

THE Present Truth

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

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The Present Truth.

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ALL the sin and misery that have ever blighted this earth, were the result of a look; and all the righteousness and peace that will glorify the earth made new will also be the result of a look. Let us consider the two ways of looking, that produce such widely different results.

PAIN and death are the result of sin, and sin is from the devil. See Rom. v. 12, and 1 John iii. 8. Satan was once Lucifer, the light-bearer, the son of the morning. Isa. xiv. 12. He was one of the cherubim above the throne of God, "full of wisdom and perfect in beauty." He was perfect in his ways from the day that he was created, until iniquity was found in him. Eze. xxviii. 12-17. He sinned, and was cast down to the earth, where he succeeded in instilling his wicked spirit into the hearts and minds of men.

In the scripture last referred to we read: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." The lifting up of his heart was shown thus: "Thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. xiv. 13, 14.

THE fall of Satan was the result of his pride, and his pride was on account of his beauty and brightness. Why did his beauty cause him to be proud?—Because he looked at it. He began to look at himself, to consider his own beauty and accomplishments, all of which were lent him by the Lord, and the result was a rebellion that contemplated nothing less than the dethronement of Jehovah.

"FOR this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John iii. 8. All evil springs from love of self. 2 Tim. iii. 1-5. Men love themselves because they look at themselves so much. Thus the spirit of Satan is manifest in men. Now if Christ destroys the works of the devil in men, it must be by getting them to cease looking at self. And this He does by offering them something better to look at, namely, Himself. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The serpent was lifted up in order that people might, by looking, be healed of their wounds; Christ is lifted up in order that, by looking at Him, men may be healed of sin.

MEN always become like those with whom they constantly associate. Reading bad books, looking at evil sights, tends inevitably to corruption. So he who looks at his own sinful self will become only more sinful. "Looking unto Jesus" takes one away from self. There is nothing of self in Him, because, although He was perfect, He emptied Himself, that the Father alone might appear. So we read, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." Let us then be among those who will heed the general invitation: "Look unto Me, and be ye saved, all the ends of the earth."

ASKING AND RECEIVING.

"BELOVED, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." 1 John iii. 21-23. The first verse here quoted, concerning heart condemnation and confidence toward God, has been dealt with in a previous number of the paper. There we found that the only just reason for our heart's not condemning us is that God Himself does not condemn us. When God justifies us, our hearts have no business to condemn us; and so our ground of confidence toward God is not our righteousness, but God's mercy.

Now for the next verse, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Many souls have been discouraged by the faulty use of this verse, namely, taking it out of its connection. They have supposed that before we can expect to receive anything that we ask of the Lord, we must be able to show that we have kept all the commandments, and that if after a careful examination of the commandments and our own hearts, we are not able to demonstrate that we have kept them all, then it is useless for us to ask. True, people who have that idea do go through the form of asking, but they never really expect to receive anything.

If it were the case that our con-

fidence that we shall receive what we ask from the Lord grew out of our knowledge that we have lived perfect lives, then we should not be asking favours of the Lord, but demanding our just due. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 4, 5. The same apostle declares that it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5.

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Faith is what brings the blessings of God; for "faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Now this is just what is taught by the text at the head of this article, as will be seen when it is not cut off from its connection. Thus: "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. *And this is His commandment, That we should believe on the name of His Son Jesus Christ.*"

Is faith in Christ, then, a substitute for the keeping of the commandments? Not by any means; it is the keeping of the commandments. The Jews asked Jesus, "What shall we do, that we might work the works of God?" Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." John vi. 28, 29. "With the heart man believeth unto righteousness." Rom. x. 10.

The law of God is unfathomable. The human mind will never be able to explore its utmost depths. Eternity will ever have something new to reveal to us in it, because it is the very life of God, and no man can by searching find out God. Therefore no man can ever be able to declare that he has kept all the commandments of God. "Who can say, I have made my heart clean, I am pure from my sin?" Prov. xx. 9. Only God can declare a soul to be righteous, and then only as the soul accepts His righteousness through Christ by faith.

Faith brings not only freedom from the consequences of past transgressions, but it also brings the keeping of the commandments in the present time. "The just shall live by faith." Faith works by love. The only righteous-

ness that will enable one to stand in the day of the Lord's coming, is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. And this is real righteousness, because it is the active righteousness of God. It will be manifested in the life, although its possessor will be too unconscious of it to boast. Boasting is excluded by faith, although the believing one will be showing forth in his life the excellencies of the Lord. It is just because it is the righteousness of the Lord, who dwells in him, that he will have nothing of which to boast. And so we may still continue to sing, and may we sing it from the heart,—

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come, I come."

REQUESTS WITH THANKSGIVING.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 6. This does not give another condition besides faith, by which we are to receive blessings from God; but it shows a feature of faith, which many people do not understand. Thanksgiving is just as much a part of acceptable prayer, as is the request itself.

Jesus said, "Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 23, 24. The promise is sure only to him who believes. Faith makes the promise a present reality, for "faith is the substance of things hoped for, the evidence of things not seen." He who believes that he really has that which he asks for, has it. This is not imagination, but fact. The promise of God holds out the reality; faith lays hold of it.

Now ordinary politeness demands that one shall return thanks for what he receives. Therefore thanksgiving must necessarily attend a prayer of faith, for such a prayer brings the things that it asks for. He who has not enough faith to thank the Lord for the thing asked for, even while asking for it, has not enough faith to claim the thing that he asks for.

Unthankfulness leads to heathenism.

The heathen became such, "because that when they knew God, they glorified Him not as God, neither were thankful." Rom. i. 21. He who is not thankful is not a worshipper of God; for, "he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." Heb. xi. 6. He who does not believe that God is a rewarder of them that seek Him, does not believe that He is, therefore he who does not thank God for what he asks from Him, does not really ask anything from Him. He does not worship God. So as soon as men cease to thank God, they begin to lapse into heathenism. Let us then remember the exhortation, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 18.

ASKING IN HIS NAME.

JESUS said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John xiv. 12-14. This is as comprehensive a promise as can be found in the Bible. Who believes it?

There is no qualification to this statement. "If ye shall ask anything in My name, I will do it." There is no limit. Someone will say, "I have been asking for something in the name of Jesus, and I have not received it." That cannot be, for Jesus Christ is "the faithful and true Witness," and He cannot lie. Perhaps you do not know what it is to ask in the name of Jesus.

The Apostle Paul tells us that "All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. i. 20. The name of Christ, therefore, stands to all the promises of God. God is good, and therefore He gives only that which is good. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i. 17. But this text assures us that God gives everything that is good. He withholds nothing. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32.

Since all the promises of God are in Christ, it is evident that we do not ask in the name of Christ unless we ask for something that God has promised. God will honour every draft presented at the bank of heaven, if it has the name of Jesus upon it. But let every one beware how he attempts to forge that name. That name is written in blood, even the blood of Christ, and every forgery will be detected instantly. He who puts the name of Jesus to a request for a thing that God has never promised, is taking that name in vain; "and the Lord will not hold him guiltless that taketh His name in vain."

“ACCORDING TO HIS WILL.”

In close relation to the above promise is the following statement: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John v. 14, 15. Here is something definite. It is positive knowledge. On this basis we do not have to imagine that we receive the things that we ask for, nor to wonder if we shall receive them; but we *know*, every step of the way.

Of course the first question that will arise is this, "How may we know that we are asking according to the will of God?" We may know by His word. The word of God contains His will. In it He has recorded the "exceeding great and precious promises," which guide us in our requests. Let us note a few of the statements of what His will is.

"Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for us, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. i. 3, 4. This gives us a wide range for requests. Anything that pertains to this present evil world,—the lust of the flesh, the lust of the eyes and the pride of life,—we may know that it is the will of God to deliver us from. Therefore whatever evil thing we wish deliverance from, we have only to ask for deliverance, and we know that God hears us; and when we know that He hears us, we also know that we have the thing that we ask for. Therefore in asking the Lord for deliverance from evil, we may thank Him for the deliverance granted.

Here are some more promises: "I

will heal their backsliding; I will love them freely." Hosea xiv. 4. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. xxi. 6. "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. l. 15. "When thou passest through the waters, I will be with thee." Isa. xliii. 2. "I, even I, am He that blot-teth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. xliii. 25. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour out My Spirit upon thy seed, and My blessing upon thine offspring." Isa. xlv. 3.

But time and space would fail us if we should attempt to repeat all the statements of the will of God concerning us. There are things enough in the Bible,—things that it is the will of God to give to us,—to keep us asking as long as we live; and whenever we ask for one of them we not only may, but must, know that He hears us, and that He gives us what we ask for. It is His will to do so, and He cannot deny Himself.

But suppose now that there is something concerning which we do not know the will of God; what shall we do? Well, we may ask Him to reveal His will to us. He is able to do it, and it is likely that the reason that we do not know it is that we have not given close enough heed to His word. Often our impatience, or our selfish desire for a certain thing, prevents us from hearing the voice of the Lord in the matter.

We will suppose, however, that the will of the Lord has not been made known to us, in a certain case. Shall we then not ask at all? Certainly we may ask, but only according to His will; for what confidence can we have that our request will be granted, if we do not know that God is willing to give it to us? This is a very simple thing, if our wills are only submitted to God. The Saviour left us an example, when He prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." Matt. xxvi. 39.

When we do not know what the will of God is, we may ask that His will, whatever it may be, may be done. This does not mean that God has to be asked to do His own will, but it is simply telling Him that we are willing that He should do His will in our case, whatever it may be. What shall we then do?—Leave the matter with the

Lord, and await the result, and be sure that whatever the result is, it is according to the will of God, and be satisfied with it. The trouble with so many who pray in this way is that they allow their desires to destroy the force of their prayers. They decide in their own minds what the result ought to be, and when that result does not follow, they say that the Lord did not hear their prayers. That is charging God foolishly. If we do not know what the will of the Lord is, then we are not to allow our desires to become fixed upon what may prove to be a forbidden thing to us.

There is a text that opens up a vast field for our prayers. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. xxxvii. 4. This is unlimited. The one whose delight is in the Lord, can make any request he pleases, and it will be granted. Such an one will not make any selfish request. At another time, if the Lord will, we shall consider the matter of delighting in the Lord.

PRAYING FOR THE DEAD.

THE *Church Times* of November 24 says that "the celebration of the holy eucharist," which the English Church Union "offers in the fall of the year on behalf of its departed members, is now so firmly established that there is little that calls for remark in the service which was held on Tuesday last in the church of St. Matthew, Westminster." It therefore proceeds to give quite a full account of the sermon that was preached on that occasion, which was for the purpose of justifying the practice of praying for the dead. In conclusion, the speaker used the following language, which is fully as Catholic and Spiritualistic as can be:—

And now as we pass to the Holy Sacrifice and to the adoration of the Lamb, may those blessed spirits be near us, all our own loved ones who have passed away since our last service, that we may meet with them for a few minutes in this mystery of love, and then go back refreshed to our life of toil and conflict, until in due time we enter with them into rest.

Following the report noted above, there is a brief report of "a solemn Requiem for departed members," which was celebrated at the church of St. Raphael the Archangel, Bristol. The reader must remember that these services were not in Roman Catholic churches, but were regular services of the Church of England. The *Church Times* is careful to state that "the ritual nowhere exceeded the limits prescribed by the prayer book,"

In this second service there was "censing of the altar," and quite a complete Romish service. The *Church Times* says that the sermon "was a very practical one, enforcing Christian duty both as to the living and the departed. The preacher quoted a passage from Dr. Newman's last sermon at Littleworth, and cleverly pointed out how all the gifts which Newman so plaintively desired have been granted in God's own good time to the faithful of the English Church."

No wonder that Cardinal Vaughan feels hopeful of the return of England to the Church of Rome. Such a return can scarcely be called an undoing of the reformation, since the reformation was never really accomplished. Wycliffe and Tyndale started a real reformation in giving the Bible to the people, and in teaching loyalty to the word of God alone; but when the Church of England seceded from the Pope, the prayer book was made the standard, instead of the Bible; and wherever the Bible is not, there Romanism is.

BE STEADFAST.

THE apostle writes, in his letter to the Corinthians, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

This, then, is the privilege and duty of every Christian, and of every person in the world, for God is no respecter of persons. Christ has died for all, and all alike may have the victory through Him. Amidst all the influences which draw away from truth and right, and swell the mighty tide that is sweeping downward to perdition, we may stand like immovable rocks, breasting the current of worldliness and sin, and maintaining the principles of our righteous King.

This we can do by faith. The apostle Paul says, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57. And John writes, "This is the victory that overcometh the world, even our faith." 1 John v. 4. By faith we see what cannot be discerned by the natural eye. By faith Moses, at the court of Pharaoh, "endured as seeing Him who is invisible." And this is why it is that men by faith "out of weakness were made strong." Heb. xi. 34. The psalmist writes, "I have set the Lord always before me; because He is at my right hand, I shall

not be moved." Ps. xvi. 8. Peter, quoting the Psalmist's words on the day of Pentecost said, "I foresaw the Lord always before my face." The Lord is there; He is at our right hand to help us; as Paul said to the people at Athens, He is not far from every one of us. Acts xvii. 27. And it only requires the eye of faith to assure our hearts of this fact.

KNOWING GOD.

"THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. ix. 23, 24.

These words set forth the whole purpose and end of man's existence. Wisdom, might, or riches, with God left out, count for nothing. But he who knows God cannot be without wisdom and might and riches. The highest study of mankind is not man, but God.

There is a wisdom of the world which is possessed by those whom the world recognises as its wise men; but no one should glory in the possession of this. True wisdom is from above, and not from beneath. The wisdom of earth will perish, and will save no one from perishing with it. It will perish because it knows not God. Whatever is of the world is not of the Father, and every plant that God has not planted must be rooted up. Not that knowledge will perish; for in the future state knowledge will abound much more than it does now; but the wisdom of this world will perish. Wisdom is the ability to use knowledge. Satan, as an angel in heaven, had a vast amount of knowledge, but his course was the most unwise that he could have taken. And so of the knowledge of the wise men of the earth. They know much, but they know not God. They see many things, but they do not see God. They do not discern God in that which they see. God has "made His wonderful works to be remembered," and true wisdom sees God in all things that He has made. And thus to the one who has true wisdom, all things speak of God.

But worldly wisdom speaks not of God. It speaks of science, it speaks of evolution, of forces that are "in-

herent" in nature and matter, and of the wonderful intellect of man; but it speaks not of the Creator who made all things. It glorifies Him not as God. And so it was that "the world by wisdom knew not God." That which should have served to draw their attention to God, was perverted to an opposite purpose. Their knowledge lacked the one essential thing that makes the difference between wisdom and foolishness.

We read in the epistle of James: "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Chap. iii. v. 13. And we are told what are the characteristics of true wisdom, that it "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This is "the wisdom that cometh down from above." It is nothing else than the manifestation of the knowledge of God. And if these things are not a part of your life, then whatever knowledge you may have, you have not true wisdom. If knowledge points not to God, it can only tend to destruction.

"Neither let the mighty man glory in his might;" for his might is nothing. Might without God is of no more value than wisdom without God. There is no might but of God. Rom. xiii. 1. Whether it be the power of angels or men or of devils, it is still His. "The powers that be are ordained of God." Men who have power are but the stewards of the power of God. When Pilate said to Christ, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against Me except it were given thee from above." John xix. 11. Men may pervert their stewardship, as Pilate did, but in the end they must give account thereof to God. The Master requires that all things should be done according to His will. Those who do according to their own will, making their possession of power an occasion for the glorifying of self, will sooner or later discover with sorrow the exceeding folly of their course.

No one has a knowledge of God who does not know that all power belongs unto Him. "God hath spoken once; twice have I heard this; that power belongeth unto God." Ps. lxii. 11. This truth is to the Christian a source of joy, since he can look to God as his Father. Whatever manifestation of

power he beholds, he recognises as the power of God, and knows at the same time that the power of God is for his good, since it is to him the means of salvation. Rom. i. 16. It is a truth which comforts him and gives trust in the place of fear. Since all power is of God, it necessarily follows that "all things work together for good to them that love God" and believe on Him unto salvation.

What has been said of wisdom and power, may also be said of riches. All wealth belongs unto God, and no man to whom God entrusts a part of it has occasion thereby to glory. To him who would do this the question comes, "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou didst not receive it?" 1 Cor. iv. 7. God only is rich; and His riches do not consist of silver or gold, or of anything that has in itself no value. The riches of God are riches of mercy and grace; and in the ages to come we shall know "the exceeding riches of His grace, in His kindness toward us through Christ Jesus." See Eph. ii. 4-7. He "is rich unto all that call upon Him." Rom. x. 12. He is rich, therefore, in that which they need who call upon Him, and this is mercy and grace. These are things of intrinsic worth. And God says of them, "In these things I delight."

No flesh has anything whereof to boast. No man has anything whereof to glory, save in the knowledge of God. "God forbid that I should glory," says the apostle, "save in the cross of our Lord Jesus Christ." Gal. vi. 14. Christ is the wisdom of God and the power of God. 1 Cor. i. 24. In Him are hid "all the treasures of wisdom and knowledge." Col. ii. 3. In Him are manifested the riches of the mercy and grace of God. To know Him is to have the knowledge of God. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John xvii. 3.

But "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of

God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 26-31.

RELIGIOUS EDUCATION.

THE controversy over the question of religious instruction in Board schools is waxing warmer. The ladies have now taken a hand in the struggle, and have formed a "Woman's League for the Maintenance of National Christian Education," of which Lady Shaftesbury is president. In a prospectus which they have issued, their purposes are avowed to be the defence of the rights of parents, of liberty of conscience, and of the Christianity of England, all of which they conceive to be seriously threatened by the leaning of some of the school boards in the direction of secular instruction only.

How near this organisation is likely to come to the realisation of any true defence of the rights of parents and of liberty of conscience, may be seen by a brief glance at this prospectus and at a letter addressed by the president to the *Church Times*, setting forth the aims of the society, and the reasons for its formation. "The League is based," it says, "on the principles of liberty of conscience and the rights of parents. Christian parents and Christian rate-payers are saying to their rulers, 'You *compel* us to send our children to school. You *compel* us to pay rates to support the schools, therefore you must make the education such as we can conscientiously accept.' Especially are the Christian women and mothers of England saying this, and the League is meant to unite their voices and make them effective. We are entirely prepared to concede to non-Christians the rights which we demand for ourselves. The Jewish religion is at this moment being definitely taught to Jewish children in the Board schools of London by Jewish teachers, who are paid from the rates to which we are compelled to contribute, and to which we would contribute willingly provided that Christian instruction as definite might be given to the children of Christian parents, otherwise liberty of conscience and parental rights are violated."

We had always supposed that the term "non-Christians" would include others besides Jews and those belonging to the various non-Christian sects. But it appears from the above quotation that those who do not profess any

religion, and do not wish their children educated in any form of religion, are left wholly out of the question; while the emphasis placed upon "the Christian women and mothers of England" in connection with this move throws additional light upon the phrase, "the rights of parents." When we are considering a question of rights, Christians and non-Christians, members of religious sects or those belonging to no sect at all, stand upon exactly the same level. Human rights do not depend upon religious belief. They are outside the sphere of religion altogether.

No one can rightfully be compelled to pay for the teaching of religion in any form, either in Board schools or anywhere else. And why? Simply because a person's religious belief and his attitude toward religious precepts and obligations are matters between him and his God, and God has never ordained that any person shall be *compelled* to aid or support religion. The Gospel is not compulsion, but persuasion. God leaves every person perfectly free to do as he sees fit in the matter of religious faith and practice. He sends him light and blessings from heaven, and throws around him such influences as will draw him to Christ if he will yield to them; but if he does not voluntarily choose to do so, there is no further pressure brought to bear upon him. In the day of final reckoning every one will have to give account of himself to God for the course he has pursued here, and any attempt on the part of man to hold his fellow-man accountable in that which pertains to religion, is an attempt to usurp the place of God.

All offerings to the gospel—to be acceptable to God—must be voluntary. He will have nothing that is forced. He might have created man in such a way that he could not transgress His will, or He might now if He chose, by the exercise of His almighty power, compel every creature on earth to reverence and obey Him; but He has not chosen to exercise His power in that way. What human parent would be satisfied with a respect and obedience that came from compulsion instead of from love? and will God be less particular than men? No; "God is love;" and love alone is that which satisfies Him.

Religion, therefore, is altogether out of place in the hands of the State; for State power means compulsion. Not the guidance and control of the State, but of the Holy Spirit, is necessary to

the proper teaching of the Christian religion; for Christian truths are spiritual, and spiritual things must be spiritually discerned. And if Christian parents are willing to be made to pay for the teaching of Judaism in the schools, it does not right the inconsistency and wrong of such a thing, to compel Jews and atheists to pay for the teaching of the religion of the Church of England.

The training and education of children have been committed by God to their own parents. But a marked tendency is noticeable at the present day to shirk this responsibility, and shift it onto the shoulders of others. But will God not hold parents accountable for the children He has entrusted to their care? Let no parents flatter themselves that they can please Him by leaving the religious instruction of their children in the hands of the teachers of Board schools. In the Old Testament are found repeated instructions to parents upon this point of the religious training of their children, and parents will not be guiltless who neglect a matter of such importance.

In all that pertains to the welfare of the child, there is nothing that can take the place of home and home influences. Let those influences be what they should be, and the child will go forth into life's battle with strength to meet and conquer the obstacles and temptations which oppose him; but let those influences be pernicious, let there be no memories of a mother's patient and loving instruction, of a mother's pleading and a mother's prayers, and the outcome of the battle of life with that child is more than doubtful. What would the world have known of Moses, or of John and Charles Wesley, if religious instruction had been left by parents in their day to the supervision and control of the State?

As to the part which this League—or for that matter any other human organisation—can play in the defence of Christianity, it is only necessary to observe that Christianity is not in the hands of men, but of God, and He is its Defender. Christianity—the Gospel—is “the power of God unto salvation.” Rom. i. 16. The power of God does not need to be defended by man. The heathen often manifest a belief that man can do something to defend his gods; but it is only such gods as those of the heathen that need the protection of men. A system of religion which depends upon men for

its support, is not the system which has in it the power of God.

We are sure, therefore, that the energy and means devoted to the “Woman's League for the Maintenance of National Christian Education” could be expended to much better purpose for other ends than those for which the League is now organised.

PROTECTION TO RELIGION.

THE idea that Christianity must be “protected” by the State is so common in these days, that even the Baptists, who have always been in the front ranks of the advocates of religious liberty, are falling into the error. Thus, in noticing a pamphlet from the pen of Sir Theodore Hope, formerly of the Council of the Governor-General of India, the *Freeman* says:—

Sir Theodore is dissatisfied with the amount of support given by the State to Christianity in India. We are glad he does not advocate the establishment of the Church of England in that part of the British Empire. So far as we are concerned, we should be glad if the State ceased to show the least favour to any Church or clergy, but dealt out to all the same measure of protection in the exercise of undoubted rights and of the religious freedom to which every subject of the British crown is entitled. At the same time we agree that the State should provide the ministrations of religion for those of its servants that are withdrawn from their homes and placed in localities where, without such provision, they would be deprived of these ministrations. But in the appointment of chaplains or ministers in these instances no denomination should enjoy advantages or suffer disadvantages more than any other denomination. Beyond this the State should not go, and within these limits the State should act with caution.

“Protection” is necessary for false systems of religion, for they could not exist without it. Since they originate with man, of course they must be upheld by human power. A religion without power, is no religion at all; and a religion that does not come from God, and does not have Him to support it, must necessarily derive its power from the State. The very fact that a religion asks and receives the protection of the State, shows that the State is above it; for the greater never seeks protection from the less. That which is protected is weaker than that which protects.

This obvious fact also shows that when men ask for State protection of Christianity, they have lost sight of its Divine origin. They must have forgotten that the Gospel is the power of God unto salvation, or else they could not ask human protection for it. For the State to offer its protection to Christianity, or for ministers of the Gospel to ask for it, or even to consent

to receive such protection in behalf of Christianity, is an insult to its Founder.

There is but one thing that the religion of Christ asks from men, and that is that they should put themselves under its protection. It is not in the world asking favours, but giving them.

Who can read the second Psalm, and then talk about State protection of anything pertaining to the Gospel of God? Let us read, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.”

This shows that the kingdom of God has nothing to fear from earthly rulers. All the powers of earth in combination cannot destroy it; their thoughts of injuring it are nothing but vanity. But if they have no power to injure it, neither have they any power to protect it. For example, a great power like that of England, would laugh at a declaration of war against it by some petty tribe in Africa; what an absurdity it would be, therefore, for it to ask the protection of that same petty tribe. That is the way the case stands with the religion of Jesus Christ and earthly governments, only the difference is infinitely greater. Therefore the Lord says, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth.” Instead of ministers of the Gospel asking for the protection of kings, they are instructed to offer to all men, including kings, the protection of God, if they will receive it.

A word as to the duty of the State to provide the ministrations of religion to those who are withdrawn from their homes. It can indeed provide the ministrations of religion to such ones, but it cannot provide the ministrations of the Christian religion. The State cannot give that which it has not; and the State has not the Gospel, for the Gospel is the power of God. Therefore whenever the State goes into the business of providing the ministrations of religion, it can at best provide nothing but a modification of Christianity,—a form of godliness without the power.

What then shall be done for those who are withdrawn from their homes, and placed where there are no churches to which they can have access? The answer is, Let the true ministers of Christ seek them out, and minister to

them, if they will receive such ministrations. Christ came to seek and to save that which was lost, and it is the duty of His followers to do likewise. If men in such places do not wish the ministrations of religion, then they are not to be forced to receive it by the State. Christ came to proclaim liberty, and freedom to accept the Gospel, means freedom to reject it, and this Christ gives to every man. But no minister can adequately proclaim the liberty wherewith Christ makes men free, when he has so limited an idea of that liberty that he thinks it needs the protection of the civil power.

WRESTLING.

WRESTLING was much more common in the ancient times than it is now, because warfare was then a hand-to-hand matter, and victory in a battle depended more on the athletic skill of the combatants, than it does in these days of long range rifles. The great battles were often little else than huge wrestling contests. This is why the Apostle Paul describes the warfare of the Christian as wrestling. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 11, 12.

This contest is to be carried on with the strength that the Lord gives, and the armour that He supplies. The wrestler is exhorted to "be strong in the Lord and in the power of His might." He is to strive, but it is to be according to the working of God in him. Col. i. 29. The power all comes from God, and it is really God that gains the victory over the enemy, working through the man who yields to Him. Jesus says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33. Therefore we read, "This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John v. 4, 5.

In the thirty-sixth Psalm, verses eleven and twelve, we have a reference to this wrestling against the wickedness of this world. "Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen; they are cast down, and shall not

be able to rise." The hands and feet play the principal part in wrestling. Each wrestler seeks to trip up his antagonist with his feet. There is no foot so dangerous in wrestling as the foot of pride, because "pride goeth before destruction, and an haughty spirit before a fall." Therefore it is that the psalmist prays to be kept from the foot of pride. Only He can keep us from this dangerous foe, because He is meek and lowly in heart. Whoever abides in Him will be kept from the pride of man.

It is an unfortunate thing that most people have made a wrong use of the account of Jacob's wrestling with the angel, who was the Lord Jesus Himself. They read the account of His wrestling all night, and then in the morning receiving a blessing, and think that means that we are to wrestle with the Lord in order to get a blessing from Him. Because of this mistaken idea, many people fail to receive the blessings that they might otherwise have. Let us study the case a little.

WRESTLING AGAINST GOD.

A MOMENT'S thought should be sufficient to show us that the Lord is not our adversary. He is not opposed to us. Therefore we do not have to fight with Him. Wrestling is fighting, and it is a dangerous position for one to occupy, to be fighting against God. God is for us, to protect us from all that come against us. We do not want to fight with the only Friend we have.

But of course the idea of fighting is not in the minds of those who speak of wrestling with God. Their idea is that of striving with Him to get Him to give us His blessing. But God has come to us with His blessing before we ever felt the need of it. "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities." Acts iii. 26. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32. If we were half as anxious to receive the blessings of God as He is to bestow them upon us, we should have more than we ever dreamed of.

But did not Jacob wrestle all night with the Lord? Yes, he did, but do not forget that he did not know that it was the Lord. He thought all the time that it was an enemy. And that illustrates the position of those who think that they must wrestle with the Lord for a blessing. Unconsciously

they are regarding the Lord as their adversary, instead of their Helper.

Now let us see what we are to learn from the case of Jacob. When was it that he first found that the One with whom he was wrestling was not a man, but the Lord Himself?—It was when the Angel put forth His hand, and put Jacob's thigh out of joint with a touch. Read the account in Genesis xxxii. 24-28. How much longer did Jacob wrestle after he found out that he was wrestling with the Lord?—Not a minute, because such a thing was impossible. It was the dislocation of his thigh that made him know with whom he was wrestling; and no man can wrestle with a thigh out of joint. A man with his thigh out of joint would be at a greater disadvantage in wrestling, than a man with only one leg, because in addition to having only one leg to stand on, he would have the inconvenience and the intense pain of the useless one.

What, therefore, did Jacob do as soon as his dislocated thigh made known to him with whom he was wrestling?—He did the only thing that he could do, namely, he threw his arms around the Lord for support. If one were wrestling or walking, or even standing still, and his thigh should suddenly be thrown out of joint, he would immediately fall to the ground. So Jacob would have fallen, if he had not held on to the Lord. And this we learn from the record. As soon as Jacob's thigh was out of joint, the Angel said, "Let Me go, for the day breaketh." And Jacob replied, "I will not let Thee go, except Thou bless me." This shows, what we should naturally conclude, that as soon as Jacob learned that it was the Lord with whom he was wrestling, he ceased wrestling, and threw himself upon Him for support.

And it was then that Jacob prevailed. During all the night of wrestling he had not been able to gain anything, but as soon as he stopped wrestling with the Lord, and hung helpless upon Him, he gained the blessing. And so it will ever be. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. xxx. 15. "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

Then instead of striving with the Lord, let us yield to Him, and allow Him to do our fighting for us. See Ps. xxxv. 1, 2. We shall find all that we wish to do, in keeping our wills subject to His. Power belongs to

Him, and He will exert it all in our behalf, if we will throw ourselves upon Him.

THE MAJORITY.

Is your religious faith and practice in conformity with that of the majority? Are you dwelling at ease because you are on the side of the majority? Then beware! In Noah's day the majority were drowned in the flood. In Abraham's day the majority were idolaters. In the time of Moses the majority perished in the wilderness. In Elijah's day the majority were worshippers of Baal. In the days of Christ the majority rejected Him, and crucified Him. In the days of Luther and the Reformers the majority were Roman Catholics.

Is our own day an exception to all others? Verily, no. For "in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud," etc. 2 Tim. iii. 1-5. In our day the majority have a form of godliness, but deny (that is, do not know) the power thereof; and the inspired exhortation is, "From such turn away." "Thou shalt not follow a multitude to do evil." Ex. xxiii. 2.

THE SUPERNATURAL FACTOR IN MISSIONS.

ELIMINATE God from missions, and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that, in idea and plan, in origin and progress, it is Divine. Nothing is more noticeable than the peculiar emphasis laid upon the supernatural factor in world-wide missions throughout the Scripture. . . . As the prophets and the teachers in the Antiochan church were leading the church in holy ministration and fasting, the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Let us remember that this foreign mission tour was undertaken at the special command of the Holy Spirit. However the church may have separated these two original foreign missionaries and sent them forth, they are expressly declared to have been separated and sent forth by the Holy Ghost.

Here then is the supernatural factor as the basis of mission work. The Holy Spirit calls, separates, sends forth the workers; God opens the door of access to the nations, and then opens the door of their hearts to faith. He bears them witness, giving them the Holy Ghost, and purifying their hearts; and, in a word, the whole story of this mission tour is one of miracles and wonders which God has wrought. "They

went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." That short history is the perpetual type and prophecy of world-wide missions. —*Dr. A. T. Pierson.*

CHRIST AS TEACHER.

FOR His own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to His accusers and enemies, and they could find in His words no occasion to condemn Him. In parables and comparisons He found the best method of communicating Divine truth. In simple language, using figures and illustrations drawn from the natural world, He opened spiritual truth to His hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had He not connected His words with stirring scenes of life, experience, or nature. In this way He called forth their interest, aroused inquiry, and when He had fully secured their attention, He decidedly impressed upon them the testimony of truth. In this way He was able to make sufficient impression upon the heart so that afterwards His hearers could look upon the thing with which He connected His lesson, and recall the words of the Divine Teacher.

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand.

Christ came to unveil Divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in His manner, not the shadow of a doubt in His utterances. He spake as one who understood every part of His subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly-stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus did not disdain to repeat the old, familiar truths; for He was the author of those truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinter-

preted, and disconnected from their true position, He separated from the companionship of error; and showing them as precious jewels in their own bright lustre, He re-set them in their proper framework, and commanded them to stand fast for ever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the Divine hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and the heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men.

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,—presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through Him to the world. It was Christ who spoke the law on Mount Sinai, and He knew the bearing of all its precepts, the glory and majesty of the law of heaven. In His sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of His hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and Pharisees, as well as the common people, were astonished at His doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of His throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good.

The system of Jewish economy was the Gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend

every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God had said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ.

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In Him the Advocate with the Father was revealed. Through Him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us to-day. Let not pride, or self-esteem, or self-righteousness keep anyone from confessing his sins, that he may claim the promise. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts: better far to see your sins now, to confess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, "casting all your care upon Him; for He careth for you." MRS. E. G. WHITE.

"HUMBLE thyself to walk with God."

CHRIST AND THE OLD TESTAMENT.

LAST spring an eminent Nonconformist divine of England, in the course of an eloquent speech, referred briefly to the existing controversy in regard to certain parts of the Old Testament, and said that whatever might be the issue, as for himself, he had Christ and therefore could afford to be indifferent. The same remark has been made by others on both sides of the water, and will no doubt be often repeated, as it seems to afford a sufficient reason for holding one's self aloof from any decision in the matter.

But this means that even if certain portions of the Hebrew Scriptures should be shown to be not historical, but to contain more or less serious errors, the Christian need not be disturbed, since he has the New Testament to fall back upon, and can find there a sufficient basis of his faith. Experience has shown this to be a delusion. Whenever men have surrendered the Old Testament, they have found the New to be attacked in the same way and with similar success. The reason is obvious. The Bible is an organic whole, its various portions being articulated together to one common end. If one of the component parts be eliminated all the rest must suffer, nor will they be able to do what is expected of them. To answer its purpose the organism must be complete. Especially does this hold good when so large and important a part of the Bible as the Hebrew Scriptures is to be thrown aside. Even so free a thinker and writer as Charles Kingsley said (*Life*, p. 353), that without the Old Testament the New was to him unintelligible, and that if men once lost their faith in the former, their faith in the latter soon would "dwindle to the impersonal 'spiritualism' of Frank Newman and the German philosophasters."

The Old Testament and the New are so closely intertwined that they cannot be separated. He who rejects the former must reject the latter also. Especially does this apply to the Lord Jesus Christ, the central theme of the later Scriptures. He seems to have taken every occasion to attach his authority to the Hebrew Scriptures. In the scene of His temptation, He repelled the artful suggestions of Satan, not by argument, but by an appeal to the revelation already recorded. Three times He cited a sentence from Deuteronomy preceded by the words, "It is written," as if He needed only to repeat the words in order to settle the question finally. When He wished to rebuke His countrymen for their rejection of Him in the synagogue at Nazareth he cited two exceptional cases of miraculous aid in sore trouble given by Elijah and Elisha, thus certifying to the authenticity of the record which contains these cases, but which has been covertly impugned as a mere

collection of marvellous stories. In the Sermon on the Mount, He expressly disclaimed any intention to abrogate the Old Testament, saying, "I am not come to destroy the law or the prophets, but to fulfil them." (Matt. v. 17), and He sustained this declaration by a series of utterances which so far from repealing the old statutes of Sinai, filled them out and showed clearly their true scope and meaning.

When He wished to warn His disciples of the danger of being surprised and taken unawares by the judgments which were to come, He cited examples from experience in the times of Noah and of Lot. In one case He confirmed the historical character of the Deluge, its sudden and overwhelming nature as described in the book of Genesis, and in the other made it clear that the fiery rain which destroyed Sodom and Gomorrah was not, as some scholars now tell us, a myth, but an awful reality, even down to the minor incident which befell the wife of Lot which has so often been made the butt of a fool-born jest (Luke xvii. 26-32). It is not possible to account for His reference to these events except upon the view that He believed them to be actual historical occurrences as narrated in Genesis. So in defending the proper use of the Sabbath against the rigid formalism of the Pharisees, he confirmed the authority of the First Book of Samuel by citing the example of David as recorded there, in eating when pressed by hunger the shew-bread which ordinarily it was "not lawful to eat save for the priests." Mark ii. 25, 26. Now if this incident did not really occur, our Lord used an argument which had no force or validity.

A similar confirmation of the First Book of Kings is given in our Lord's mention of the queen of the South who came from the uttermost parts of the earth to hear the wisdom of Solomon, while the men of His day refused to hear one greater than Solomon (Matt. xii. 42). If the queen of Sheba did not make this journey, our Lord's rebuke to the men of His generation was altogether without point. The same thing may be said of His reference to Jonah and the men of Nineveh, when He affirmed that the Ninevites should "rise in judgment with this generation and condemn it, because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here." The feeling of every unsophisticated reader is that the Saviour was here citing an actual fact. To suppose him making this solemn use of a mere fiction is every way unworthy of Him and His theme.

Our Lord quoted often from the prophets, not simply (as in Luke xxiv. 30) clothing His sentiments in their words, but appealing to them as authority. Twice He cited in the way of argument Hosea's utterance, "I de-

sire mercy and not sacrifice." Matt. ix. 15; xii. 7. On three occasions He repeated the words of Isaiah, saying (Matt. xiii. 14) that the boding prophecy, "By hearing ye shall hear," etc., was fulfilled in the contemporary generation; justifying His cleansing the temple (Matt. xxi. 13) by the fact that it was called "a house of prayer;" and charging the Pharisees (Mark vii. 6) with "honouring God with their lips while their heart was far from Him," the very hypocrisy which Isaiah mentions. In His solemn discourse concerning the tribulation to come (Matt. xxiv. 15) He made a note of time consist in the fulfilment of Daniel's extraordinary prediction of "the abomination of desolation standing in the holy place." On the way to Gethsemane (Matt. xxvi. 31) He foretold the desertion of the disciples as occurring according to what was written in Zech. xiii. 7, "I will smite the shepherd and the sheep shall be scattered." So He said of John the Baptist that Malachi's words, "I send My messenger before Me," etc., were written of him. Matt. xi. 10.

In like manner with the Psalter. Did the little children shout Hosanna to the Son of David (Matt. xxi. 16), He justified their cries on the ground of what was written in the eighth Psalm: "Out of the mouth of babes and sucklings," etc. When He would reprove the people for their rejection of His claims, He asked if they had ever read in the Scriptures: "The stone which the builders rejected," etc. (Matt. xxi. 42), thus appealing to the one hundred and eighteenth Psalm. Did He wish to put to silence the gainsaying of the Pharisees (Matt. xxii. 42), He quoted the one hundred and tenth Psalm in which David calls the Christ his Lord, and then Jesus asks the unanswerable question, "If David calleth Him Lord, how is He his Son?" Did He announce to the twelve the treachery of one of their number (John xiii. 18), He says it was he fulfilling of the words: "He that eateth My bread lifted up his heel against Me." In the same way He accounts for the bitter opposition which should befall Him and His followers. John xv. 25. It was only because of what was "written in their law. They hated Me without a cause." When the Sadducees proposed a difficulty about the resurrection, He rebuked them, saying: "Ye do err, not knowing the Scriptures nor the power of God" (Matt. xxii. 29); and when He was asked which was the great commandment in the law (verse 56), He replied by citing the words of Moses in Deuteronomy.

Christ's references to the brazen serpent (John iii. 14), to the manna in the wilderness (vi. 49) and to the ordinance of circumcision (vii. 22) are an emphatic testimony to his belief in the authority of the Old Testament.

Still more noteworthy is the fact recorded by Luke (xxiv. 27) that when in company with the two whom He joined on the way to Emmaus, "beginning from Moses and all the prophets He interpreted to them in all the Scriptures the things concerning Himself," and subsequently in the company of all the apostles He reminded them of His former saying, "How that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms concerning Me." Verse 44.

It is clear then that if any man takes Christ, he must take the Old Testament also. The two cannot be separated without extreme violence. The Master has given His sanction to the older Scriptures so repeatedly and distinctly that to reject them is to deny Him. The intelligent believer in Christ must have an un mutilated Bible. He cannot satisfy either his reason or his heart with a truncated revelation. A question as to the Old Testament, therefore, is one of life or death. The only choice is between a whole Bible and no Bible at all; between Jesus with the Old Testament and no Jesus whatever.—*Rev. Talbot W. Chambers, D.D., in New York Observer.*

THE SECRET OF SUCCESS.

QUIETLY all over the room they were meeting souls—grasping hands with the hesitating seekers for truth, explaining *as if they knew* the word of God. I could see the faces of the seekers light up as new-found truth penetrated the heart and shone through the eyes.

Will anybody help my young friend back to his forgotten God? I sat and hoped.

A young man came down to him soon, and gripped his hand in that right manly fashion which boys like.

He sat down, and with a sympathetic question or two drew from my friend the sorrowful confession of his wandering, and a mention of the barrier that kept him from return. Like a physician, he saw and prescribed. His Book was equal to the emergency.

The remedy was offered. Health of soul seemed again possible. In a few moments they were kneeling together, asking the Great Physician for healing and forgiveness. I, too, knelt in grateful tears that all was done, and the angels could rejoice over "one more."

How was it all done? I had talked, and tried to win him back; had recognised my failure, and retreated to my prayers, afraid lest they, too, lacked prevailing power. Here was a task for thinking. Knowledge of God's word had done it—applied knowledge—usable knowledge. I had talked but my own talk. This worker talked only *God's words*. He presented a Saviour whom he knew, and to the sick soul a

cure he had taken. Two sad truths walked home with me. I did not know God's words; I did not know God Himself. How could I bring my friend to God?—*Edith E. Metcalf.*

SACRIFICES WHICH PAY.

NEARLY twenty years ago a poor minister in a village parish tried to persuade a family of the neighbourhood, so vagrant in their habits that they almost deserved to be called a family of tramps, to settle down, live decently, and attend church.

"At least," he said to the mother, "let the boys come to our Sabbath school."

"They have no clothes fit to wear," she said.

"I will find clothes for them," he answered.

The clothes were provided with much difficulty and self-denial by the clergyman.

"They sha'n't go barefoot," said the mother. "I won't have my boys laughed at."

The shoes could not be bought. The minister's pockets were empty. He thought a moment.

"My own boys will go barefoot," he said; "then yours will not be laughed at."

"What do you say, Jack, Tom?" he said, a few hours later at the supper-table. "Will you go barefoot to bring these lads to school?"

Jack and Tom, with somewhat wry faces, laughed, and finally consented.

The other boys went to Sabbath school for a few months, and then the entire family disappeared, and soon passed out of the minister's mind.

Last summer the good pastor, now almost an old man, preached in a remote village, and after service was over, was greeted by a young man, the pastor of a small church near by. He was one of the vagabond boys.

"All that I am I owe to that kindly thought of yours about the shoes," he said. "It was the first act of self-sacrificing kindness that ever had come into my wretched life. It turned me to a new path of thought and action, and the good influence of the Sabbath school did the rest. Your boys probably thought it was a little thing to go barefoot for a few Sabbaths. But it saved a human soul."

The fingers of the telegraph operator often send out words which seem to him unimportant and commonplace. Yet he deals with a force that could rend the earth in pieces, and his messages may carry joy or misery to thousands of hearts.

Neither he nor we are wholly responsible for the results that follow our acts and words. Our only care should be, that they are true to the best we know.—*Youth's Companion.*



THE HOME.

THE LITTLE SUNSHINE BEARER.

ONCE there was a dear, sweet girl,
Of meagre earthly treasure,
Who seemed to bring, where'er she went,
The blessing of a deep content,—
A wealth beyond all measure.

Unselfish as the sunbeams bright,
Some thought them scarcely fairer;
And as she seemed like them to live,
That she to others light might give,
They called her "Sunshine Bearer."

And little else had she to give
Than love that's most endearing,—
Sometimes a gentle smile, a look,
A helpful word, a shared gift book,
To give some sick child cheering.

To soothe some weary, aching head,
To share another's sorrow,
Some fretting babe to hush to rest,
With trust to fill some care-worn breast,
In hope of bright to-morrow.

This was her mission; well fulfilled,—
Could she have had a fairer?
To clouded hearts day after day,
To bring some bright and cheering ray,
And be a sunshine bearer?

The rich and poor alike have needs
Beyond mere gold's supplying;
The heart craves sunshine, and the gift
Of a kind word may be the rift
In clouds their lives o'erlying.

The world is wide; few bear the name,
But you may be its wearer.
If you will only strive to please
Others than self, nor take your ease,
You'll prove a sunshine bearer.

—S. Isadore Miner.

THE STORY OF KIND JOHN FALK.

FROM the little house by the Fish-gate of Dantsic, where his father made wigs, John Falk had risen, step by step, until the Duke made him Councillor, and hung an Order on his breast. In time of a great epidemic he lost four of his six children, and seemed at first to sink under the blow. It became, however, the turning point of his life. He gathered the children off the streets, came in contact with all the juvenile criminals and vagabonds he could find, and with one single phrase on his lips and feeling in his heart, "Love overcometh," started and continued through life a plan that, now in use in every principal city of Northern Europe, has saved from ruin, for time and eternity, hundreds of thousands of souls. There was no compulsion. The lads might go as freely as they came. Not a bolt was on a door, nor a lock on a cupboard in all the house. "We forge all our chains on the heart," he said. Surli-

ness was never met by surliness. The boys were believed, trusted, and loved, and yet every one of the three hundred was a liar and a thief. Take a single case. A poor boy was taken from gaol, clothed, and sent to Falk. In a few days he ran away, sold his clothes, and took to his rags. He was sent back, and told the good man what had happened to him—how in gaol at Wittenburg he had lived on bread and water; in Leipsic had been flogged; in Naumburg flogged again.

"And were you ever flogged here?" Falk asked.

"No."

"And instead of bread and water, you had something warm to eat every day?"

"Yes."

"Well, if I were you, I think I would stay where I was best treated. If you wish to run off again, however, I shall not hold you. You know our hours,—six in the morning and ten in the evening."

Christmas came, and the boys dispersed. The old life rushed back on the lad, and he again ran away. In a fortnight he stole back and crept into the house by twilight. Mr. Falk met him:

"Well, Stahl, where have you been so long?"

"With my father," the boy sobbed out.

"Why, child, these tears are useless. If you ever again want to see your father, tell me. Everyone is allowed to see his father, and why not you? Do you know that in another half-year will be Whitsuntide? Then when the lambs are playing in the meadows and the cuckoo is singing in the grove, I shall give you new clothes, and you shall go home quite proud of yourself."

Falk had another great sorrow. He and his wife sat in a darkened room, silent by the side of the corpse of their oldest boy. There was a tap at the door. "Come in," said the father. A ragged lad of fourteen entered, sobbing and trying to say, "Please, good sir, take me, too! Since I was seven I have had neither father nor mother." Frau Falk lifted her eyes to heaven and said, "Lord, Lord, Thou sendest us stranger children without pause; and oh, Thou takest away our own!" But poor Bennewitz was taken in.

So, also, one cold winter's day, in the famine time, a poor boy on crutches entered, and said, weeping, "No one pities me; the dogs bark at me; I have no home; my name is Ludwig Minner, and I came from Rudolstadt, away through the Thuringian Forest in snow and rain."

"Dear boy," said Falk, "the famine is all around us, but I cannot turn you away. He that sent you to us will feed you." And before the next Sunday a tailor had taken Minner as an apprentice, and the Grand Duke had sent in five hundred crowns.

His efforts were not limited to his reform school. He did away with street beggars in Weimar—he founded the society of *Friends in Need*, now reaching through Prussia—and he reformed the education of the schoolmasters. When the burghers of Dantsic took young Falk from his father and sent him to the university, they gave him this charge: "If a poor child ever knocks at your door, turn him not away! Think it is only us!" Did the boy remember? When he died, an old man, there were 369 children in the reformatory; 75 schoolmasters in the *Johanneum*; 409 young men and girls apprenticed out; and he was the almoner of everybody's charity, from the Grand Duke to the poor widow. It was after the sunset of a February day, in 1826, that the good Father Falk's lips were sealed and his eyelids closed. His epitaph, in German, runs in English thus:

Underneath this linden tree
Lies John Falk, a sinner he,
Saved by Christ entirely.

—*The Dayspring.*

ALCOHOL AND HEART-BEATS.

I WAS recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when I said:—

"Will you be kind enough to feel my pulse while I stand here?" He did so.

"Count it carefully. What does it say?"

"Seventy-four."

"I will now sit down in a chair, and ask you to count it again." He did so, and said:—

"Your pulse has gone down to seventy."

I then lay down on the lounge, and said:—

"Will you take it again?" He replied:—

"Why, it is only sixty-four! What an extraordinary thing!"

I then said: "When you lie down at night, that is the way nature gives your heart rest. You know nothing of it, but that beating organ is resting to that extent; and if you reckon it up, it is a great deal of rest, because, in lying down, the heart is doing ten strokes less in a minute. Multiply that by sixty, and it is six hundred; multiply it by eight hours, and within a fraction there are five thousand strokes difference; and as the heart is throwing out six ounces of blood at every stroke, it makes a difference of about thirty thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow the rest, for the influence of alcohol is to increase the number of strokes, and then, in-

stead of getting this rest, you put on something like fifteen thousand extra strokes, and the result is, you rise up very seedy and unfit for the next day's work until you have taken a little more of the 'ruddy bumper,' which you think is the life of man."—*Dr. Richardson.*

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JESUS BIDS US SHINE.

JESUS bids us shine,
With a clear, pure light,
Like a little candle,
Burning in the night:
In the world is darkness,
So we must shine,
You in your little corner,
And I in mine.

Jesus bids us shine,
First of all for Him,
Well He sees and knows it,
If our light is dim;
He looks down from heaven,
To see us shine,
You in your little corner,
And I in mine.

Jesus bids us shine,
Then for all around,
Many kinds of darkness
In the world are found,—
Sin, and want, and sorrow.
So we must shine,
You in your little corner,
And I in mine.

—*Mrs. Emily H. Miller.*

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LITTLE CORNERS.

GEORGIA WILLIS, a girl who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song,

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

"What do you rub at them knives for ever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, 'and I in mine.' I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was done very nicely to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased, red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was warm and tired with extra work.

"Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over," but after she heard about the knives, she did her best.

"How beautifully my dress is done,"

Helen said, and Emma, laughing, answered,—

"That's owing to Georgia;" then she told about the knives.

"No," said Helen to her friend that urged, "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will go with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you would not be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but to-night he said, "I have come to tell you a little story."

Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes, and said,—

"I'll find my corner, too; I'll try to shine for Him."

And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's. I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated, in her surprise, and then Helen told about the knives.

The door-bell rang, and the mother went thoughtfully to receive her pastor.

"I suppose I could give more," she said to herself, as she slowly took out the ten dollars laid aside for Home Missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am. I'll make it twenty-five."

But Georgia knew nothing about all this, and the next morning she brightened her knives, and sang, cheerily,—

"In the world is darkness,
So we must shine,—
You in your little corner,
And I in mine."

—*Pansy.*

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"He that despiseth his neighbour sinneth." Prov. xiv. 21.

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WHAT THE STARS TAUGHT LUTHER.

LUTHER had a great many enemies who wanted to hinder his work, and kill him. Sometimes his friends were very much afraid that he would be killed, and his work stopped. But Luther himself was always calm and cheerful. He never felt afraid. One day some of his friends who were in great fear, asked him how it was that he never seemed to be afraid. Luther said, "Why should I be afraid? I have two miracles to look at all the time, and they always speak to me about trust in God. In the daytime I look up to the sky. There I see the clouds sailing through the air, and the great sun beyond them. These have no chain to keep them in their places, and yet they never fall. At night I look up to the sky again, and I see it all spangled over with stars. There are no pillars to hold up the sky, and yet it never falls. And then I think that He who keeps the sun, and the stars, and the clouds in their places, can do all things. He can take care of me and my work. So why should I be afraid? I have nothing to do but trust Him, and do my duty."—*Rev. Richard Newton.*

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"HE TELLETH THE NUMBER."

You know Methuselah lived to be nearly a thousand years old. Yet if we could live to be as old as Methuselah was, and if we should spend all the years of that long life, both night and day, in doing nothing else but counting, we should not begin to get through with finding out how many stars there are. And this is the reason why, when God wishes to speak in the Bible of things that are very numerous, he says they are "like the stars of heaven for multitude, or like the sand on the sea-shore, innumerable." There are so many stars that it is impossible for us to count them. Nobody in the world can tell how many there are. But God can tell! The Bible says, "He telleth the number of the stars; He calleth them all by their names." Ps. cxlvii. 4. As the shepherd of a flock knows the names of his sheep; as the teacher of a class knows the names of his scholars; as the father of a family knows the names of his children, so God, who made this great multitude of stars, knows the name of every one. And He takes as much care of each star as though He had only that one to think about.—*Nature's Mighty Wonders.*

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SINCE the Lord is able to know each star by name, is He not able to know each one of His children by name? Since He is able to take care of each star, is He not able to take care of each child? Then let us trust Him.

**LIGHT-BEARERS.**

God made the sun to rule the day,
The moon to rule the night;
He placed them in the firmament,
As bearers of the light.

And ever since that wond'rous day,
The sun and moon have shone,
Obeying their Creator's will,
To make His glory known.

And we may be light-bearers too,
And this should be our aim,
To let our light so shine that we
May glorify His name.

J. E. O.

A LESSON FROM THE SUN, MOON, AND STARS.

"Ye are the light of the world." . . . "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 14, 16.

How beautiful for the sun, moon, and stars to be light-bearers for Jesus! And what faithful light-bearers they are! Day after day and night after night finds them in their places, faithfully holding out the glorious light that their Maker placed upon them.

But did you know that the Lord created *you* to be His light-bearer, too? and that He has commanded *you* to shine, as truly as He ever bade the sun, moon, and stars to shine? Listen to what He says: "*Ye* are the light of the world." . . . "*Let your light so shine* before men, that they may see your good works and glorify your Father which is in heaven."

'Tis true that you have no light of your own any more than the sun, moon, and stars had light of their own, but the Lord is as able to give *you* of His light and glory as He was to give it to the sun, moon, and stars, that is, if you as fully yield yourself to Him and allow Him to. If you are not shining, the only reason is that you

have not allowed God to fill you with His light.

Upon the sun, moon, and stars He placed some of His brightness and glory, and told them to show it to the people of the earth every day and every night that they might constantly be reminded of the glorious and powerful Being who made all things.

Upon you, and in *you*, He wants to put His own perfect and lovely life (for His life is His light, John i. 4) that you may show it to the people of the earth, and thus lead them to see that He is as kind and lovely as He is powerful, and as good and gentle as He is glorious. He says that your life will then be "as the shining light" (Prov. iv. 18), because you will show forth Jesus, "the Light of the world" (John viii. 12), in all your actions. Your words and actions will show people the way to their heavenly home as plainly as the sun shows them the way to their earthly home. So you see that your words and actions will be a real light to them to lead them to heaven. You notice when Jesus says for you to let your light shine He says, "Let your light so shine before men that they may see your *good works*" and be led to glorify your Father which is in heaven.

Thus "the Lord God is a *Sun*" (Ps. lxxxiv. 11), a far greater sun than the one you see in the sky, for He not only gives the sun, moon, and stars all the light that they have, but His life can enter right into your heart and show you how to get to heaven, and shine on through you, and show those around you how to get there also.

His ten commandments are but a word picture of His ways, of His light,

of His life, that He will live in you if you will let Him come in and use you. He knows that without this light of life, His life of goodness, you cannot live eternally any more than you can live this common life without the sunlight. He therefore pleads with you to let Him in, and says, "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to Him."

But how can you let this blessed Light in? He answers, "I am come a light into the world, that whosoever *believeth on Me* should not abide in darkness" (John xii. 46); "That Christ may dwell in your hearts *by faith*." Eph. iii. 17.

Then if you really *believe* what God says, that is opening the door and letting Him in. You must believe that the life of Jesus *is* the light of the world, that you cannot live for ever without it, and that He is able to come in and live it in you, and then that He keeps His promise and *does* come in as soon as you ask Him to.

No one but Jesus can do works that are good enough to shine and show others how to do, therefore you must not try to do right by yourself, even after you have let Jesus in, or you will stop shining. You must every day give up your way and just let *Him* use your hands and feet and whole body, *working in you* that which is well pleasing in His sight. If you let Him stay with you all the time you cannot help shining, for He is Light, and the more you give up to Him and let Him have His way with you, the more and more your life will shine unto the perfect day, the nearer and nearer you will be getting ready for His second coming.

For do you not see? Last week we learned from the sun, moon, and stars that His coming is very near, and this week we have learned from them how we may get ready.

If we would be ready when He comes we must, like them, allow Him to put His light within us, and then daily and nightly show it to the people of the earth. We must, like them be faithful light-bearers for Jesus.

If we allow all our actions to shine with His gentleness, goodness, kindness and loveliness now, we shall be given a body like unto His glorious body when He comes, and then our bodies shall shine forth as bright as the sun in the kingdom of our Father (Matt. xiii. 43), and as the stars for ever and ever (Dan. xii. 3).

1. When did the sun, moon, and stars begin to shine upon this earth? Gen. i. 14-19.

2. Did they have any light of their own?

3. Who gave them all that they have?

4. Then whose glory do they show? Ps. xix. 1.

5. When the sun should be darkened and the stars should fall from heaven, of what was that to be a sign? Matt. xxiv. 29-33.

6. Have these signs been seen in the heavens? Yes.

7. Then of what may we be sure? That the second coming of Christ is very near.

8. Why is He coming?

9. If we would be ready to go with Him when He comes, what must we do? We, too, must be light-bearers for Jesus. Matt. v. 14, 16; 1 Thess. v. 4, 5.

10. How can we shine when we have no light of our own? Let Jesus bring His light into our hearts.

11. Is He willing to come in? Rev. iii. 20.

12. How can we let Him in? John xii. 46; Eph. iii. 17.

13. What is His light? His life (John i. 4), His ways.

14. When we allow His loveliness to shine through all our actions, what will our way be like? Prov. iv. 18.

15. What will people see? Good works. Matt. v. 16.

16. What will our good works lead them to do? Matt. v. 16.

17. Then will not our words and actions be like a light to them?

18. If we thus shine for Jesus, or let Jesus shine through us every day, what does He promise us? Phil. iii. 21; Matt. xiii. 43; Dan. xii. 3.

19. How old must you be before you can shine for Jesus? You can shine for Him now if you believe Him and let Him come in and use you.

"Shine like the stars above,
Clear and bright, through the night;
Tell of the Saviour's love,
Shine by doing right."

"THERE is one star that travels at the rate of more than one hundred and seventy thousand miles an hour. If we had a locomotive that could go so fast as that, we might jump into it and go round the world seven times in an hour. And yet, though there are so many stars, and though they are going so fast all the time, they never get into confusion. They keep moving with beautiful order and regularity. How wonderful this is! It shows the amazing power and wisdom of God."

Interesting Items.

—India is trying to borrow £10,000,000 to pay off the interest on her indebtedness, which is due in gold.

—The Burmah section of the "Opium Commission" is said to have decided against the abolition of the opium traffic.

—The death rate in London has reached the high percentage of 31 per 1,000, owing to the increasing prevalence of influenza.

—Evangelical circles in Germany are being stirred by a strong movement against the threatened repeal of the anti-Jesuit laws.

—A "National League for the Abolition of the House of Lords," has been formed, and a recent meeting was presided over by Mr. Labouchere.

—Between Dec. 9 and 13 severe gales have been experienced over all portions of the British Isles, with much damage to shipping and considerable loss of life.

—The Panama correspondent of the *New York World* states that war is absolutely certain to break out between Peru and Ecuador on the boundary question.

—A telegram from Buenos Ayres states that the Argentine Congress has sanctioned the conclusion of an extradition treaty with Great Britain. The treaty is not retroactive.

—Mr. Keir Hardie, M.P., stated in Parliament that he estimated that three persons in London died every two days from starvation or from suicide through fear of starvation.

—As the result of a conflict between gendarmes and peasants in the Italian province of Bari, a Customs officer was seized by the mob, and, after petroleum had been poured over him, was set on fire.

—Recently three shop-keepers at Lincoln were fined for trading on Sunday. Other convictions are said to have taken place, and a determined effort is being made there to enforce the Sunday laws.

—According to information from Honolulu, President Cleveland's censure of the action of Mr. Stevens has created great bitterness. Preparations to actively resist the restoration of the queen had been made.

—A medical journal declares that something like 50,000 cases of lead poisoning, causing much sickness, occur yearly in England from drinking home-made wine and beer, brewed in glazed earthenware pans.

—A large and disastrous fire is reported from Antwerp. Some grain warehouses covering 80,000 square yards have been burnt, the total losses being estimated at from 5,000,000f. to 6,000,000f. The fire is believed to have been due to incendiarism.

—The Italian Cabinet is now fully constituted, with Signor Crispi as Premier, Minister of the Interior, and *ad interim* Minister for Foreign Affairs. Its programme will include the reduction of the Army Estimates by some half-million sterling.

—According to Dalziel advices from Buluwayo, Lobengula has been captured by Captain Wilson's patrol. A Reuter's telegram, however, states that Captain Wilson's force was repulsed on attacking the King's escort, and is in a perilous position.

—Two hundred thousand men in London are unemployed, and one hundred and seventeen thousand of Chicago's citizens are in a similar predicament. And these cities but furnish instances of a destitution and distress that is world-wide.

—The coal dispute in Scotland has come to an end, a meeting of miners at Glasgow deciding for a general resumption of work on the employers' terms. The men are urged to cooperate with the English miners in the formation of a conciliation board.

—Mr. Edison, the American, has produced an improved pattern of his "talking machine" which he claims will reproduce speech from a whisper to the loudest tones with greater intensity than the original voice. It will, he says, entirely do away with reporting.

—The Spanish commander at Melilla has presented an ultimatum to the Moorish Foreign Minister as a condition of bringing the present warlike operations to a close. The demands include the evacuation of the neutral zone by the Arabs, the surrender of 12,000 rifles, and the punishment of the leaders of the rebellious tribes.

—There has been repeated rioting by the Socialists at Palermo, in which the rioters were fired on, owing, it is said, to the troops mistaking an order from their officer, with the result that eight were killed on the spot and fourteen others wounded. The crowd, in revenge, after the retirement of the troops, cut off the heads of the town clerk and his wife, and carried them away on pikes.

—In a proclamation issued by Admiral da Gama, who has taken over the command of the Brazilian insurgent squadron in the Bay of Rio, he covertly advocates the restoration of the monarchy. The secession of Admiral da Gama is regarded as important. Admiral Wandenkolk, the leader of a previous revolt, who is in prison, is expected to be appointed to the command of the Government squadron.

—At Mongtze, in China, a timber mine has been discovered. The trees have been buried under sandy soil to a depth of six to twenty-five feet, and they are well preserved. Apparently they have been overwhelmed by an earthquake at some immemorial time. They are of the pine trees called "Nain Hou" by the Chinese, and contain a preservative essence, hence the wood is employed in making coffins.

—The "Excelsior," the largest diamond in the world, is now deposited in one of the safes of the Bank of England. It was found in June last in the mines of Jagersfontein, Cape Colony. The "Excelsior" is said to be a stone of the purest water, and is worth about a million sterling. Exceptional precautions were taken to have it conveyed from the mine to the coast. A squadron of the 16th lancers guarded the carriage to Cape Town, from which it was brought to London in the gunboat *Antelope*.

—The Anarchist who threw the bomb in the French Chamber has been discovered, and is under arrest. The investigations being made at Paris as a result of the outrage, show that the Anarchists of France and Spain are in constant communication, incriminating letters having been found. An extensive search was made in the principal Anarchist centres in Paris, and some thirty expulsions are expected to follow. Special precautions are being taken by the Paris police for the protection of public buildings. By a bill passed in the Chamber a few days after the bomb-throwing, it is made an offence for any French paper to publish articles glorifying criminal acts. This is one of four bills which have been introduced with a view to the suppression of anarchy.

—The following particulars have become known relative to the recent Nihilist plot: "Through the numerous arrests made at Warsaw the St. Petersburg police learned that the Warsaw secret organisation, besides having its branches at Char-koff, Kieff, and Odessa, also extended its ramifications to St. Petersburg. Thus warned, the police were put on the alert, with the result that on the night of the 5th inst. the river police stopped a boat on the Neva, which on examination was found to contain three small cases filled with dynamite. The subsequent arrest of the person to whom the cases were addressed—a medical student—led to the discovery of the Nihilist plot. Up to the present, upwards of fifty persons have been taken into custody in connection with the affair, among them being several ladies, some of them mere girls, and a large number of officers. The police declare that they have evidence to show that a bomb outrage on the Czar had been planned. It is said that the application of the knout has elicited a full confession from the medical student above-mentioned, and that the rest of the prisoners have also been knouted and subjected to other terrible tortures."

THE GOSPEL IN CREATION.

In the record of Creation are illustrated the lessons of the Gospel, and in the glad tidings of salvation is contained the power of creation. This work seeks to inspire faith by setting forth the true ground of the believer's hope, and points to the wonders of the created universe as illustrations of the work wrought by the Gospel in "every one that believeth." In view of the rapid increase of evolutionary doctrines, denying both Creation and Redemption, the work is invaluable, and should have a wide circulation.

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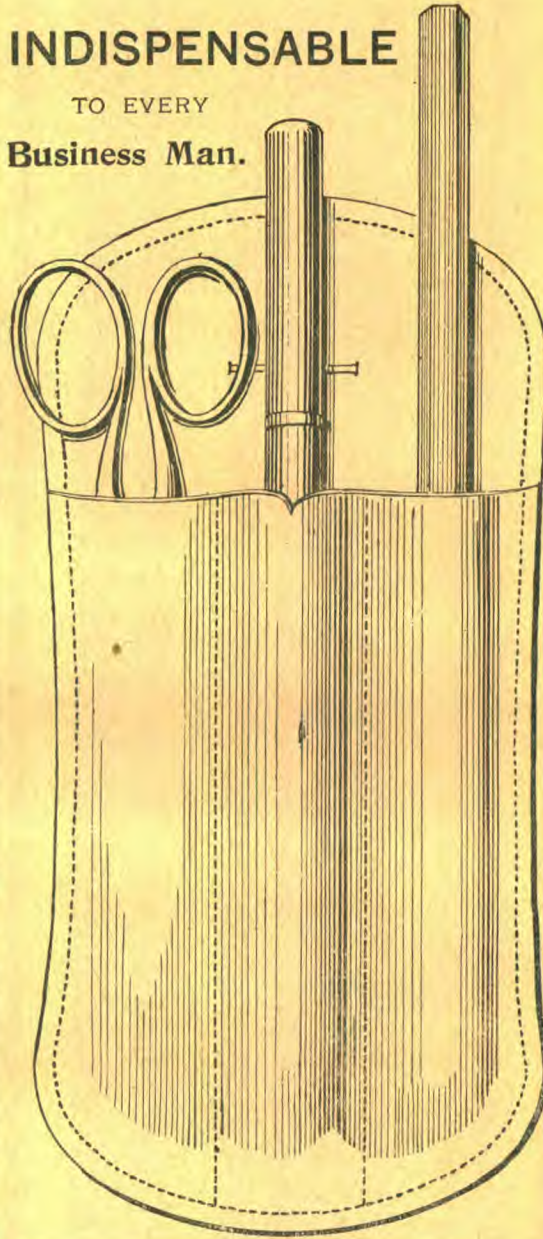
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"I am the way, the truth and the life." "And lo, I am with you alway, even unto the end of the world."

LONDON, DECEMBER 21, 1893.

FOR TERMS, SEE FIRST PAGE.

THE publishers of PRESENT TRUTH send out no copies of the paper, unless they have been ordered. If any persons, therefore, receive papers that they have not ordered, they may know that they are sent by friends, and not by the publishers, and that consequently they will not be expected to pay for the same.

It is stated that the Pope of Rome has just conferred the rank of Monsignor and Domestic Chaplain upon a Bavarian village priest who has achieved much celebrity on account of his cures by the use of cold water. The Pope's judgment in matters pertaining to the body is evidently much better than his judgment in spiritual things.

ONE of the most famous distributors of Bibles, if not the most famous, was Deacon William Brown, of New Hampshire, U.S.A., who recently died at the age of seventy-six. Since 1849, when He began the work, he had given out no fewer than 120,000 copies of the Scriptures. In the two years preceding his death, he canvassed 239 towns, and visited over 80,000 families.

THE will of Gen. S. C. Armstrong, of Hampton, Virginia, who did so much in the way of educating and civilising Indian children, contains the following item:

I wish no effort of a biography made. Good friends might get up a pretty good story, but it would not be the whole truth—the truth of a life usually lies deep down, we hardly know it ourselves—God only does—I trust His mercy. The shorter one's creed, the better; "Simply to Thy cross I cling" is enough for me.

THE Apostle Paul wrote to Titus, "Let no man despise thee," and similarly to Timothy, "Let no man despise thy youth." How could they prevent it?—By not acting in a despicable manner. Many think to keep people from despising them, by bluster and show of authority. Such a course may keep people from exhibiting their contempt, but they will despise them in their hearts. He who is an example "in word, in conversation, in charity, in spirit, in faith, in purity," will not be regarded as despicable, however much he may be hated by ungodly men.

THERE is nothing so far-seeing as faith, and nothing so short-sighted as

unbelief. Judas was so blinded by unbelief that he could accompany Christ as one of His apostles, listen to His teachings, and behold His miracles, and yet make himself a thief, as if his Master would not know what he was doing! It was self that blinded Judas, for self is the essential element of unbelief. Not honest doubt, but doubt which is prompted by self, is unbelief. Faith depends not so much upon evidence as upon a clean heart. If you would have the former, first be sure that you have the latter.

"FAITHFUL is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all His long-suffering, for an example of them which should hereafter believe on Him unto eternal life." 1 Tim. i. 15, 16. In this there is wonderful encouragement, namely, that the chiefest sinner will receive the chiefest grace. All may accept the Saviour's salvation, for if a man is extraordinarily weak, Christ will bestow upon him extraordinary strength; if a man is the greater sinner, he may have the greater grace. Where sin abounds, grace does much more abound.

The Coming War.—The *Echo* says:—

No doubt there is some exaggeration in the following telegram from Rome, and yet it serves to show that the position of Italy is fast becoming intolerable:—"The terrible condition of Sicily is causing great anxiety. About 350,000 men and women have joined the ranks of the Socialists. The people are utterly desperate, the women being the worst, and leading the men on. 'Bread or death' is the general cry." Yet poverty-stricken Italy continues to pay about fourteen millions a year for her army and navy, and the new Prime Minister, Signor Crispi, himself a Sicilian, refuses to make any abatement in the war expenditure.

The only question is, How much longer can Italy stand the strain of the militarism that is cursing Europe? If she is not already in the "last ditch," how long will it be before she gets there? And when she can go no further, then what? To all human appearance and to all predictions, the long-looked-for European war, with its whirlwind of murder and desolation! But Christ is coming, the "Prince of peace," He who "maketh wars to cease unto the ends of the earth," and "breaketh the bow and cutteth the spear in sunder." Ps. xlv. 9. Who will be ready to say in that day, "Lo, this is our God; we have waited for Him; and He will save us"? Isa. xxv. 9.

Dead unto Sin.—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 11. We are not to wait till some experience shows us that we are dead unto sin, before we reckon ourselves to be so, but count it as a fact from the first moment that we accept and believe on Christ. Sin may be in us, but when we count ourselves to be dead to it, and alive unto God, He works in us, and not the sin; and His work will be to remove sin from us, to "cleanse us from all unrighteousness." And thus will we live here the life of those who are raised from the dead.

Murdering Sleep.—The New York *Independent* of December 7, contains an article on "Sleep," by Henry M. Lyman, A.M., M.D., in which the various causes of sleeplessness are noted, with the object of helping troubled ones to obtain needed rest. Among other things he says:—

In certain cases it will be found that the sufferer is a victim of malaria, or other infective poison, which must be thoroughly eliminated from the body before healthy sleep can be enjoyed. But, in the majority of the patients whom one encounters in our modern cities, there has been a slow poisoning of the brain with the narcotics and irritants that are so freely employed by the many who are ignorant of their effects. I do not now refer to alcohol and tobacco, for their pernicious activity is pretty generally recognised. I refer to those milder poisons, tea and coffee. These substances are slow and insidious in their action; and the comfort derived from their use is of such an agreeable nature that their harmful energy is often overlooked. For labourers, and for workmen who pass the greater part of their life in the open air, these beverages possess the minimum of noxious influence. But for women and children, and for men of the professional and official classes, whose life is passed indoors, and whose nerves are consequently in a highly sensitive condition, the constant use of tea and coffee, as ordinarily prepared, is very prejudicial to that nervous integrity that permits unbroken, restful sleep. These beverages should no more than alcoholic beverages be allowed as a daily means of refreshment.

He further says that tea and coffee as ordinarily used are "dangerous poisons." This is a truth, and should be heeded. Thousands of persons who are troubled with sleeplessness and general nervousness would find relief and a great increase of strength by abandoning the use of tea and coffee.

THE Seventh-day Adventists of North London meet in Duncombe Hall, Duncombe Road, Hornsey Rise, every Sabbath at 11 A.M. This service is preceded by Sabbath-school.

Services are also held on Sundays at the same place, as follows: Bible study at 3 P.M., and preaching at 7 P.M. Hymn books and Bibles are provided for visitors, and all are welcome.