

THE Present Truth

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

VOL. 8.

LONDON, THURSDAY, DECEMBER 29, 1892.

No. 26.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR—

The International Tract Society,
48, Paternoster Row, London, E.C.

SUNDAY, December 18, was what is called "Peace Sunday," and we were greeted with the astonishing information in the papers that ministers were requested "to advocate the cause of peace from their pulpits," on that day. If it had not been for that request we might have supposed that the ministers were always advocating the cause of peace. We are very certain that no minister has any business to advocate anything else at any time. He serves the Prince of peace, who Himself "is our peace," and is sent to preach only the Gospel of peace. The word which he is to preach is the word that speaks peace. Whatever efforts are put forth in hope of peace, aside from the simple Gospel, are sure to end in failure.

Afraid of Moses.—Most people seem to have a special antipathy to Moses, and to anything that pertains to him. Let anything be quoted from the first books of the Bible, and they will cry out, "Oh, that's in the law of Moses," or "Moses wrote that." Well, what if he did? Does that diminish its value? Why not as well say, when the Psalms are quoted, "Oh, David wrote that," or object to other prophecies because Isaiah or Jeremiah wrote them? Why is there not as much reason in objecting to things quoted from the epistles of the New Testament, because they were written by Paul, or Peter, or James, or John? Was Moses inferior to these men? Was he less favoured of God? Hear what the Lord said, "If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord

shall he behold." Num. xii. 6-8. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. xxxiv. 10. Christ testified that to disbelieve Moses was to disbelieve in Him. See John v. 46, 47. Moses wrote of Christ. He wrote of the sacrifice of Christ, of justification through faith in His blood, of the coming of the Lord, of the resurrection of the dead, of eternal life, and of the glorious reign of the saints in the kingdom of God. Let us beware lest in speaking disparagingly of Moses, we be found rejecting the Master, of whom he testified, and whose reproach he suffered.

CHRIST THE LIFE-GIVER.

THE one object for which the Lord Jesus came to this earth was to bring life to lost mankind. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John iii. 16. "For the bread of God is He which cometh down from heaven, and giveth life unto the world." John vi. 33. And again Jesus said, "The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John x. 10.

"Why," says one, "I thought that He came to save people from sin." So He did. The words of the angel were, "Thou shalt call His name Jesus, for He shall save His people from their sins." Matt. i. 21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. And yet it is true that the sole purpose for which He came was to save people from death.

How is this? The apostle tells us. "By one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Sin brought death into the world. It is not merely that death followed in the train of sin, but that sin is itself death. "The sting of death is sin." 1 Cor. xv. 56. "To be carnally minded is death." Rom. viii. 6. Sin came in with death, because sin always carries

death with it. Sin itself is nothing but a "body of death."

Therefore it is that Christ gives life by cleansing from sin. He saves from death by giving life, and so He saves from sin by giving righteousness. And both are one and the same act. For as sin is death, so is righteousness life. "To be spiritually minded is life and peace." Rom. viii. 6. Christ came to give life, not merely as a consequence of righteousness that men might attain to, but He came to give life in righteousness. "For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. v. 10. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Verse 18.

In Christ there is life. John i. 4. He is "our life." Col. iii. 4. Outside of Him there is no life. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 John v. 12. Nay, more, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36. It seems strange that any who profess to honour the Lord Jesus Christ, should, by claiming that men have life in themselves, frustrate the grace of God in giving His Son that they might have life.

The origin of the doctrine that men have life in themselves, was in the idea that they can of themselves do acts of righteousness. This is shown by the Bible. The Pharisees "trusted in themselves that they were righteous, and despised others." Their very name signified that they were separate from the rest of the people, because they thought themselves more holy. And of all the Jews it was true that they rested in the law. It was to them that Jesus said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of Me; and ye will not come to Me, that ye may have life." John v. 39, 40, R.V. And why would they not come to Christ for life? Was it because they did not

want life? Not by any means, because they searched the Scriptures for it. But they would not come to Jesus for life, because they thought that they had it themselves. They thought that they of themselves kept all the commandments of God, and of course if that were true, they had no need of anything from any one else.

Now almost all who profess belief in Christ acknowledge that righteousness can come only from Him. This is true. And why? Simply because the life of Christ is the only life ever lived on this earth, that was free from sin. No other righteous life ever appeared on earth, and no other than He ever could live a life of righteousness. Moreover, there is no righteousness in the universe except the righteousness of God in Christ. Among all the hosts of the redeemed, there will be only one righteousness. It will be the righteousness of one, and not of many, that will be manifested in heaven. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19.

What does this show? Simply this, that the life of Christ will be manifested in every one who is saved. The life of Jesus manifested in mortal flesh is the mystery of God. Whoever has that life has righteousness; and whoever has righteousness has life. So it is that they who do not have Christ have no life. The sting of death is in them, and if they die in their sins, there is no hope of life for them. Eternal death will be their portion.

We read that Christ "hath abolished death, and brought life and immortality to light through the Gospel." 2 Tim. i. 10. He who seeks for life elsewhere than in the Gospel, will not find it. As we have seen, this life is manifested in mortal flesh. That is a mystery which we may know, but cannot understand. It is the life of Christ, the same life which He lived in Judea and Galilee, and the same life which He now lives in heaven. It is that life which triumphed over death and the grave. It is that life which He could give up, and still retain. When He lay in the grave, it was impossible that He should be held by death (Acts ii. 24), because there was no unrighteousness in Him. This life is ours by faith. He who dies having kept the faith, dies in the possession of that life, and it is as impossible for the grave to hold him as it was for it to hold Christ. That life is "hid with Christ in God" (Col. iii. 3), and therefore Satan cannot touch it. Therefore when Christ, who is our life, shall appear, then shall the saints appear with Him in glory.

At that time immortality will be conferred. "Behold, I tell you a mystery: We shall not all sleep, but we shall all

be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 51-54, R. V. Then will the life of Christ be manifested in immortal flesh. But that mystery is but the continuation of the present mystery of the Gospel,—the life of Christ manifest in mortal flesh, as a life of righteousness.

THE POWER OF THE RESURRECTION.

FROM the above brief statements of the Scripture, it will be seen that the power by which the dead will be raised incorruptible at the coming of Christ, is identical with the power by which they are converted from sin. Whoever therefore receives the life of God in Christ, as salvation from sin, experiences the power of the resurrection. See Phil. iii. 10. This is further shown in the epistle to the Ephesians. The prayer of the apostle is that God will give unto us "the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. i. 17-20. We are to know the working of the same power that raised Christ from the dead. How this is we learn from the opening of the next chapter.

"And you hath He quickened [made alive], who were dead in trespasses and sins; . . . but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 1-6. The same thing is stated in Col. ii. 10-14:—

"And ye are complete in Him, who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of God, who hath raised Him from the dead. And you, being dead in your sins, and the uncir-

cumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses."

The power which thus raises the dead to life, is in the word of God, both in the raising of those who are dead in sins, and in the resurrection of the dead at the coming of the Lord. The word of the Lord is alive (Heb. iv. 12), it is life itself (John vi. 63), and it has power to give life. David said, "This is my comfort in my affliction; for Thy word hath quickened me." Ps. cxix. 50. And Christ said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John v. 28, 29. And just before He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Note the wonderful power of that word. The dead shall hear it, and shall live as a consequence of hearing it. So instantaneous is its action that its first sound gives life to the dead, so that they hear the voice which wakes them from the dead. And this "word of life" is that which is spoken to every one who believes, and which they are to hold forth in their lives.

The raising of the son of the widow of Nain, and of the daughter of Jairus, are instances of the life-giving power of the word of Christ. To the first He said, "Young man, I say unto thee, Arise." Luke vii. 15. To the other He said, "Maid, Arise." Luke viii. 54. In both instances life was instantaneous. These signs were done that we might believe that Jesus is the Christ, the Son of God; and that, believing we might have life through His name. John xx. 31. They were done that we might see how easily Jesus can raise us from the deadness of sin to the life of righteousness.

But some will say that theirs is no ordinary case. They are worse than others, and while they can believe that Jesus might save others who are not so sinful, they think that He cannot save them. They forget that sin is death, whether it be great or small, and that to raise one dead person is just the same as to raise another. In every case it is by the giving of His own life. It is no more difficult for the Lord to give His life to a very wicked person than it is to give it to one who has not sinned so greatly. But He has given us proof of this as well.

We have seen how easily Jesus raised the ruler's daughter and the son of the widow of Nain. They had been dead but a short time. The ruler's daughter died while Jesus was on the way to heal her and could have been dead but a few moments when He arrived. The breath had but just left the body. But now look at the case of Lazarus. He had been dead four days, and had begun to decay. Yet

it took no more words from the Lord to bring Him from the tomb than it did to raise the others. Jesus said, "Lazarus, come forth," and instantly Lazarus came forth alive. So there is no opportunity for one to say that God cannot save any sinner.

He is able to save to the uttermost them that come unto God by Him, because He ever liveth to make intercession for them. Heb. vii. 25. His life is everlasting and without limit. It is a light, which is not diminished by shining. He can give life to the whole world, and still have as much left as at the first.

The knowledge and the actual appropriation of this is the hope of the resurrection. In that day those who have been dead for thousands of years will hear the voice of the Son of God, and will come forth. But the power that will bring them forth is the very same power that now saves men from the corruption of sin. Thus His Divine power has given to us all things that pertain to life and Godliness.

KNOWING THE TRUTH.

THE blessedness of the religion of Christ is the positiveness of the knowledge which it gives. There is no conjecture, no uncertainty, but full assurance. "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. Some people think that it is presumption for anyone to say that he *knows* the truth. They may allow the claim in a general way, but when it comes to a particular thing, they think that the most that anyone can safely say is that he thinks he knows. But the Lord has not left us to any such uncertainty as that. He wants a man to know the truth, and to know that he knows it.

Who will know? Those who are humble, and submissive to His will. Jesus said, "If any man willeth to do His will, he shall know of the teaching." John vii. 17. "By faith we understand." Heb. xi. 3. It is the Spirit of God that gives the certainty of knowledge. Jesus said, "Howbeit when He, the Spirit of truth is come, He shall guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come." John xvi. 13.

Again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." 1 Cor. ii. 12. The promise to the people of God is, "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from

the least of them to the greatest of them." Jer. xxxi. 34. And that this knowledge is to be obtained in this life is evident from the words of the apostle, "But ye have an unction from the Holy One, and know all things." "But the anointing which ye have of Him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 20, 27.

All Christians are to be the light of the world. This they are to be not alone by their lives, but by their words; for even though it may not be the lot of many to teach publicly, they are to be ready to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear. 1 Peter iii. 15. Now positive knowledge is an absolute necessity on the part of every one who teaches. He who does not know has no right to attempt to teach. It is not enough for one to think that he knows; he must know that he knows, or else keep silence. Suppose I meet a man on the road, and he asks me the way to a neighbouring village. I am not sure of the way, but I do not like to appear ignorant, and so I point to the east. The man starts in that direction, but it happens that the village lies to the west. I have started him on the wrong road. If I did not know, it was my duty to tell him so, and he could have asked another man.

It will readily be seen that in such a case positive knowledge is necessary. How much more so must it be when the case is one of eternal life or death? For a professed Christian not to know for a certainty what he believes is a sin. If he does not know he is but a false light, leading people to destruction, whither he himself must also go. If the blind lead the blind, they will both fall into the ditch.

But the positive knowledge of these things that have been already learned, is not all that is embraced in knowing the truth. He who knows the truth indeed, has the Spirit of truth, and therefore he recognizes truth when he sees it, although it may be on a point that has never before been brought to his attention. Jesus says, "My sheep know My voice." Truth is the voice of Christ. He who knows the truth will not have to stand hesitating and doubting and arguing a long time before he knows whether or not to believe a point that is presented to him for the first time. He knows the truth, and so as soon as the point is presented, he knows if it is truth, or if it is error. He may not at once perceive all that there is in it, either of truth or error, but he knows if it is truth.

This certainty is not the special privilege of a few, but it is given to all who

know the Lord, for He is the truth. He who has it not may know that there is a great deal that he lacks. But he need not go long in that uncertainty, for the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5.

SUNDAY CLOSING FOR ENGLAND.

WE have received the December number of the *Sunday Closing Reporter*, together with a request that we insert as much as possible of a Memorial to Parliament, which it contains, and also some other matter on Sunday closing, which we gladly do. Following is a portion of the Memorial:—

"To the Rt. Hon. H. H. Asquith, M.P., Her Majesty's Secretary of State, for the Home Department, the Memorial Committee of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday

"Showeth,—That your memorialists, having good reason to hope for legislation by the present Parliament in favour of closing public-houses in England on Sundays, and having also reason to fear that such legislation is in danger of being unnecessarily delayed, by being treated as part of the wider and more controversial question of diminishing prevalent intemperance by means of some form of local option, venture, through you, to approach Her Majesty's Government with an expression of their desire that Sunday Closing may be kept separate from all other licensing questions, and settled once for all by an Imperial enactment, as was the case in regard to Scotland, Ireland, and Wales.

"That any other mode of settling the question will be unsatisfactory in its operation, and will fail to meet the widely expressed desire of the people.

"That public-houses in England being already closed by Imperial enactment during a considerable portion of Sunday, a measure to close them altogether on that day would be simply an extension of the existing legislation, which is based upon the peculiar character and circumstances of the day.

"That many are agreed as to the necessity for Sunday Closing, who hold various opinions in regard to other legislative proposals for the suppression of intemperance, and that consequently many districts in which there is a great majority in favour of Sunday Closing would be deprived of this legislation if it is bound up with other methods of promoting temperance reform.

"That, in addition to being opposed to the wishes of the people, the Sunday sale of intoxicating liquors is wrong in principle, unfair to other trades, and injurious to the publicans and their servants, whose hours on other days of the week are grossly excessive; and that the open public-house on a day devoted to rest and worship is a special temptation to intemperance, and is therefore productive of a large proportion of the poverty,

degradation, and crime from which the country suffers.

"That it is a matter of common knowledge that the opposition to Sunday Closing has been almost entirely confined to those who have a pecuniary interest of the liquor traffic.

"That, on these grounds, your memorialists respectfully and earnestly entreat Her Majesty's Government to support, and, if necessary, to provide facilities for the passing during the ensuing session of a Bill prohibiting the sale of intoxicating liquors on Sunday throughout the whole of England."

THIS Memorial was signed at the headquarters of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, in Manchester, November 16, 1892. In response to it the following reply was received:—

"10, Downing Street, Whitehall,
29th November, 1892.

"Sir: I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 26th instant, in reply to which I am to say that the subject to which it refers is now engaging the attention of Her Majesty's Government.

"I am, Sir,

"Your obedient servant,
"H. SHAND."

WE learn from the *Reporter* that the next annual meeting of the Association will be held in Exeter Hall, London, on Monday, February 13, and that the Lord Bishop of London will preside. This will be the first occasion on which the annual meeting has been held out of Manchester, and the reason for bringing it to London now is the hope that its influence will thus be brought more directly to bear upon Parliament, which will then be sitting. The prospects for the passage of such a Bill as the Memorial calls for are thought by its friends to be very favourable.

WE are always glad to see any advancement in the cause of temperance. We do not regard temperance as an aid to or a handmaid of religion, but as being a necessary part of religion. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, are the graces, the possession of which the apostle Peter declares will make one fruitful in the knowledge of our Lord Jesus Christ. Temperance, therefore, is not a light matter. It embraces total abstinence from all intoxicating liquors, but that alone does not constitute the whole of temperance. While nominally a total abstainer from intoxicating liquor passes for a temperate man, and nothing less than that can have any claim to be called temperance, true temperance really implies the possession of all the Christian graces. In the Scriptures temperance is classed with righteousness. It is the outgrowth of faith in the Lord Jesus Christ.

THE first question to be settled, and indeed the only question, is whether or not the Sunday closing movement is in reality a temperance measure. It will readily be admitted that although a movement may profess to be for the promotion of temperance, yet the most ardent temperance man is bound to stand aloof from it if it is evident that it will not accomplish anything for temperance. Much more is this true, if on the other hand it appears that its supporters are wholly deceived in the matter, and that it really tends to the upbuilding and strengthening of the liquor traffic. Without in the least questioning the sincerity of those who are labouring so earnestly for the securing of Sunday closing of public-houses, we are bound to say that the movement is in the interest of intemperance rather than of temperance. A few points taken from the Memorial and from the *Reporter* will make this appear.

IN the argument against Sunday closing by local option, we find the following reason:—

"It will place Sunday closing at a disadvantage in relation to other questions. If the matter could be referred to the inhabitants direct for their decision there would be less objection to it, because there are few districts, probably none, where, if the people had the power, they would not close public-houses on Sundays. But the bodies to whom it is proposed to give the necessary powers will be elected on many issues, and there will be many personal and local considerations. Amongst them, in not a few districts, Sunday closing might be lost sight of and not obtained, though the people would have welcomed it. Even if the authority were elected solely to deal with the liquor traffic, it must be remembered that Sunday closing is quite distinct from prohibition. In such a case the election would turn on prohibition, and Sunday Closing might be lost to the district because its inhabitants were not prepared to vote for closing public-houses seven days in a week."

THE italics in the above quotation are our own. It is clear enough that the stopping of the liquor traffic is not the object of the proposed legislation. Neither is the movement prompted by opposition to the liquor traffic in itself. The objection is solely to the time when it is carried on. It is a question of days, and not of the selling of liquor. This appears further from the statement that those who are in the liquor selling business and are opposed to the movement for Sunday Closing "are in a miserable minority," and that "they are repudiated even by their own class." Now anyone who takes time for even one moment's serious thought well knows that no people will favour a movement that will curtail their own business. The drapers would not for a moment listen to any

proposition looking toward the limiting of their sales of clothing, the shoemakers would never be found favouring an Act of Parliament which would diminish by one-seventh the sale of shoes, and least of all will the publicans ever be found assenting to a proposition to curtail the sale of liquor, by which they get their living. The statement that publicans are in favour of Sunday Closing is the strongest proof that Sunday Closing will not in the least diminish the amount of liquor consumed.

THIS will be still more apparent by another quotation from the *Sunday Closing Reporter*. It is said that at the last meeting of the West Derby Board of Guardians, "Mr. Beesley observed, as an old publican, that the best thing for the people would be the closing of the public-houses on Sunday. Working men who had only five or six shillings a week to spend with a publican, without distressing their families, had quite enough to do to make their money last them six days." Exactly. The people can spend all their money at the public-houses in six days, and have hard work to make it last even that long, and therefore what is the use of keeping the houses open on Sunday? When the publicans can get all the money of their customers in six days, what is the use of their working seven days to get only the same amount? As the *Reporter* says, "This is candid testimony." It is indeed; but it is fatal to the idea that the Sunday Closing movement is to any degree whatever a temperance measure, or that it will in the least diminish the amount of liquor sold and consumed.

ON the contrary, it is in reality a movement to clothe the liquor traffic with greater respectability. We do not mean that the Sunday Closing Association has any such object in view, but that will be the result. They are beyond all doubt sincere in their efforts, but the outcome, if they are successful, will be to intrench the liquor business more firmly than ever before. This is evident because the very nature of the movement recognizes the right of the traffic to exist, and puts it on a level with "other trades." The attempt to stop the sale of liquor on Sunday is a tacit admission that it is all right to sell it on any other day of the week. It puts the liquor traffic on a level with any legitimate business.

A LITTLE illustration will make this more clear. Here are two ladies who are both very devoted observers of the Sunday. One of them sees her little boy out trundling his hoop on Sunday morning, and cries out to him, "Willie, you must not play with your hoop on Sunday; it is wrong." Would Willie get the idea that it is a sin to roll his hoop? Would

he, if requested on Monday to take a run with a playmate, say, "My mother says that it is wicked to roll hoops"? Certainly not. The fact that his mother specified the day of the week, when she bade him not to roll his hoop, showed plainly that the thing itself was not wrong in her eyes, but that she was troubled only for the desecration of the day.

But the other lady sees her boy out in the garden beating a poor, harmless kitten. Will she call out to him, "Jack, don't you know that it is wrong to beat kittens on Sunday? Leave off at once." Indeed she will not. She will peremptorily command that he stop beating the kitten, and call him to account for cruelty to animals. Not a word will be uttered in regard to the day. And Jack will not get the idea that it is all right to beat kittens provided he does not do it on Sunday. Now why this difference in the way the two ladies reprove their sons? Simply this, that the first boy is doing a thing which is all right in itself, but which would be wrong if there were any sacredness to Sunday; while the second boy is doing a thing which is wrong in itself, no matter what the day, and no more wrong at one time than at another.

FROM this it will appear that the movement to stop the sale of liquor on Sunday is simply an effort to enforce the observance of Sunday. Indeed, the Memorial states that the measure "is based upon the peculiar character and circumstances of the day." It is a movement wholly in the interest of religion, but not true religion, however, for true religion was never aided in any way by civil legislation. Religion is a matter between the individual and his God, with which Government has nothing to do. Since the foundation of the world, every attempt to uphold religion by civil law has been a victory for the devil. This seems like strong language, but a few words will show that it is warranted.

TRUE religion is an affair of the heart and life, and not of form. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27, R. V. And "if any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." Verse 26. Now it must be evident to everyone that Government cannot do anything that will in any way change a man's heart. Civil legislation cannot in the least degree affect a man's life and character. It can no more make a man religious than it can cure him of consumption. But the effect of all religious legislation is to

cause men to think that religion is but an outward form,—that he who complies with the civil law has discharged all the obligations of religion. This has invariably been the result. Therefore the inevitable outcome of all religious legislation is to lower the standard of religion among the people.

It is evident therefore, that the sincere, well-instructed Christian must be the one who is the most opposed to all religious legislation. As lovers of the Lord Jesus Christ, and of His Gospel, we could not for a moment admit the right of any government on earth to meddle in any way with religious questions. And our opposition to such legislation would not in the least be diminished if the thing sought to be enforced were right in itself. As a matter of fact, Sunday-observance has not the slightest warrant in the Scriptures, but if it had, the principle of the case would not be altered. It is a religious, and not a civil institution, and therefore with it the State has no business to deal.

THE fact that men have long been accustomed to regard the day, and that the observance of it is almost universal, does not give the State any right in the matter. Surely it will not be claimed that all the world combined are equal in importance to the Lord Jesus Christ. He alone is a greater majority than all men together. But He did not use force to bring people to His ways. Said He, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John xii. 47. Nay, He prohibited His followers from using force in any way. When the multitude came with swords and staves to take Jesus, and Peter, having a sword, drew it and cut off the ear of one of the men, Jesus healed the wounded man, and said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" Matt. xxvi. 52-54. Jesus could in an instant have put all those men to flight. He had power enough to compel all men to acknowledge His claims. But then the object for which He came to earth would not have been accomplished. He came to convert men by the power of His own life of love, and not to change their actions only, without their hearts being affected. And even so is the object of the Gospel frustrated whenever any of His professed followers think to advance it by the arm of civil law. This question has to do with the very heart of the Gospel, and therefore we shall have much to say about it in the future.

THE CHURCH OF CHRIST.

IN the Scriptures the Christian's relationship to Christ is described under the symbol of the marriage tie: "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii. 4. "I have espoused you to one husband." 2 Cor. xi. 2. And the individual Christian is in this represented as having been espoused "as a chaste virgin to Christ."

Such individuals gathered in fellowship form the Church of Christ. And the relationship to Christ of such collection of individuals is also described under the symbol of the marriage tie: "Husbands love your wives, even as Christ also loved the church, and gave Himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. v. 25-32.

In accordance with this idea the church of Christ is represented in the Scriptures as the purest and fairest of women, leaning upon the arm of her beloved; drawn to Him with the drawings of His love; her only thought being of her beloved; to her the chiefest among ten thousand and altogether lovely, whose banner over her is love, and who would present her to Himself "a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Such is the church to Christ; such is Christ to His church; and such is the relationship between Christ and His church.

To such a church as this Christ committed His gospel to be by her made known to every creature. It is only such a church as this that can make known the Gospel of Christ. That Gospel "is the power of God unto salvation to every one that believeth." Rom. i. 16. No one can make known that power who does not know that power for himself and in himself. And the church could make known the power of God only by knowing the power in and for herself. And that power being known only by faith, in the nature of things it is only by abiding faithful to her Lord that the church could fulfil the work of the Gospel committed to her trust.

Again: The Gospel is Christ in men the hope of glory. Col. i. 27. This is what the church of Christ is to make known to men. No one can make known Christ in men who for himself does not

know Christ in himself. It pleased God "to reveal His Son in me that I might preach Him." Gal. i. 16. But Christ dwells in men only by faith: "That Christ may dwell in your hearts by faith." Eph. iii. 17. It is evident, therefore, that the only way in which the church can make known Christ in men the hope of glory, is to have, and to know Christ revealed in herself. And as this is only known by faith it is evident that it is only by abiding faithful to Christ that she can know Christ in herself or make Him known in men.

Once more: In the Gospel the righteousness of God is revealed; and the righteousness of God only. And it is the righteousness of God only which the church of Christ is to know, and which she is to make known to all the world. This is the ministry of the Gospel which is committed to the church of Christ. This righteousness is known only by faith, and revealed only to faith. "Therein is the righteousness of God revealed from faith to faith." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. i. 17, and iii. 22. As, therefore, this righteousness is known only by faith, and is revealed only to faith, it is plain that it is only by abiding steadfast in faithfulness to Christ that the church can know or make known the righteousness of God which is revealed in the Gospel. And the sum of all these counts, and of many more that might be given, is simply to demonstrate over and over that it is only by abiding wholly in Christ, by trusting in Him entirely, by depending upon Him completely, by perfect faithfulness to Him, that the church can be what she must be in order to do what she is established to do.

Such was the church of Christ in the beginning. Such is always the church of Christ indeed. But such neither is nor has been the professed church of Christ. For there has been an apostasy from Christ and from the true church of Christ. In the apostles' days the warning was given, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts xx. 30. And there shall come "a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work." 2 Thess. ii. 3-7.

The Lord exalted His church, and clothed her with the beautiful garments of salvation and righteousness, and the power of godliness, before the eyes of all the nations. He made her exceeding beautiful, and she prospered, and her renown went forth to all the world for

her beauty; for it was perfect through *His* comeliness which *He* had put upon her, but not satisfied with the exaltation which the Lord gave, which could come and remain only through her own humility, the church grew haughty and exalted *herself*. Not content with the beauty of the Lord, which He had put upon her, she prided *herself* upon her own beauty; and instead of trusting in Him for her beauty, she trusted in herself. Not content that God alone should be glorified in her, she glorified *herself*, and lived deliciously. Then, trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this in itself was to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself rather than to the Lord. Not only this, but having exalted herself, and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the church of Christ, only the manifestation to the world of the mystery of *self* and of selfishness, which is the very mystery of iniquity.

A. T. JONES.

OBSTACLES TO THE GOSPEL.

THERE are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the "obstacles that are in the way of its progress." One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them. Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, no impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance, and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance, and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the Gospel, as well as is intemperance.

"But it is easier to get rid of these things than it is to get rid of intemperance." Then why are they not diminishing? It is very common to hear of the in-

effectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbours, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who have been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated "public sentiment," regards some kinds of sin as much worse than others. A man could not be admitted into the "best society" if he were a common drunkard, whereas impatience at home and with his employes, such love of money as would lead him through his agent, to wring the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a

church member "in good and regular standing," who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness "brings a reproach upon the church." We do not say this to apologize for the drunkard, but to set sharply before the reader the unequal way which people have at looking at things.

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do. The only thing that the Gospel is in the world for is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the image of Him who created him.

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them "the riches of the glory of this mystery," which is Christ in you the hope of glory," and let us preach Him, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 27, 28.

POWER TO UPHOLD.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen."

What wonderful statements; what

precious words. "Able to keep you from falling." Yes, it is He who spake the worlds into existence by His word. (Pa. xxxiii. 8, 9) and who now upholds them "by the word of His power." Heb. i. 3. It is He who bringeth out the hosts of starry worlds above us by number, and calleth them all by names, and upholds them by the greatness of His might, for that He is strong in power, not one faileth; and He never grows faint or weary. Isa. xl. 26-28. Upon His shoulders rests the government of the universe, but it does not weary or perplex Him.

To Him all power in heaven and earth is given, and here, in the precious words above quoted, we have the assurance that all this power, if necessary, will be exerted to keep one of us from falling, to assure us He is able to keep us from falling. Can we not then trust Him with all our soul's interests, and say with another, "I am persuaded He is able to keep that which I have committed unto Him against that day," and then be sure really to trust Him to keep us.

"And to present you faultless before the presence of His glory with exceeding joy." What a word is this. Able to present you faultless, without fault, before the presence of His glory. HIS glory. When His glory is revealed to the assembled universe, when He comes to be glorified in His saints, and to be admired in all them that believe, He then presents us before the presence of His glory with exceeding joy.

Then we are not to have a fitting up that will simply enable us to stand before a sinful world, blameless and harmless, the sons of God without rebuke (Phil. ii. 15), but a fitting up that we may stand before the unveiled glory of the Son of God Himself, trophies of His grace, exhibitions of His workmanship,—faultless, perfect work from the hand of the Master-workman. (See Prov. viii. 30, R. V.) The effect of the curse will be so fully removed, the transformation so perfect, and the saints so complete in Him, in His righteousness, that He presents them not with words of apology, but with exceeding joy. Well may we say, "We are confident of this very thing that He which hath begun a good work in us will perfect it until (and in view of) the day of Christ." Phil i. 8, R. V. G. B. STARR.

Filled with Knowledge.—The apostle Paul's prayer for the Colossians, and for us as well, was that they might be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. Col. i. 9. It is a wonderful prayer, but it was written by inspiration, and therefore it is possible for one to have that amount of knowledge. How many mistakes it would save us. How may we acquire it? Well, one of the first requisites is patience. We are usually

in too great a hurry to learn from the Lord. It takes a little time to go and ask the Lord for wisdom, or if we do go and ask, it takes a little time for us to receive it, sometimes. The Lord does not always tell us things in a minute. But we must have the thing settled at once, and so we do not wait for the wisdom that comes from above, and which would guide us right, but we dash ahead, acting, as we say, "according to the best light that we have." But as that "light" is what we derived from ourselves, it is only darkness. God has promised wisdom to all who ask Him. If we come to a difficult place, and the matter seems urgent, and we ask the Lord for wisdom and do not see the answer at once, that should be an indication that the Lord is not in so great a hurry as we are. He sees that it will be better for us to wait awhile. If we could but learn how to "wait on the Lord," we should know much more of His will.

Increasing in Knowledge.—Although we may be filled with the knowledge of the will of God, that does not mean that there will ever come a time when we may not learn more. In the very next verse to the one in which the apostle prays that we may be "filled with the knowledge of His will in all wisdom and spiritual understanding," He also prays that we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. i. 9, 10. How can we be filled with knowledge, and at the same time be increasing in knowledge. We could not, if it were our own wisdom with which we were filled. When one is filled with his own wisdom, that effectually shuts him off from learning any more. But the wisdom of God, like His love, "is broader than the measure of man's mind." While a man may be filled with that wisdom, he never exhausts the measure of it. He may know nothing but the wisdom of God, but yet there will be infinite depths of Divine wisdom of which he is ignorant. When God gave wisdom and understanding to Solomon, He also gave him largeness of heart." The mind will expand, as it receives the wisdom that comes from God, so it can increase in knowledge. This keeps the men whom God instructs from becoming vain and haughty. The balance keeps even all the time. He who has become acquainted with God, knows that to all eternity He will be infinitely inferior to God, and so the knowledge of God produces humility.

GRANTED that modern scientific research has immeasurably broadened the field of known facts, its theories, so eagerly accepted by many, resemble more nearly "a thing of shreds and patches" than a finished web.—Observer.

General Articles.

"Hear; for I will speak of excellent things; and the opening of My lips shall be right things." Prov. 8:6.

"GROW IN GRACE."

God makes the lilies grow
Cheering with sunshine, freshening with the dew,
And if He tends the flowers to make them fair,
Will He not you?

God bids the Christian grow,
Grow as the lily, Christ Himself the dew
And Christ the sunshine and the soil, and Christ,
The life in you.

God makes the lilies grow
By drawing to the light and to the blue,
With face uplift to heaven and to the sun,
So will He you.

As flowers sweet fragrance breathe,
Filling the air with that by which they grew,
So soul, the fragrance of God's precious love
Will breathe from you.

As flowers inweave the light
Catching the prism's colour in their hue,
So some fair beauty of thy Sun Divine
Will shine in you.

As men may name a flower,
By its sweet fragrance though 'tis hid from view,
So by thine influence, men will judge, O soul,
Thy nature too.

Oh may the Master be
Thy seed, thy soil, thy sunshine, and thy dew,
Till heaven's fragrance flows in love Divine,
O soul through you.

FANNIE BOLTON.

ABIDING IN CHRIST.

"HEREIN is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you." "These things I command you, that ye love one another."

In this scripture Christ has plainly taught that we must co-operate with God in the work of our salvation. We have something to do; and yet without Christ all our doing is valueless. Fruit-bearing, it is plainly stated, is the result of abiding in Christ. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." We have read these words of instruction again and again, but have we taken them into our hearts? Are they practiced in our life, and revealed to all with whom we associate? Not a soul will be lost who will practice the principles of these words of Christ.

Jesus prayed for His disciples, "Sanctify them through Thy truth; Thy word

is truth." "I have given them Thy word." It is through the truth that the soul's sanctification is accomplished. In the fear and love of Christ, I would inquire, Do we hear, and do we receive into a good and honest heart these important words? and are we individually determined to know for ourselves what is truth? Do we know by experience what it is to abide in Christ as the branch abides in the parent stock? "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Have these words any weight in determining our course of action? Has not self been strangely mingled with all our service? Is not the chief reason why growth in religious experience is so dwarfed and sickly, to be found in the fact that our works are so largely of self, and so little of Jesus? Christ must be our guide, our counselor, our Alpha and Omega. He is all and in all to us, or He is nothing to us. Self must die if Christ abides with us; our very life is to be hid with Christ in God. We are to contemplate the great and important truths of His word, to feed upon them.

Let every soul make sure that the principles which Christ has taught in the words recorded by John are planted in his heart by the Holy Spirit. This instruction has been strangely neglected; and while the Lord's professed people feel so little responsibility to carry out His directions, how can they expect to have the peace of Christ and His love abiding in their hearts? How can the professed teacher of the truth impress upon the people the importance of this work, when the truth has not sufficient weight with him to sanctify his own character and life? Unless the truth is enthroned in the heart, and there is a thorough transition from darkness to light, even those who are attempting to teach the truth will be blind leaders of the blind, clouds without water, carried about of winds; they will be as trees whose fruit withereth, twice dead, to be plucked up by the roots. Let all feel the necessity of self-examination. Let us know for ourselves that we are abiding in Christ, and that His words are dwelling in us. As we near the close of this earth's history, Satan redoubles his efforts to cast his hellish shadow over us, that he may turn our eyes away from Christ. If he can prevent us from beholding Jesus, we shall be overcome; but we must not permit him to do this.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is the glory of the Lord? Moses prayed, "I beseech Thee, show me Thy glory." And the Lord said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." "And the Lord passed by be-

fore him and proclaimed, the Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

The glory of God is His character, and to us it is manifest in Christ. It is by beholding Him that we become changed,—by contemplating the character of Christ, learning His lessons, obeying His words. Enlightened by His Spirit, the believer sees no virtue or merit in himself. There is naught but deformity. But he beholds Jesus, and the glory of the Redeemer manifested in His atoning sacrifice, and His justifying righteousness, His fulness of grace, not only to pardon but to sanctify, fills his whole soul with admiration of the holiness and love of God; and in contemplating this goodness and mercy and love, he becomes transformed in character.

Jesus said, "The glory which Thou gavest Me I have given them; that they may be one as we are one." On him who receives Christ, the glory of the Lord hath shined, the Sun of Righteousness has arisen, he rises from his low and worldly state, and shines by reflecting the light of Christ's glory. Thus by looking continually to Jesus, contemplating His beauty, the believer is more and more transformed into the child of light.

"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." "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." God is glorified in His children as they in their character represent Christ. Jesus says, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Good works are the fruit borne upon the Christian tree. It is impossible to be a disciple of Christ and be a fruitless branch. But the good works are wrought by Christ Himself through the human agent. And those who are doers of the words of Christ, will not only impart blessings of the highest order to others, but as they by their likeness and obedience to Christ represent His character, they bring joy to the heart of Christ and to all the holy ones of heaven.

MRS. E. G. WHITE.

PREACHING BY EXAMPLE.

LEU HAW HING, formerly a Methodist preacher from California, was preaching one day to a professor of high rank in the college of his native village. When he was about half through Haw Hing's uncle came in and walked up to him and snatched the Bible away from his hand and threw it into the gutter. The book was badly damaged, but Haw Hing kept cool, and, without saying a word or demanding the reasons, walked to the gutter and picked up the Bible and

wiped it with his handkerchief. He came back to the professor and resumed his preaching as though nothing had happened. This set the professor in profound thought for two days. He said within himself: "If Christianity can make a man so meek and so true, that is the doctrine I want." So he accepted Christ, and gave up his Chinese college at the end of that year. In the following year he became a professor in a Christian college at Canton city and has held that position ever since. He is highly respected, and is doing a grand work for Jesus.—*American Missionary*.

SEEING THINGS RIGHTLY.

THERE is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated, is that he looks at Christ with a new eye, and has discovered Him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look at our heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on gaining what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold. Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million of dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral palls over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes, and give us spiritual discernment. Then we shall discover that this life is only a training school for a higher and a better one; then we

shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of heaven to behold the King in His beauty and to know all things even as we have been known.

If we possessed clearer discernment, we would not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when He reiterated His remonstrances against borrowing trouble in advance, and when He said: "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our own health and peace. It sometimes amounts to a slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for this sin of anxiety, and that is to *take short views*. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that He is able to keep all that we commit to Him.

"Why forecast the trials of life

With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?"

"Strength for to-day is all we need,

For we never will see to-morrow;
When it comes, the morrow will be a to-day,
With its measures of joy or sorrow."

The open assaults of infidel books do not put such a severe strain on many a good man's faith as the mysterious permissions of Divine Providence often do. We often turn cowards in the dark hours, and are foolish enough to doubt if there ever will be a day-dawn. I once spent a night on the summit of Mount Rigi, and the darkness was so dense that I could not see a single yard from my window. But when the sun arose, the polished mirror of Lake Lucerne spread beneath me, and the icy coronets of the Jungfrau and the Eiger glittered in the rosy beams. They had been there all through the night, waiting for the unfoldings of the day-spring from on high.

A great deal of our work in this world may be called night work. Weary with rowing, we even get frightened by the apparition of the Master, and like the disciples, cry out, "It is a ghost!" until He reveals Himself in the assuring words, "It is I, be of good cheer; be not afraid!" The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, and of almost every church revival is the history of long working and watching and waiting through seasons of discouragement. "We have toiled all the night and have taken nothing," was the

lament of the tired and hungry disciples. But in the early gray of the daybreak they espy the Master on the beach; the net is cast afresh, and lo! it swarms with a shoal of fish that breaks the meshes! So does Christ test His children before He blesses them. The lesson for every pastor, every missionary, every reformer, and every sorely tried child of God is in these heaven-taught words, "I wait for the Lord, and in His word do I hope; my soul waiteth for the Lord, more than they that watch for the morning."

Once more we repeat that there is a right and a wrong way of looking at all things. To the eye that has spiritual discernment this world is an avenue to that one which lies beyond it. Talents, wealth, and influence are simply *loans* to be held in trust for God. High station means high work for Him. A Christianized eye sees in money just so much bread for the hungry, just so much Gospel for the godless, and just so many lifts for the degraded—as well as innocent and refining enjoyments for one's own heart and household. Christ's image and superscription ought to be on every shilling. To a truly regenerated soul all things become new, and we may well doubt the genuineness of that conversion which does not bring an altered estimate of everything earthly. Faith breaks the false charm of this world and adds a charm to the better world. My friend, "thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life—His service thy sweetest occupation and His presence thy perpetual joy.—*T. L. Cuyler, D.D.*

HEART REST.

THE secret of heart rest is found in the following words of Christ. "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. xi. 28-30.

There is no rest in the world, for the wicked are like the troubled sea that cannot rest; only under the yoke of Christ is rest to be found. Now a yoke is an instrument made for the sole purpose of making burdens lighter, to enable a heavy load to be drawn with ease and comfort. Jesus well knew the nature and use of the yoke, so in offering to the heavy laden His yoke, He is giving us something to make life easier and the heavy load lighter. By wearing it we find rest to our souls. And, mark, He calls it "My yoke," so that in giving it to us He gives Himself with it. He is yoked at one end, and wishes to yoke up with us and help draw our load. He is our true yokefellow, as Epaphroditus was to Paul. Phil. iv. 3.

So having accepted the yoke we may be sure that Jesus is under it too, and that we have Him for our companion

through life. He is ever with us. What rest does this bring to our weary souls. If we are in trouble, He is there. In danger, He is at our side. Is the burden heavy? He bears it. In all our affliction, He is afflicted. What trial is there that we cannot meet with Him at our right hand. Every bitter thing becomes sweet when shared by Him, and our sorrow is turned to rejoicing, and our tears to laughter.

And how joyfully the time passes with such a companion. In the duties of life when we perform a task in solitude, how long it seems before completed and how time drags its slow length along, but with some dear companion we are surprised and sorry when the task is done. What, then, must be the difference in our life with or without Jesus. Without Him it is tedious, dark, and gloomy; with Him it is joy unspeakable and full of glory. In Him is sweet rest, out of Him is little but worry and care and perplexity. In His presence there is fulness of joy and pleasures for ever more.

"In the secret of His presence, how my soul delights to hide!

Oh how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low;

For when Satan comes to tempt me, to the secret place I go.

"When my soul is faint and thirsty; 'neath the shadow of His wing

There is cool and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me; as we hold communion sweet,

If I tried, I could not utter, what He says when thus we meet."

FRANCIS HOPE.

A CALL TO THANKSGIVING.

"UNTO Thee, O Lord, do I lift up my soul. O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on Thee be ashamed; let them be ashamed which transgress without cause. Shew me Thy ways, O Lord; teach me Thy paths."

"I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

"I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His name together."

Certainly these words of inspiration do reveal that we should educate and train ourselves to this attitude in prayer in any place before the people.

"O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. . . . O come, let us worship and bow down; let us kneel before

the Lord our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." Read Psalm xcvi., and consider how we can praise and glorify God; but little of this work is done. Read Ps. xcvi. and xcix.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." "Rejoice in the Lord alway; and again I say rejoice." Shall we educate ourselves to give God the proper kind of service? Shall we not show the world that we have peace and joy in our Lord Jesus Christ? Many in the churches dishonour God by their fainting-away testimonies. "Ye are My witnesses," and as such let us stand firmly and use the voice (God's gift) to thank Him for all His benefits.

MRS. E. G. WHITE.

"TAKE TIME FOR JESUS."

JESUS, the Son of God, once walked this earth as a man. And blest indeed was the city or house that took Him in. Wherever He went, showers of blessings fell from His loving hands, leaving a track of glory behind Him. The sick were healed, the blind received their sight, the lame were made to leap for joy, and the dumb to shout His praise. The leper and the sinner alike were cleansed by the power of God. In whole villages through which He passed, not one sick person could be found:—

One day He went into a little village called Bethany, "And a certain woman named Martha received Him into her house." Thou favoured of women! What a glorious privilege! The Son of God enters her humble home and sits down! You imagine you can almost feel the thrill of joy that fills her heart, and can see the eagerness with which she seeks His side to ask questions and listen to His gracious words.

We read that her sister Mary was so anxious to improve this opportunity that nothing could tempt her away from Him. She sat at Jesus' feet, and gladly drank in every word. But Martha was so cumbered with much serving, so anxious to get a fine dinner for her Guest, that she could not take time to come and talk about the more important things. She had done well to invite Him in, but how neglected and grieved He must have felt when she could not

take time to visit with Him. She was so taken up with her cares that she thought that Mary also ought to come away to help. She felt worried and fretful, and even blamed Jesus because He did not command Mary to go and help her. She said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me." Notice the tender rebuke from her Saviour: "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her."

"But one thing is needful," and "Mary hath chosen that good part." What could He mean? He answers this question in Matt. vi. 33; He had been telling the people to take no anxious thought for their lives, what they should eat, or what they should drink, or wherewithal they should be clothed. Then He closes with these wonderful words: "But seek ye FIRST the kingdom of God, and His righteousness, and all these things shall be added unto you."

Ah, Mary was seeking Jesus *first*. She believed that if she should take the necessary time to find Him and His righteousness, He would not allow her to suffer for these other things. To her Jesus was the all-important need of her life. She believed that man could not live by bread alone, but by every word that proceedeth out of the mouth of God. She would rather be certain that she was at peace with her Maker, than have all the good things of this life.

Jesus did not mean to infer that it is wrong to work, or wrong to gather that which He has strewn for our sustenance. "It is necessary to faithfully perform the duties of the present life, but Jesus would teach His children that they must seize every opportunity to gain that knowledge which will make them wise unto salvation." He would have us clearly understand that a man may gain the whole world and yet lose his own soul. He would have us know that a little with Him is better than much without Him. He would have us not feel afraid to take time to "seek *first* the kingdom of God and His righteousness."

If Jesus should now enter our homes and shops and places of business, as He then entered the home of Martha and Mary, what would He say to us? Would He find us, like Martha, cumbered with much care, taking no time to talk with Him or become better acquainted with Him? Or would He find us, like Mary, sitting at His feet every day, taking time to seek *first* His kingdom and His righteousness?

Have we opened the door and let Him in? Oh, then, let us not grieve Him any more with our neglect, but take time to visit with Him.

Is He still standing outside knocking? Then let us take time to let Him in.

"Take time, take time, God in mercy has given;
Take time, take time, Time to think of heaven."

HARMONY OF THE GOSPEL NARRATIVES.

DR. DUNLOP MOORE, in an article in *The Presbyterian*, singles out as an instance of alleged discrepancy, "one of the five examples adduced by Professor G. P. Fisher, to prove that there exists only imperfect harmony among the writers of the Gospels."

"At the close of Matthew xx., Mark x., and Luke xviii., we find records of our Lord's miraculous working at Jericho. Luke represents Him as meeting, while He *drew nigh* to the city, a *blind man* whom He healed. Mark makes our Lord, as He *went out* from Jericho, fall in with and heal a *blind beggar*, Bartimæus by name, who was sitting by the wayside. Matthew relates that our Lord, on coming out of Jericho, gave sight to *two blind men*. The differences here in regard to place and number are obvious. An increasing number of commentators and theologians call upon us to admit, that here, one or more of the narrators *must have made a mistake*, which it is vain to seek to get rid of. Alford affirms that here 'the harmonists utterly destroy the credibility of the Scripture narrative;' and that we may be 'thankful that biblical criticism is at length being emancipated from forcing narratives into accord.' Professor Ladd (*Doctrines of Sacred Scripture*, I. p. 404) judges the attempts made to harmonize the evangelists here, fitted to 'provoke amusement.' None of them, in his opinion, can be pronounced 'even partially successful.'

"Here, then, surely must be a desperate case of discrepant statements in the three synoptical gospels. Instead of 'provoking amusement,' or contributing to 'destroy utterly the credibility of the gospel narrative' by attempting to solve difficulties which have been so positively pronounced insoluble by good Dean Alford and Professor Ladd, I will try President Lincoln's way of telling a homely story, which may shed some light in this perplexity. My story is strictly true, and will, I presume, be allowed to be perfectly credible and free from extraordinary or unnatural features. The fact that it is so commonplace gives it all the more point and effectiveness.

"One day, accompanied by my three sons, I went fishing to a place on the Beaver River. Our success in fishing was not worth speaking of. Shortly after our arrival at our destination, I found *two* young Swiss workmen, fresh from the Canton of Appenzell, who were totally ignorant of English. I entered into conversation with them on various subjects, and then left them to go higher up the river. Towards evening I came back to the place where I had found them in the morning, and renewed my conversation with them. On my return home, being in a talkative mood, I related the adventures of the day. But I did not speak a word about *two* young Swiss. I said that I had met a *young*

Swiss; and recounted the interesting points of our conversation as far as I could remember it. Somehow I quite naturally took to speaking of but *one* young Swiss, and telling what *he* said (ignoring the other), because he was the more intelligent of the two, and the chief speaker. Was my report false because I made mention of only *one* of these interesting young foreigners? No. Without being full and complete, it was *true* and sufficient for my purpose to relate what this young Swiss thought of the United States as compared with his native country. No one would pronounce me guilty of blundering, or of a violation of the duty of veracity, in the partial statement which I made, when I did not profess to give one that was full and particular and exhaustive.

"But now I will suppose each of my three sons undertaking to give some account of what passed at my interview with these young Swiss. One of them might say, as I did, that I talked with a young Swiss on the bank of the Beaver; and further, that the conversation took place in the morning, shortly after our arrival. Another son might relate that he observed his father talking with a young Swiss in the evening, shortly before we proceeded homeward. The third son might make mention of *two* young Swiss that he saw engaged in conversation with his father, and might specify evening as the time. One, acquainted with all the facts of the case, can see that my three sons could, without committing the slightest error or breach of truth, have furnished these *three varieties of narration*, which are not conflicting, but complementary. But a critic without this knowledge of all the facts, who would treat their different accounts as critics deal with the different accounts in the gospels, would assuredly, on comparing them, *accuse my sons of contradicting one another*, both in regard to the number of interlocutors in the conversation which I held, and in regard to the time when it took place.

"But, suppose that there is a harmonist present, a reconciler, who has only the three varying accounts of my sons before him. He is indisposed, from what he knows of them, to believe that they could make statements, on such a matter, in irreconcilable conflict. He attempts to show that their statements, can be harmonized; that it would be possible to speak of one person as the more prominent of the two that were present, and the one that attracted to himself most attention, without implying that no one else was there; and that it is possible, too, that I may have held a conversation with the persons spoken of *both* in the morning and the evening of the day. In this case, a man like Professor Ladd might find 'amusement' in the labour of the harmonist; and another man like Dean Alford might tell him that in attempting to reconcile the differences in the

separate stories, he was destroying the credibility of the facts common to them all."

GOD provides *green pastures* (Ps. xxiii. 2). "He maketh me to lie down in green pastures"; or, as the margin, "pastures of tender grass"—someone has rendered it "springing grass." Evidently the idea is that of freshness—not stale food. There is a great tendency in our day to feed upon stale spiritual food. One says, "I had a great blessing last year through Mr. So-and-So's preaching." Another says, "My Bible seemed to be lit up one morning last week, and I have been living upon the blessing I got then ever since." If God's pasture is ever green and springing, why have you had no fresh food to-day? In the country you will see the sheep turn from the rank grass of long growth, to seek the delicate, fresh springing grass. Your *body* cannot be strong upon yesterday's food, neither can your soul be strong upon past experiences of blessing in the word. The fresh pasture is still there, and the Holy Spirit waits to nourish the soul by means of it. Get *fresh food* daily.—C. W., in the *Christian*.

CHRIST is revealed in His Book. The sacred page is a living Word—the voice of God. The way of truth and life is found in it, and therefore the Bible differs from all other books. Other books delight the mind with the gambols of an agile imagination, or inspire it by lofty thoughts, or excite its admiration by the solidity and extent of their learning; but the Bible in its simplicity, its calm authoritativeness and its directness finds us at the centres of our being, enters into our life and makes of us a new creature. The Bible is therefore the source of light, sweetness and life. It brings us into direct relations with God and Christ, and therefore becomes to us the means whereby we may be holy as God is holy. Not the righteousness of man, but the righteousness of Christ, becomes ours. By Christ we are made partakers of the Divine nature, and heritors of a perfection which would have been impossible had not Jesus Christ lived and died upon the earth.—*Interior*.

SOMEONE quotes these words of Margaret J. Preston: "One day as I was sighing over the fast-falling leaves my gay-hearted young niece said to me, 'Oh, but think how much more room it gives you to see the beautiful blue sky beyond!' and then adds, Is it not a sweet thought, that as our little joys and pleasures, and earth's many lovely things fade and pass, they open spaces for us through which we may look into the illimitable depths above us.

"THIS is the true ministry of the true minister—to think, to be, to love, to teach, to live, as did the Man of Nazareth."

The Home.

"Whatsoever things are true, whatsoever things are honest whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

DRAWN TO CHRIST.

It was no love of mine, dear Lord,
That won Thy love for me;
On me were Thy compassions poured
From the accursed tree.
And now I hold Thee by no bands
Of saintly prayer or deed;
I hold Thee with my trembling hands—
These hands of guilt and need.
Saviour and sinner, we have met;
And, meeting, will not part,
The blood that bought me claims me yet;
Christ has me in His heart.
So pure, though vile, and rich, though poor;
I have my all in Thee;
Beloved and loving, pledged, secure
To all eternity.

—Dr. Ganse.

MAKE STRAIGHT PATHS.

It was New Year's morning. During the night Dame Nature had exchanged her dull brown dress for one of spotless white, which danced and sparkled in the morning light as if dotted with pearls and diamonds.

As Walter and Teddie caught a glimpse of it from their window, they thought they never before had seen anything so lovely. "O-o-o-o-oh!" they both cried at once, "Mamma, mamma, do come and see how it snowed last night!" Visions of snow balls, snow men, skating, and coasting floated by, as they hurried into their clothes.

"Oh, father, isn't it jolly that we can have snow on this first day in the new year?" cried Teddie, as Mr. Parker came in.

"Yes, if we remember who sends it to us, and stop to learn the lessons that He would have us learn from it, it may prove one of the greatest blessings of the year. Would we not enjoy it more if we would kneel down first and thank our kind Father in heaven for sending it to us?" And there they all knelt and thanked God for His care during the night, and during the past year, and for this bright New Year's morning, and the beautiful snow. Mr. Parker thanked God most for His precious promise which says, that though our sins are as scarlet they shall be as white as snow, if we are sorry and confess them with all our hearts.

As you look at the newly fallen snow, remember that Jesus your Saviour suffered and died that you might become pure and spotless like the snow. He can take away every stain of sin and every naughty thing, and make you pure and good like Him, and He can keep you pure,—if you but let Him in and let Him live with you every day.

As they rose from their knees the boys were less noisy, but not less happy. Their hearts were running over full of thankfulness and quiet joy. They ran

to get their hats, for their father had promised to take a walk with them. That was a never-to-be-forgotten walk. We can tell you of only one or two things that they learned that morning.

They learned that the snow was far more beautiful and wonderful than they ever had imagined. Their father took out a small magnifying glass that he had slipped into his pocket before they started. He told them to bring him some of the lightest, softest looking snow that they could find, being very careful not to touch the top of it with their hands. They did so, and he placed his glass over it and told them to look



through it. They could scarcely believe their eyes! All the snow did not look alike, as they had supposed, but every snowflake was a soft feathery bundle of little crystals. One looked like a six-pointed star, another like a six-rayed flower. There were many different shapes, but all had six points or rays, and were perfect and delicate. They looked up into a tree. There the crystals lay, "piled up, like tufts of cotton, out to the very tips of all the branches. Millions and millions of them on every twig. How many must there be on the whole tree! And how many on all the trees and bushes, and over the whole surface of the ground!" They could but wonder at the power, wisdom, and faithfulness of the One who formed the tiniest snowflake as beautifully and perfectly as He did the tallest tree.

Mr. Parker next took Walter and Teddie toward the great tree in front of the house. Before they reached it he stopped and said, "Now, boys, see which of you can make the straightest track to that tree."

If you look closely you can see the tracks that they made in the snow. Walter succeeded in making a nice

straight path, but Teddie's path has hardly a straight place in it.

"Walter," said Mr. Parker, "how did you manage to walk so straight?" "Oh, I remembered what our drawing teacher is always telling us. She says that if we wish to make a straight mark we must keep our eyes on the point to which we are going; we must not watch our hand, or look to see if we are going straight, or we shall be certain to make a crook."

"If I had known that," said Teddie, "my path might have been straight too. But I looked up to see where the tree was, and then looked down at my feet,

and I 'spose there is a crook for every time I looked down!"

"Never mind, Teddie," said his father, "you will know how next time. But do not forget about it, for God Himself gives us that rule in his holy word. He says, 'Make straight paths for your feet' (Heb. xii. 13), and in Proverbs He tells us how: 'Let thine eyes look right on, and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left.'"

"Why, I never knew before that it was in the Bible!" said Walter.

"Yes," said Mr. Parker, "and we read again that when people do wrong they are making crooks in their paths to heaven. Jesus never did wrong, therefore His path was perfectly straight. We are told that if we ever get to heaven, we must 'walk even as He walked.' But we cannot if we look at ourselves and think of ourselves and watch to see if we are walking straight, any more than you could walk straight there in the snow when you looked at yourself. The Bible says, 'Let us run with patience the race that is set before us, looking unto Jesus.' Paul said he had to forget those things which were

behind, all his sins and mistakes, and reach forth unto those things which were before.

"So, boys, never watch yourselves and try to see if you are growing more like Jesus. Just as surely as you do you will go wrong and make crooks in your path. Give your whole heart to God and then forget all about yourself. Keep your eyes away from yourself and away from other people. LOOK TO JESUS. He's your pattern and He's your guide. Read about Jesus, study about Jesus, think of His purity, His obedience, His gentleness, and His goodness. Talk with Him very often in prayer. Listen to Him every day, for He speaks to you in His word. And you have the promise that if you thus keep looking at Him you will become changed,—you will become like Him! Then you will walk like Him, you will finally see Him as He is, and live with Him in His beautiful home.

"Look forward, not back!"

'Tis the chant of creation,
The chime of the seasons as onward they roll;
'Tis the pulse of the world—
'Tis the hope of the ages,
'Tis the voice of the Lord in the depths of the soul."

ARE YOU HAPPY?

ANOTHER beautiful new year has come. Brothers and sisters, school-mates and friends have wished you a "Happy New Year." But I want you just to stop a minute and think, while I ask you a question: "Are you happy—fully happy?" Perhaps you will know better what I mean if I tell you about eight gentlemen who once were asked that same question.

They were old friends travelling together. Suddenly they asked one another, "Are you happy—fully happy?"

The banker was the first to reply. He said: "I have earned a large fortune. I have all the money that I possibly can need during my whole lifetime. I have a charming family. My wife and children do all that they possibly can to make home pleasant for me. Yet I am not happy. There is one thing which troubles me so much that it poisons all my joy; that one thing is the thought that all these goods, these riches, this dear family, are not lasting, and that very soon I shall lose them for ever."

Then the colonel, who had been the commander of many soldiers, said: "I have known the joys of a soldier, and the triumphs of war. How proud I have felt, when, at the head of my soldiers, I have overcome the enemy; or when, after the victory, I saw my name honourably mentioned by the commander-in-chief. But one day, seeing an officer lying on the battle-field dying, I tried to lift him up. 'Thank you,' said the dying one, 'but it is too late! We must all die: think about it!' And with his last breath, he said again, 'We must all die!' I never, never can forget it. These terrible words follow me day and night. I have

some moments of joy; but, alas! my friends, I am not fully happy."

The next gentleman who answered the question was a very learned man who had done business for his country among other nations. He said: "Honours have been heaped upon me. Public gratitude has met me at every step. Yet I want something I know not what; my heart is empty. All my honours do not cure the secret longings of my heart."

The poet said: "Even in my youth I had a wonderful gift for writing poetry. It was received with world-wide praise. Very many told me that my glory was immortal. But what is *such* an immortality? The flattery of men does not satisfy me. I desire a better immortality. And as I have no surety of ever receiving that, I am not fully happy."

The man of the world said: "I have no such bitter complaints to make. It is true I feel rather weary sometimes, but what of that? I try still to be gay. I go to the theatre, to balls, to concerts, and to all sorts of amusements." "But," said one of his friends, "when old age, sickness, and poverty come upon you, what will become of your amusements?" "Then," replied the worldling, "I suppose I shall have to give them up." "But," continued his friend, "when you think that you may sometimes lose your pleasures, are you fully happy?" "No," replied the man of the world, in a low tone, "I am not truly happy."

The old lawyer said: "I am now seventy years old. I have health, fortune, a good name, and a pleasant home. I used to fret and look anxiously forward to this time of leisure and rest. But now that I have it, the hours seem too long. I get tired of my newspapers and books, and do not know what to do with myself. I am not fully happy."

Then the gentleman who professed to be a Christian, but really was not, said, "I believe in God. Every day I read my Bible, and pray. On the Sabbath my place is never empty in the house of God. But my conscience is not easy; I do not get any peace and happiness out of it. Death, which is stealing on, fills me with fright. I always see in God a severe and angry Judge; and the thought of appearing before Him with my many sins, fills me with dread. No, I am not happy at all."

The eighth gentleman was a true Christian physician. He said: "My dear friends, I am not surprised to hear you say what you do. The Bible teaches, and we have proved it true, that neither money, glory, honours, knowledge, or anything else in this world, can make us fully happy. God has created us for Himself; and so long as we do not give ourselves to Him, we are filled with uneasiness and longing. In my youth I did not know how to be a Christian, and although I did well in my business, I tasted no happiness. But, by the goodness of God, I have been shown a better way. The reading of the Bible showed me that I was a sinner, and that unless

I received help, I certainly would be lost. Then I read about how Christ came and suffered and died to be my Saviour. Since then I have turned my eyes to Him, in sorrow for the sins that caused Him to suffer. I believed that He would forgive, because He said so. And He has washed my sins all away, and has given me peace and joy more than words can tell. I trust Jesus, take Him for my best Friend, and with the strength He gives me, try daily to live as He would if He were in my place." "You, then, are fully happy?" said one of the company. "Yes, my friend, I trust in Him who gave His own Son that I might be happy in this world and in the world to come."

Now, my dear child, are *you* fully happy? The Bible alone points out the way to true happiness. Do you read your Bible? Have you given yourself to Jesus? Are you every day trying to be like Him? Do you earnestly ask Him to help you? and do you believe that He does? If so, you then have the happiness which man cannot give, and man cannot take away. It begins on this earth, and is perfected on the new earth, where there is fulness of joy and pleasures for evermore.

Please learn this little verse, and repeat it every day during the new year: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. cxlvi. 5.

A TEMPERANCE LESSON FROM A DOG.

THIS is a short story to illustrate the superiority of dumb animals in some respects to that of man. Not very long ago I was staying in the house of some people I knew, who possessed a large, black dog, something of the mastiff breed, which was a great pet with every member of the family. At dinner time he would be frequently given drink from a goblet of glass which was taken in for that purpose.

It was generally water that was given, and sometimes a little beer, which he would drink, but on one occasion the family were away from home, and one of those who were left in charge of the house was giving some spirits from one of the goblets. In a bit of fun she placed the glass on the floor to the dog, who seemed to relish the gin, which was well sweetened, and drank it all up. She was so amused at the idea of the gin-drinking dog that she gave him a little more, which had the effect of making him intoxicated, and I shall never forget the ludicrous antics of the dog; he rolled about from side to side, and was quite unable to stand on his legs; he finally rolled down a steep bank at the side of the house, where he lay, an inert mass, until the fumes of the liquor had been slept off.

As he walked into the house, bleary-eyed and heavy looking, with just the appearance of a toper, it occurred to the mind of the one who gave him the

drink, to try if he were like many human beings, who, with aching head and weary limbs, will still fly again to the cause of their pain. She, therefore, placed a glass on the floor before the dog, who showed his superior sense by running away, and on her pushing it under his nose, growled at her, and on her still persisting in offering him the obnoxious stuff, as he thought, although the glass was empty, he snapped at her and got under a large table, where he continued to eye her with distrust as the cause of his suffering, and never again, by any means, could he be persuaded to *drink anything out of a glass of any description.*

What a lesson of wisdom this poor, dumb animal teaches to many of the superior creatures called men. Indeed, he sets a noble example to us all to avoid the things that do us harm, when we know the danger of meddling with them. Let us, like the dog, turn away our heads with a firm resolve not to touch them.—*Band of Hope Review.*

"ENOUGH TO POISON A PARISH."

A PROTESTANT little girl being asked by the priest to attend his religious instruction refused, saying it was against her father's wishes. The priest said she should obey him and not her father.

"O, sir, we are taught in the Bible, 'Honour thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said in John v. 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the holy Scriptures.'" (2 Tim. iii. 15.)

"Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the Church."

"Oh, no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away saying she "knew enough of the Bible to poison a parish."

UNIVERSALITY OF THE SIGN LANGUAGE.

It is a fact worth noting that the signs used by the Indians of North America are identical in many instances with those employed by the deaf-mutes of to-day. A short time ago a friend of the writer, who had spent considerable time among the Indians, but who had never talked with a deaf-mute before, conversed with some pupils of the New York Institution by means of signs which he had learned from the red men. "Where are you going?" and "I am going away on horseback," were the same when given by the deaf-mutes and by the visitor. Another instance showing the sign language to be a universal one was when the mother of the writer,

herself a deaf person, while attending a convention of instructors of the deaf in France, conversed on various topics with a mute friend by means of signs. The French lady had no knowledge of the English language, while the American knew hardly a word of French. It is evident that with the aid of a means of communication having the scope of this sign language, and learned without effort by simple inter-communication of deaf-mutes, general knowledge may be rapidly instilled into the minds of those who are deprived of hearing. They improve remarkably fast; but this system is not without its drawbacks, for if the sign language is depended upon too greatly, the pupil does not make that progress in the English language that is essential to his communication with hearing and speaking people, nor for his improvement by the reading of both text-books and current literature.—*Scribner's Magazine.*

A THOROUGH and faithful use of the brush is the best medicine for the hair, always remembering that it is the hair, not the scalp, which is to receive the vigorous treatment. The brush should be immaculately clean, with fine soft bristles that go through the hair, taking with them every particle of dust.

DO WELL the little things now, so shall great things come to thee by and by asking to be done.—*Persian proverb.*

Interesting Items.

—A fire in a colliery near Wigan, December 15, resulted in the loss of about twenty lives.

—California has the largest fig orchard in the world. It is said to occupy 460 acres of land.

—No less than sixty tons of turkeys from Canada were landed from one steamer last week.

—More land lies non-productive in Great Britain and Ireland than is comprised in the entire kingdom of Belgium.

—The Swedish Government intends to levy a tax on malt in order to meet the increased expenditure for military purposes.

—During the last Parliament 12,261 petitions, with 1,421,800 signatures were presented in favour of Sunday closing.

—A rapid-firing gun recently tested at New Haven, U.S.A., by the Winchester Repeating Arms Company, fired 900 shots a minute.

—Sir Richard Owen, the eminent anatomist and zoologist, died at his residence in Surrey, December 18, at the age of eighty-eight.

—At the last meeting of Great Woking School Board it was decided that the Apostles' Creed should not be taught in the Board schools.

—It is said that the police have discovered a plot to poison in a wholesale manner the non-union workmen at the Homestead Mills, in Pennsylvania.

—The Lutheran Church is making active efforts to bring all the German sectaries in the South of Russia within its fold. As the Lutheran Church is recognized by the Russian Government, it has official support in its proselyting campaign.

—According to official statistics just issued there have been since the outbreak of the cholera epidemic 550,000 cases in the whole of Russia, of which 260,000 proved fatal.

—Since 1887 upwards of 800 Salvation Army officers have been landed in India, and of these 160 have returned home or joined other societies, and 20 have died in the work.

—Last month 12,741 tons of fish were delivered at Billingsgate Market, and of this quantity the officers of the Fishmongers' Company condemned as unfit for food 178 tons.

—A Japanese paper discusses the question of the degeneration of Buddhist priests. It does not hesitate to denounce the whole order of priesthood as being sunk in the depths of immoralities.

—The roof of Arundel church is so honey-combed by the ravages of an insect as to be dangerous, and will have to be removed. The church, one of the finest in Sussex, dates back to the year 1380.

—Thousands of Koreans, it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary in Manchuria.

—A Polish nobleman, who some years ago had his estates confiscated and was himself exiled for participation in rebellion, has recently had his estates restored to him. At the time of his restoration to favour at home, he was an obscure resident of Cleveland, Ohio. His property in Poland is valued at about \$2,700,000.

—The *Chronicle's* Moscow correspondent declares that as a result of the persecution of the Jews in Russia, 18,000 of them have embraced the "Orthodox faith" during the past two years. It is also stated that many Baptists and Stundists have renounced their "heresy" as the easiest way to escape cruel persecutions.

—A census of church attendance has just been taken in Birmingham, by which it appears that with a population of 429,000, the total church accommodation is 160,000, and the average attendance at morning and evening service on Sunday is 81,960. There is evidently plenty of room there for gospel missionary work.

—The committee that was appointed at "General" Booth's request, to investigate the charges of fraud and misappropriation that had been made against his "Darkest England" scheme, has reported, fully acquitting the "General," and stating that all the money subscribed to the scheme has been honestly spent in rescue work.

—Of the fifty-one provinces of Russia formerly affected by the cholera fifteen are now completely free, but the disease continues to claim a considerable number of victims in the provinces of Podolia (864 during last week), Kieff (508), Bessarabia (498), Tamboff (297), Kherson (205), Volhynia (70), Saratoff (50), and Samara (35). A certain number of cases are still reported weekly from twenty-nine other provinces.

—The highest recorded speed now made by a railway engine has just been reported from the United States, where, on the line of the Philadelphia and Reading Railway—the New York division—a mile was covered in 37 seconds, or at the rate of 97½ miles an hour. Nor was this one mile run the only remarkable part of the performance, for the next mile was made in 38 seconds, the third in 39, the fourth in 40, fifth in 41; five consecutive miles were later on made in 205 seconds, an average of 87.8 miles an hour. The train was a regular express, consisting of ordinary and Pullman carriages. No special preparation had been made for the run, and it was achieved in face of a heavy wind. The prophecy of 100 miles an hour, made a few years ago, and laughed at by the world at large, may yet come within the range of "practical railroading."—*Chronicle.*

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THE PRESENT TRUTH.

"And, behold, I come quickly; and My reward is with Me to give every man according as his work shall be."—Rev. 22:12.

LONDON, DECEMBER 29, 1892.

THE *Echo* sets off the most characteristic fashion of modern "society" in the following manner: "The British fashion of meeting for conversational purposes only when the carcasses of dead animals and birds, or portions of them, are also present, deters all but the rich from the charms of society."

At the Yorkshire Assizes, in summing up the evidence in the trial of Frederick Claude Vernon Harcourt for killing a man in a quarrel arising out of a dispute regarding the relative merits of the rival candidates at the Sheffield election, the judge observed: "I shall tell the jury that if one man calls another a liar, I think that a slight blow in retaliation is justifiable." He added, "this may be new law, but it is common sense." It is indeed new law. Unfortunately it is not altogether a new thing for judges to imagine that it is within their sphere to make law.

THE following dispatch from Chicago appears in the daily papers:—

"The question of the opening of the World's Fair on Sundays will be left for the courts to adjudicate upon. An application is to be made for an injunction to restrain the directors of the exhibition from closing the Fair on Sundays, on the ground that Jackson Park, in which the exhibition is being held is public property—a place of resort dedicated to and owned by the people. The Park Commissioners, who hold the property in trust, have no authority to debar the public from the park on any day in the year. The decision to take action in the matter is endorsed by prominent business men. The case will be heard on January 3rd.

THE Lower House of the Danish Parliament has adopted the following resolution:—

"The Folkething hereby accepts the principle of Permanent Arbitration Treaties, and requests the Government to accept the invitation conveyed in the Note of the United States of America, dated the 23rd of October, 1890." "The Folkething further invites the Government to undertake the conclusion of Permanent Arbitration Treaties with other States, and more especially to enter into communication with the other Scandinavian kingdoms for the same purpose."

It is predicted that "this resolution of the Danish House of Commons will be regarded by all future generations as an historical event of the highest importance, and as a great step forward in the rule of Law, in place of that of Force, in international affairs."

FAITH is not folly. It is not presumption. It is simple trust in the plain word of God. But the man in Oklahoma, U. S. A., who heard a preacher say that if a man had sufficient faith he might pick up a rattlesnake, and it would not bite him, and who, to test the matter went out and picked one up, and died from the bite that the snake inflicted, was both foolish and presumptuous. There was no faith in the act, because God had not told him to pick the snake up. Faith does not make experiments. If God sends a man to do a work which takes him through a region infested with serpents, then he can go with confidence that the word that sent him to the work will keep him till the work is done, if he does not turn aside from the path marked out by the word.

THE *Gentlewoman* is dealing with "The Sin and Scandal of Tight Lacing," and gives some extracts from letters received from some of the poor, deluded devotees of the goddess "Fashion." Following are two of the extracts:—

"I want to ask your advice about the easiest way to reduce the size of my waist. I live with a relative who insists that I must reduce my waist to seventeen inches, as she says 'No man will marry a girl unless she looks smart.' What would be the best sort of corsets, or would it be a good thing to wear a leather belt strapped on underneath them; or would it be best to sleep in a corset and tighten it gradually day by day?" "Some weeks ago, for a very great dinner party, I was laced and squeezed in till I measured only sixteen inches, and everyone complimented me on my beautiful creamy whiteness, like a statue. I could not eat anything, and the pain was very considerable, but every other girl in the room was flushed and hot whilst I remained cool. Do you think a permanent steel belt would keep my complexion always like this?"

There is no doubt but a "permanent steel belt" would impart a "whiteness like a statue," to the complexion; but it could not keep it "always like this," because dead bodies usually decompose in a short time. It is just possible that the creatures who wrote the letters from which the above extracts were taken fancy that they are the products of the "highest type of civilisation." May the savages of Africa be saved from all such civilisation.

THE fact that three countries, the United States, Switzerland, and Denmark, have declared in favour of arbitration, instead of war, in the settlement of international difficulties, is looked upon as quite an important step toward the time when "many people" shall go and say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us

of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 3, 4.

That just before the great day of the Lord men will say this, and will fondly think that universal peace has come, is evident from the second chapter of Isaiah. It is when men are saying "Peace and safety," that sudden destruction will come upon them, so that they cannot escape. 1 Thess. v. 2, 3. Doubtless many people think that these propositions for arbitration are evidences of the growing Christian sentiment of the nations. The result as noted in the Scriptures shows that it is not. Indeed, the very propositions show that there is no Christianity in it. Christianity does not resist evil done to it. A Christian will not fight whether anyone else does or not. But these nations have shown no disposition to disband their armies. They are making war preparations the same as before. They simply say to other nations, "we won't fight if you won't." Self-interest, and not Christianity, is prompting these peace propositions.

"ON Sledge and Horseback to Outcast Siberian Lepers," will shortly be published by the Record Press, Limited, 376 Strand, W.C. This book relates the wonderful expedition made by Miss Kate Marsden in 1891 to visit the lepers of Northeast Siberia. It recounts the incidents of her 2,000 miles' ride on horseback and her efforts to ameliorate the horrible condition of the outcast lepers. From having heard Miss Marsden tell a portion of the story we are sure that the book will be highly interesting, and withal a valuable addition to the literature of real missionary effort.

The *Sunday Friend*, now entering its nineteenth year, has been purchased from Messrs. Mowbray & Co., by the Record Press, Limited, 376 Strand, London, W.C., and will be conducted and published by the latter firm, commencing with the January issue, which will appear December the 20th. It will be enlarged, considerably improved, and contain many new features.

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PRESENT TRUTH is printed by the Pacific Press Publishing Company, 48, Paternoster-row, London, E.C.