wife, who therefore remains the property of her father, and when children are born their own father has to buy them from their mother's father.

—A nun eloped from a convent in Buda-Pesth. On reaching the street she joined a young man and disappeared with him. In a letter sent to the Mother Superior, the runaway said she had not found at the convent the happiness she desired.

—President Cleveland will, it is reported, soon send a message to Congress completely disavowing the policy of ex-President Harrison in reference to the Hawaiian Islands, and in effect a declaration in favour of the restoration of the ex-queen Liliuokalani.

—An Australian has patented an invention for setting type by telegraph. We are told that a newspaper correspondent in New York, by playing a typewriter keyboard, will ere long be able to set type simultaneously in a dozen or more cities all over America.

—It is announced from the Cape that after several engagements with the Matabele, the latter have been utterly defeated by the force of the Chartered Company, who now occupy Bulawayo, which was Lobengula's capital. Lobengula himself has fled to the northwest.

—Ancient ruins have been discovered in Mashonaland, believed to have been the work of people who went there in search of gems in Solomon's time. An explorer says he has discovered in the locality six or more of the precious stones mentioned in the Book of Revelation.

—Railway enterprise, after a period of slackness, is budding again in Japan. There are no fewer than eleven new railways under consideration, two of them electric, one from Kobe to Mitamachi seventeen miles long, and another from Sogo to Ozuma, a little over eleven miles long.

—A woman in Tunis proclaimed that she had been told by an angel in a dream that whosoever drank of the water in her cistern would escape cholera. Within two days 20,000 passed through her premises to drink there, and the police had eventually to interfere to stop the profitable traffic.

—Dr. Gregory, of the British Museum, during a recent expedition, made an ascent of the great African mountain, Kenia, to a point 17,000 feet above sea-level, or 3,000 feet higher than had been reached by any other explorer. Glaciers were reached, and some of the party suffered from frostbite.

—The Bill repealing the purchase clause of the Sherman Act was passed by the Washington House of Representatives by 191 votes against ninety four, and has since been approved by President Cleveland. This, it is hoped, will do something to relieve the financial situation in the United States.

—Cholera has broken out at Susa, and twenty-five deaths are reported. 4,000 of the inhabitants have fled, and the majority have arrived at Tripoli. A panic consequently prevails. Asiatic cholera still exists in St. Petersburg, in Moscow, in Buda-Pesth, in Brussels, in Rotterdam, in Rome, in Hamburg, and in the Hague.

—By means of the hydrograph, a new invention, messages can be exchanged between ships on the sea with the Morse system of signals. The apparatus consists of a transmitting and a receiving instrument which, when in operation on different vessels, are in no way connected with each other, except through the medium of the water.

—An electric car on the Oregon City Tramway line, containing thirty passengers, went through an open drawbridge in Madison-street on the morning of Nov. 1, and was plunged into Carpen River. Twenty-five of the passengers were drowned. The accident was caused by a dense fog which obscured the river and concealed the fact of the drawbridge being open.

—Four natives of India who pretended to cure diseases of the eye, and inflicted great suffering on their patients, were charged at the Old Bailey with obtaining money by false pretences. The jury returned a verdict of not guilty, adding an expression of their regret that there is no criminal law to prevent persons of gross ignorance from practising medical surgery.

—The large nomadic population of Kalmucks inhabiting the immense steppes between the Don and the Lower Volga, and also to the east of the latter river, are, it is stated, rapidly leaving European Russia. It is believed that in a very few years the Kalmucks, the last remnants of the Mongolian race in this continent, will have finally settled in Southern Siberia or Mongolia.

—As regards time the countries of Europe will now be divided into three groups: That of the West—England, France, Spain and Portugal—who take their time from Greenwich; The Central Group—Sweden, Norway, Denmark, Germany, Austria-Hungary, Switzerland, and Italy—whose time is an hour later; and finally the Oriental Group—Russia, Turkey, the Balkan States, and Greece—whose time is two hours ahead of Greenwich.

—The Mayor of Chicago (Mr. Carter H. Harrison) was shot dead at his residence on the evening of Oct. 28, by a man named Prendergast, who is supposed to be insane. The funeral was one of the most imposing ever witnessed in America, no less than 50,000 persons being in the procession. An epidemic of homicidal mania is said to have resulted from the assassination, and many arrests have been made. In consequence of this state of things President Cleveland, when he goes out, is attended by detectives.

—Owing to the spread of dissent in the Russian Army, the question has been raised as to whether it is advisable to allow Nonconformists to attain even non-commissioned rank, as in the opinion of the "Holy Synod" such persons may have a pernicious moral and religious influence on the rank and file, and especially on recruits. In consequence of this inquiry the Minister of War has informed the Procurator of the "Holy Synod" that soldiers belonging to dissenting sects will not in any case be promoted.

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LONDON, NOVEMBER 9, 1893.

English Christianity.—The question is asked, "Who could bring himself to think of English Christianity without the English Sunday?" and the answer must be, no one. But Englishmen, like Americans, Germans, Romans, etc., are human, and therefore "English Christianity," like the so-called "Christianity" of any other nation, is purely a human affair. Sunday is very appropriately and necessarily associated with "Christianity" of a human type, because as a religious day it is wholly of human creation. But Sabbath observance is inseparably connected with the Christianity of Christ, which is the only form of Christianity that is of any value.

IN *The Evangelical Magazine*, Rev. J. Guinness Rogers has an article, the object of which is to show that "the fullest recognition of the rights of free thought is compatible with the truest loyalty to the faith of the Gospel." That is true, but it is not all of the truth. The whole truth is that nothing but the recognition of the rights of free thought is compatible with the faith of the Gospel. Christ said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John xii. 47. The test of a Christian is that he is like Christ; therefore he who tries to repress freedom of thought, and who would punish a man for his opinions, is to that extent, at least, not a Christian.

Devotional Reading.—The following, by Dr. James W. Alexander, is a picture of how very many people seek to manufacture devotional feeling:—

On Sabbath and other occasions, I have wearied myself with attempts to awaken devotional feeling, by reading compositions of a merely hortatory kind—practical and experimental writings. Our devotion must have a solid basis, and I believe it is in many cases the best thing we can do to go into the very strongest parts of theological argument, and feed upon such strong meat as one finds in Calvin, Rivet, Turretin, Witsius, and Owen.

We make no comment on the authors referred to, but wish to call attention to the principle. We have seen lists of books published in religious papers, in response to requests for information as to the best books for devotional reading, but have never

seen the Bible mentioned among them, although it is the one book for that purpose. To go to other books in order to awaken devotional feeling, when the Bible is at hand, is as if one should go to a cistern for water to quench his thirst, when the fountain whence the cistern water comes is close by.

Theology against Christianity.—At the recent meeting of Nonconformist ministers, in the Mansion House, to consider "the spiritual needs of London," Dr. Parker said that the churches "might be to blame to some extent for men supposing theology was Christianity." The churches are assuredly wholly to blame for whatever idea of that kind men may have. Dr. Parker's statement is an admission of the fact that theology is not Christianity. Of course it is not. But whatever in the line of religion is not Christianity, is Paganism, and that is exactly what theology is. Since it is admitted that theology is not Christianity, why would it not be the proper thing to ignore theology entirely, and give attention wholly to the Gospel?

THE Nonconformist churches of Hampshire have just formed a "Free Church Federation," the object being that of "uniting all Evangelical Free Churches in the county, upon questions of common interest." They propose to establish a Free Church Association in every town, and, as far as possible, in every village in the county, with a central county council. The delegates were in session two days, and passed resolutions in favour of the Local Veto Bill, and the disestablishment and disendowment of the Church of England in Wales. It is expected that this Federation will soon be general throughout the kingdom. Such a Federation is sure to make the power of the churches felt in politics as never before.

THE Turkish Ambassador declares that there has been no religious persecution of Christians in Turkey, but that all that has been done is to punish violators of the laws of the country. Exactly, and by the same token there has never been any religious persecution in the world. The Christians were put to death in the days of the Roman emperors, and later in lands controlled by the Roman popes, because they violated the laws of the land; and keepers of the Sabbath of the Lord are prosecuted in the United States and other countries, for viola-

tion of the laws of the land, which declare Sunday to be the Sabbath, in defiance of the laws of God. No professed Christian who believes that civil governments have a right to pass laws concerning matters of religion, or to define to any extent what shall be the religion of a country, can consistently find any fault with what has been done in Turkey and Russia.

THE Government of Saxony has adopted the following method of securing the payment of taxes. The names of persons who are delinquent are printed and hung up in all the restaurants and public houses, and the proprietors dare not serve those persons with food and drink, under penalty of losing their licenses. This must be an efficient method, for the publicans would no doubt in many instances be willing to pay the taxes themselves, knowing that it would not take long to recoup themselves out of the enormous profit of the drink which they would sell.

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