

# THE Present Truth.

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

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## The Present Truth.

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"LET not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man." Prov. iii. 3, 4.

"IN all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 7. To acknowledge God is to acknowledge that He has all wisdom, all power, all goodness. And that means to acknowledge that we lack all those things, and are dependent on Him for them. That means meekness and submission; and the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Thus acknowledging God in all our ways will make our ways such as God Himself will acknowledge.

*Character and Reputation.*—Character is what a man really is; reputation is what others think him to be. There is a vast difference between the two. A man may have a brilliant reputation and a most vicious character. This is very common. On the other hand, a man may have no reputation and an excellent character. Most people think more of having a good reputation than they do of having a good character. With our reputation we have nothing to do; if we take care to have a good

character, our reputation will take care of itself. But those who are very jealous for their reputation, devoting all their attention to shielding it, are certain to deteriorate in character. The reason is that character is reality, while reputation is only appearance; and he who spends his whole time "keeping up appearances" will have no time to keep up the realities. The only absolutely perfect character ever known on this earth, "made Himself of no reputation," and He says to us, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Matt. v. 11. "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter iv. 15, 16.

### THE FRUITS OF RIGHTEOUSNESS.

"AND this I pray, that your love may abound yet more and more, in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. i. 9-11.

The fruits of righteousness are righteous fruits. These fruits are by Jesus Christ, as He says: "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; He that abideth in Me and I in him, the same bringeth forth much fruit; for without [apart from] Me ye can do nothing." John xv. 1-5.

The last verse quoted shows clearly

that the fruit borne by the branch that abides in Christ, is deeds of righteousness. The statement is that whoever abides in Christ brings forth much fruit, while separate from Him we can do nothing. Doing nothing is made equivalent to not bearing fruit. So then bearing fruit in the vine is identical with doing something. There is nothing more passive than the bearing of fruit; and yet there is nothing in which more intense activity is shown than in a fruitful vine or tree. The tree can do nothing to make itself bear fruit, yet the bearing of fruit is a period of activity.

In Gal. v. 22, 23 we have the fruits of righteousness spoken of as the fruit of the Spirit. These are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The fruits which are by Jesus Christ are the fruits of the Spirit, for Christ said of the Spirit, "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." John xvi. 14. This glorifying Christ is in the fruit that is borne through the Spirit; for the glory of Christ and the glory of the Father are the same, and Jesus said: "Herein is My Father glorified, that ye bear much fruit."

In the fifth of Galatians we have it made very plain that the fruits of righteousness are active deeds. In verses 19-21 we have a list of "the works of the flesh," which are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." And the apostle says, "they which do such things shall not inherit the kingdom of God." Then in direct contrast with these he places "the fruit of the Spirit," which consists of deeds of a directly opposite nature to the works of the flesh. One set is active wickedness, and the other is active righteousness.

Moreover, the apostle follows the

list of the fruits of the Spirit with the statement, "against such there is no law. That means that they are in harmony with law. As the works of the flesh are violations of the law, the fruit of the Spirit is obedience to the law.

Evil deeds are called works, because they are done for the purpose of getting gain, although the doer is grievously disappointed in his wages; "for the wages of sin is death." Rom. vi. 23. But righteous deeds are those that are done with no thought of self, but as the manifestation of the life and love of God in the heart; and the doer receives, not wages, but a free gift; for "the gift of God is eternal life through Jesus Christ our Lord."

There is one most encouraging thing in connection with bearing the fruits of righteousness, and that is that the Lord does not cut off the branch that bears only a little fruit. On the contrary, He encourages it, giving to it the best conditions for bearing more fruit. In the thirteenth of Luke we have a parable, in which is represented a man with a fig tree in his vineyard, to which for three years he has vainly come looking for fruit. To the words, "Cut it down; why cumbereth it the ground?" the vine dresser says, "Let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; but if not, then after that thou shalt cut it down." When the man comes the next year, and finds that the tree has begun to bear fruit, although in a feeble manner, will he cut it down? No, indeed. If he would bear with it three years when it bore no fruit at all, he will certainly much more bear with it now. He will hail the indications of fruit with gladness, and will more thoroughly continue the work of pruning and dressing, "that it may bring forth more fruit."

So the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. "A bruised reed shall he not break, and the smoking flax [dimly-burning wick] shall He not quench: He shall bring forth judgment unto truth." Isa. xlii. 3. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. 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. 8-10.

### FRUIT TREES YIELDING FRUIT.

"AND God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind; and the tree yielding fruit, whose seed was in itself after his kind; and God saw that it was good." Gen. i. 11, 12.

As we have already seen, righteousness is declared to be fruit that is borne by those who are abiding in Christ. We have not by any means exhausted the references in which fruit-bearing is spoken of. "The fruit of righteousness is sown in peace of them that make peace." James iii. 18. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. xcii. 12-14.

Fruit grows on trees and vines. Therefore as the righteousness of the saints is declared to be fruit, they themselves are called plants. Notice the text just above. They are rooted in Christ (Col. ii. 7), or are branches from Him as the vine. John xv. 5. So the Lord, in the parable of the vineyard, says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isa. v. 7.

Again we read that the Spirit of the Lord anointed Jesus "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. lxi. 3.

In harmony with this, we are told that the bringing forth of righteousness is exactly like the bringing forth of natural fruit. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. lxi. 11.

In like manner we read in the first psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall

prosper." A man is like a tree in that his doings are fruits.

Still further, we have a striking likeness presented in the fourth of Mark, verses 26-29: "And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth [ripe], immediately he putteth in the sickle, because the harvest is come." This describes the growth of righteousness, because the kingdom of God "is righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17. Therefore as we have learned that the perfecting of righteousness is exactly like the bearing of fruit by the plants of the garden, let us look for a few minutes at

### HOW PLANTS GROW.

THREE things are necessary to the growth of plants. These are, a good soil, good sunlight, and plenty of moisture, either from rain or dew, or from both. There is nothing more wonderful than the luxuriant growth of plants under these conditions. Without them, all the efforts of science and art are in vain. Yet we have all seen plants growing under very unfavourable conditions. We said that nothing is more wonderful than the luxuriance with which plants grow under favourable conditions; but really the most wonderful thing is that plants grow at all under some circumstances.

Who has not wondered to see the trees growing seemingly out of the very rocks on the mountain side? Who has not seen the tender plant pushing its way through the almost imperceptible crevices between the stones of the pavement? Who has not passed through a corn field and noticed the tender blades coming up under the most discouraging circumstances? Take, for instance, the case where the seed has been sown in heavy soil, and then a rain has come, followed by sunshine which has baked the earth before the seed sprung up. As you pass through the field you will see little cracks where the blade is forcing its way to the light of day. Here and there you will see a clod of earth standing on edge, and looking beneath you will see that it has been lifted up by a blade of corn. The clod will perhaps weigh several pounds, and the blade of corn only a few grains, yet the

clod has to give way before it. The blade of corn will be so tender that if you pull it up it will not be able to stand alone. It cannot, when removed from that spot, bear up its own weight; yet it grows right along, pushing the heavy clod away from before it, as it needs the space, as though the weight upon it were nothing.

The same wonder is seen in the germination of the seed. Take for instance a nut, the shell of which is so hard that several sharp blows of a hammer in the hands of a strong man are scarcely sufficient to crack it; yet when the proper time comes the shell parts as easily and as gently as the opening of a rose bud. This is the same miracle that is seen afterwards in the tender plant pushing its way to the surface against the opposing force of stones and heavy clods of earth.

There we have a remarkable exhibition of power. But whence comes that power? Does it reside in the plant itself? Is it a part of the outfit of the little germ that lies coiled up in the shell, so tiny that often it is invisible to the naked eye? Surely not. Scarcely anything could be weaker or more helpless. If anyone is asked what the power is he can only say that it is *life*. The power exhibited in the growing plant is the power of life. We can see the results of it, but we cannot see the life itself. No eye was ever yet formed that could discover anything in the tiny germ, or the tender blade, that would indicate the power that it afterwards manifests, or rather that is manifested in it.

For the power does not reside in the plant, as an inherent part of itself. In the beginning God spoke to the earth, saying: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Immediately the earth responded to the word of the Lord, and since that time it has been obedient to that word. "The word of God is living, and powerful." Heb. iv. 12. The words that the Lord speaks are Spirit and life. John vi. 63. The words of God are the breath of the Lord, and that is the breath of life. Therefore the life that is exhibited in the growing plant is the life of the word of the Lord. No other explanation can be given of the source of the power that we see in the things that are made. The apostle Paul expressly tells us that the eternal power of God is seen in the things that He has made. Rom. i. 20.

This is not by any means an ignoring of the statement that the plant grows because of moisture and sunlight. "For the Lord God is a sun and shield." Ps. lxxxiv. 11. The light which the sun gives is only a part of the glory of God. "The heavens declare the glory of God." Ps. xix. 1. "O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory upon the heavens." Ps. viii. 1. So it is true in the most literal sense, that Christ is the Light of the world. His word also sends the rain upon the earth.

Plants grow, therefore, because of the voice of the Lord. In the beginning He spoke, and they came forth; and that same word continuing until this day, still causes them to grow. "He sendeth forth His commandment upon earth; His word runneth very swiftly. He giveth snow like wool; He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels; who can stand before His cold? He sendeth out His word and melteth them; He causeth His wind to blow, and the waters flow." Ps. cxlvii. 15-18. Thus we may see the direct power of God in all His works.

#### THE FULNESS OF GOD.

THE food materials that are in the soil, the light of the sun, and the dew and rain, which cause the plant to grow, are all from God. In the energy manifested in the plant we see the working of the life of God in it. Without Him nothing was made; without Him nothing exists. All life is from God. He is both Creator and Father. His creating is begetting. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Ps. xc. 2.

But although it is the life of God that is the life of all creatures, both animate and inanimate, there is endless variety in creation, because God is infinite. Not only are there many kinds of plants and animals, but no two of the same kind are exactly alike. "God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and an-

other glory of the stars; for one star differeth from another star in glory." 1 Cor. xv. 38-41. Since we have the statement that the firmament declares God's glory, which He has placed upon the heavens, we know that the apostle does not mean that the heavenly bodies get their glory from different sources, but that they each have a different measure of it. Yet each one is perfect in its glory; each one gives forth all the glory that it was designed to display.

So in the growth of plants. God has planned each one "after his kind." The life of God in the vine makes it perfect after its kind; the same life in the oak tree makes it perfect in its sphere. The vine can never become an oak, yet the same life is in both. Each one, being filled with the life of God, grows to perfection, according to the purpose for which God designed it.

All inanimate creation is passive to the will of God, yet we do not see in the most perfect plant the perfection that was in the beginning, when "God saw everything that He had made, and, behold, it was very good." But this is not the fault of the plant. "The creature was made subject to vanity, not willingly." Rom. viii. 20. When man sinned, God said "Cursed is the ground for thy sake." Gen. iii. 17. And again, after Cain had murdered his brother: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. iv. 12. This is the reason why we do not find perfection in anything. Yet the trees and plants afford the best illustration of the power of the life of God.

Now just as God manifests His life in the plants, so He will in man, provided man will voluntarily be as passive as the plants are by nature. Man has the power and the right of choosing for himself; and if he chooses to allow the life of God to dwell in him, he will be made as perfect as a man, as the plant is as a plant. For the same life will dwell in them both; only just as the life of God makes a perfect vine and a perfect oak, so the same life in man will develop him into just the perfection that God designed for him.

A little thought will show that the life in man is the same as that in the plant. We have already seen that there is life and energy in the plant, that is not derived from itself, but must come directly from God. The same life that is in the growing plant is all stored up in the seed, to furnish

either life for another plant, or for man. The grain is made into bread, and men eat and derive strength from it. A man becomes faint and at the point of death, through long fasting; he eats bread, and new life comes to him. No one questions the fact that the new life which he feels comes directly from the bread; but the life in the bread is the life that was in the growing plant; and that was life from God. So whenever we sit down to the table we are as surely taking in the life of Christ as were the men who ate of the five loaves which in the hands of Christ became as many thousands.

#### FLESH AND SPIRIT.

THE careful reader will now imagine that he detects a fallacy. He will exclaim, "If what you say is true, then everybody must be good; then all those 'works of the flesh' must be in reality manifestations of the life of God; and therefore since God cannot deny Himself, it must be that all will be saved." Not so fast; there is no fallacy here; every man is partaker of the life of God, and yet all men will not be saved. Let us study a little further.

That every man is partaker of the life of God, is expressly declared in the Scriptures. Inspiration has set the seal of approval to the statement of a heathen poet, that "we are His offspring;" and the apostle was speaking to a congregation of heathen when he said, "In Him we live, and move, and have our being." Acts xvii. 28, 29.

But let it not be forgotten that man differs from the plants and from beasts, in that he has perfect freedom and power of choice, and that in this is his pre-eminence over them. God Himself will not interfere with man's will. He will not bend nor break it; He will not in any way coerce it. God leaves man's will as free as His own. This is why there is in man the possibility of being a companion of God, and of associating with Him on terms of the closest intimacy. If God to the slightest degree coerced the will of man, then man would be to that extent the slave of God, and not the son and companion, and therefore could not spend eternity with Him; for "the bondservant abideth not in the house for ever; but the Son abideth ever." John viii. 35.

God pleads with man to submit his will to Him; He asks us to choose His will in place of our own, so that our wills may be the same, but when we do that, our will is still free.

Now just as we do not see God's life work complete perfection in the inanimate creation, through no fault of its own, so we do not see it work complete perfection in most men, and that because of their own wilfulness. The inanimate creation is subject to vanity unwillingly; man is subject to vanity of his own choice.

The plant and the beast cannot choose how the life of God shall develop them. Consequently the will of God concerning them is perfected, except in the measure wherein they are degraded through the sin of man.

But men can choose what the life of God shall work in them. If they choose to live only a fleshly life, that will be all that the life of God can develop in them. Their life, then, will be of the same nature as that of the beast; and as flesh is corruptible, enduring only for a little while, they are choosing only the limited existence of the beast. So "man that is in honour, and understandeth not is like the beasts that perish." Ps. xlix. 20. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." Verse 14.

If, however, on the other hand, men submit themselves fully to Christ, His life will develop in them all the perfection which God in the beginning designed for them. What possibilities there are for man, what heights of attainment, no man has ever dreamed. Only God knows the thoughts that He thinks toward man,—thoughts of good, and not of evil, to give him an expected end. But although man's possibilities of development are so great that only God's mind can comprehend them, if man will but voluntarily submit himself to the life of God as fully as the plant does involuntarily, he will be brought to that high state of perfection. The same life that brings the plant to its full measure as a physical plant, will make the man reach his highest destiny as a spiritual man.

In the beginning the life of God flowed freely through all things. Man gladly accepted God's will as his own, and so, of course, perfection was seen in all creation. That dominion is lost, but it is to be restored through Christ the Creator acting as Redeemer. Micah iv. 8. Christ died and went into the grave, and rose again and ascended into heaven, in order "that He might fill all things." Eph. iv. 8-10. So the possibility before men, even in this life, is thus stated: "That Christ may

dwell in your hearts by faith; that ye being rooted and grounded in love" (note the characteristics of a plant), "may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 16, 19.

So the church, the body of Christ, consisting of all who abide in Christ, and allow Christ to abide in them, not as their physical life only, but as their wisdom, and righteousness, and sanctification and redemption,—is "the fulness of Him that filleth all in all." Eph. i. 22, 23.

And when the time comes that God fills all in all, that is, when God is everything in everybody and in everything, then there will be no place for those who have chosen only the fleshly life, and have rejected the Spirit. "They shall be as though they had not been." Obadiah 16. Then God will be glorified in His saints, and in all creation, for there will be nothing that will not be the perfect expression of His own personality. Then "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," will be heard saying, even though some of the created things have no voice, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." Rev. v. 13.

#### A GODLY LIFE.

"FOR the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Titus ii. 11, 12. Godliness is of the character of God. The Scriptures declare it to be "profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

The character of God cannot be separated from His life. And the life of God is known only in Christ. Christ was good, for He "knew no sin;" (2 Cor. v. 21) He "did no sin, neither was guile found in His mouth." 1 Peter ii. 22. Yet to the young man who came to Him and called Him "Good Master," He said, "Why callest thou Me good? none is good save one, even God" (Mark x. 18), thus showing that He Himself was

God. See also John i. 1, 14. To Philip, who said to Him, "Lord, show us the Father, and it sufficeth us," He replied, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father." John xiv. 8, 9. "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. Of His work He said, "The Father that dwelleth in Me, He doeth the works." John xiv. 10. His life, therefore, was in the fullest sense a godly life. It is the life of Christ that saves us. Rom. v. 10. Not the simple fact that He once lived on earth, but the fact of His now living in us. He is a present Saviour. "Every spirit that confesseth that Jesus Christ is come in the flesh, is born of God." 1 John iv. 2. Note well that it does not speak about confessing that Jesus *has come* or *did come* in the flesh, but that He *is come* in the flesh. Through Christ's dwelling in the heart by faith, the life also of Jesus is to be manifest in our mortal flesh (2 Cor. iv. 11) that so we may be filled with all the fulness of God. Eph. iii. 17-19.

Christ's life on earth was a life of obedience. Said He, "I have kept My Father's commandments." John xv. 10. Again, "I honour My Father," and, "I know Him, and keep His saying." John viii. 49, 55. He was subject to His earthly parents. Luke ii. 51. He came to save life and not to destroy. Luke x. 56. So far was He from taking that which was not His own, or even from coveting, that He gladly gave up His own, and did not think it a prize to be retained. Phil. ii. 5-7. No guile was in His mouth, for He was the embodiment of truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37.

He also kept the Sabbath day, namely the seventh day of the week, the same day that the Pharisees professed to keep. Although they found fault with Him for His acts of mercy on that day, they well knew that He was not violating the Sabbath, but only disregarding their senseless and wicked traditions. They were constantly on His track seeking for something of which they might accuse Him to the rulers, yet they found nothing; and when at last He was betrayed into their hands, they had to bribe false witnesses against Him. It was His custom to attend service on the Sabbath day. Luke iv. 16. As for Sun-

day, the first day of the week, no one has ever yet been found with the hardness to claim that He ever paid any more attention to it than to any other working day.

Therefore the life of God, which Christ will live in us if we allow Him, will be a life of obedience to the commandments. There will be manifested in it obedience to parents, truthfulness, reverence, unselfishness, gentleness, together with Sabbath keeping not merely in form, but in fact. Since there was no Sunday observance in the life of Christ, it is impossible for Him to put any of it into the lives of His followers. Where that is exhibited in the life it shows a lack of perfect submission to the life of Christ, although that lack of submission may not be intentional, but may arise from failure to recognise Sabbath keeping as part of His life.

But some one says, "The keeping of the seventh-day Sabbath was part of Christ's life as a Jew, and we are not saved by Christ as a Jew." Listen: Jesus Himself said, "Salvation is of the Jews." John iv. 22. His truthfulness, obedience to parents, reverence, gentleness, etc., were also a part of His life as a Jew. Shall we cast them aside? If we do, we shall simply be denying Christ.

Just think what it means to say that we are saved by Christ's life, but not by His life as a Jew. It charges Christ Jesus with having two different lives, that is, of having two characters; with being changeable. Yet when a man is one thing in one place and another thing in another place, he is lightly esteemed. Even so must Christ be held in light esteem by those who think He lived any differently on earth, saving His poverty, than He did or does live in heaven.

No; Jesus Christ is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. The life which He lived on earth was the life of God, and with Him there is "no variableness neither shadow of turning." James i. 17. To say that every portion of Christ's earthly life is not necessary for us, is to say that a part of God is of no consequence.

Christ lived on earth to give us a living example of the life of God, so that we may know to what we should submit, that He may live it in us. He left us an example, that we should follow in His steps. 1 Peter ii. 21. Christ is not divided, and therefore we must take Him as a whole. When

we take Him we shall not at first know all that there is in His life. Indeed we shall never be able to fathom the depths of His character. But we have such confidence in Him that we take Him on trust for all that may be revealed to us in Him, as well as for what we see in Him. Who will make this complete surrender to Him, that He may fill them with the fulness of His life, and at last bring them to enjoy that life in immortality?

#### ENGLAND AND THE VIRGIN.

IN the sermon of "reconsecration" of England to the Virgin Mary and to Peter, was the following passage:—

"And now a few words on the act to be made to-day. I observe, then, that it is not a mere act of personal devotion. It has been announced as an act by which the Catholic Church in England consecrates to Our Lady and St. Peter not merely its own actual members, but the whole of England. Are we competent to perform an act like this, we who form only a minority, and even a small minority of the nation? I reply that what would be certainly presumptuous and ridiculous in a modern sect, well befits the ancient Church that brought England to the faith, and held it in the unity of the faith for a thousand years. If she has been deposed from her throne by force and cruelty, she has never ceased to claim the nation as her appanage. This reason would hold good though some entirely new act were in contemplation. But, in fact, the national act was performed long since by the king of England and his united people. England then gave herself in free oblation to Our Lady. What we now ask, and what the Catholic Church throughout England is about to ask, is that our dear Lady would enter again into full possession of her ancient dowry.

"One other thing we must not forget. Devotion in this wretched world must ever mean reparation and expiation. As the procession of Corpus Christi was a reparation for the blasphemies of Berengarius, and afterwards of the Hussites and the Lollards, so, too, the consecration of England to Our Lady coincided with the outbreak of Wickliffe's impieties against her, and was quickened by those insults."

Thus it appears that the act of consecrating or as it is called, of "reconsecrating" England to the Virgin, is a step in the recovery of the power which the Catholic Church once had in this kingdom, and which she regards as lawfully hers still. Of course the ceremony itself is only a pious farce, since the Virgin Mary and Peter are both dead hundreds of years ago, and know nothing of what is going on, and would be no party to it if they were alive. But it is intended to quicken the zeal of Catholics, who believe that the dead are more alive than ever, and that Peter, if he were alive, would consent to be made a lord over God's heritage. Let the reader now couple with the reference to the reformation under Wickliffe and Huss, the following which appeared in the *Tablet* of Oct. 1, 1887. It was published beneath

the Papal arms, and was entitled, "a letter of our Holy Father Pope Leo XIII. to the Bishops of Italy, on the Rosary:—

"Since God has called us to govern His church on earth, we have sought to use every possible means that we deemed suitable, for the sanctification of souls, and the extension of the reign of Jesus Christ. We have excepted from our daily solicitude no nation and no people, mindful that our Redeemer shed His precious blood on the cross, and opened the reign of grace and of glory for all. None, however can be surprised that we showed special care for the Italian people, for our Divine Master Jesus Christ chose, from out all the world, Italy to be the seat of His Vicar on earth, and in His providential designs appointed Rome to be the capital of the Catholic world. On this account the Italian people are called upon to live close to the Father of the whole Christian family, and to share in a special way in his sorrows and his glory. Unfortunately we find in Italy much to sadden our souls. Faith and Christian morals, the precious inheritance bequeathed by our ancestors, and in all past times the glory of our country and of Italy's great ones, are being attacked artfully and in covert ways, or even openly, with a cynicism that is revolting, by a handful of men who seek to rob others of that faith and morality they themselves have lost. In this more especially is seen the work of the sects, and of those who are more or less their willing tools. Above all, in this city of Rome, where Christ's Vicar has his See, are their efforts concentrated, and their diabolical designs displayed with ferocious obstinacy. We need not tell you, venerable brethren, with what bitterness our soul is filled at seeing the danger there is for the salvation of so many of our beloved children. And our sorrow is greater because we find it impossible to oppose such great evil with that salutary efficacy we would desire, and have the right to use; for you know, venerable brethren, and all the world knows, the state to which we are reduced. On this account we feel a still greater desire to call upon the Mother of God, and to ask her help. And our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the church and Christian peoples in their necessities. Already have we recorded these glories, and the great triumphs won over the Albigenses and other powerful enemies, glories and triumphs which have not only profited the church afflicted and persecuted, but also the temporal welfare of peoples and nations. Why in this hour of need should we not behold again such marvels of the power and goodness of the August Virgin, for the good of the church and its Head, and of the whole Christian world, if the faithful only revive on their part the magnificent examples of piety given by their forefathers under similar circumstances."

The reader will notice that the horrors inflicted upon the Albigenses, by which a province was depopulated, are by Leo XIII. termed glorious victories, and are said to have been gained under the patronage of the Virgin.

Note also that the Pope mourns the spread of heresy, and the fact that he has not now the power to use those "salutary" means which he desires, and which he claims the right to use, in order to check the spread of error. It is for this reason that he calls on the Virgin, that she may restore to him the power which he used so effectually in the case of the Albigenses.

Can the reader now have any difficulty in seeing why England is put under the special patronage of the Virgin? Can there be any doubt as to the meaning of the ceremony recently performed? We well know that most people will laugh at the suggestion: but Rome likes nothing better than that people should laugh at her movements, if they do not believe. The carelessness with which Romish assumption is regarded in these days is regarded as an evidence of freedom from the bigotry which Protestants once exhibited. It is thought to show that the world is getting more tolerant. But the fact remains that Rome is not growing more tolerant. She has not changed since the days of the Albigenses; and the carelessness with which professed Protestants view her encroachments, is evidence only of the fact that professed Protestantism has receded from the standard of the Reformation, and is unconsciously assimilating to Rome. A marked instance of the Papal Spirit in professed Protestantism was afforded in the position which the churches of the United States took in regard to the Sunday closing of the World's Fair, when a meeting of the Evangelical Alliance desired President Cleveland to compel Sunday closing with the aid of troops.

The designs of the Pope upon England which are obvious enough, are not such as can be thwarted by legislation. Appeals to the patriotism of Englishmen will effect nothing. It is not a question of patriotism but of Christianity. The fact that the churches did not seem to regard the appeal to arms, that was made by the Evangelical Alliance of Boston, as a very serious matter, is evidence that the Spirit of the Papacy has permeated them to an alarming extent. Nothing can oppose the progress of Rome, but the "preparation of the Gospel of peace," and the love of the truth as it is in Jesus.

*One Word, One Spirit.*—He who would derive any real food from the Bible must study it as the word of God, and not as the word of man, believing that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. There are many writers of the Bible, but only one Spirit. The various writings do not make many

different books, but one complete, harmonious book. It is all given by inspiration of God, and is all profitable; he who believes it will be thoroughly furnished unto all good works. And as it is all profitable, he who doubts any part of it will be lacking in some essential. Indeed, since it is one book instead of many, he who disbelieves a part of it, throws discredit upon the whole, and thus cuts himself off from the profit to be derived from it.

#### IN THE LIGHT OF GOD.

WRITTEN over the temple door of the old Delphic oracle, it is said, was the inscription, "Know Thyself." It is a very important injunction, but utterly impossible to attain by man's own power. Had the "wise" ancients known themselves, they would never have sought the muttering oracles of Delphi and Dodona. Man has ever been seeking knowledge, and yet he has never known himself. Nor can he by searching himself find out himself.

And yet this is what Christians are frequently exhorted to do. They are told to search their own heart, look into their own lives, find out themselves, all of which is in a certain sense true and possible of attainment, but not in the sense often intended and understood by many honest souls. Heathen philosophers through the ages of the past have sought within to know themselves, to know man, and they have written very many ingenious things, many fancies both pleasing and morbid, many contradictory things, all of which show that their quest was vain so far as real profit is concerned. They knew not themselves, and their gods were like unto them.

There is reason why man cannot know himself by searching himself. The Bible reveals that "the whole world lieth in wickedness." "Wickedness" is synonymous with spiritual "darkness." And so Paul writes to those whom Christ had cleansed, "Ye were sometimes darkness." Searching themselves was therefore searching in the dark. They could learn something, perhaps, they could stumble upon some facts pertaining to themselves, but these would be vague, uncertain, incoherent. The knowledge could profit but little, and what was gained, whatever theory was evolved by such knowledge, would be very likely to be overthrown by the next discovery in the darkness. The great fact that man does not of himself know himself is thus stated by the prophet:—

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9.

Not only must man grope in darkness to obtain a knowledge of himself, but the heart is deceitful; when he learns what he supposes to be a fact, it often deceives him with only seeming to be what it appears, the reality of which he learns when he plucks its fruit of Dead Sea apples. Notice also the challenge which the Lord makes, "Who can know it?"—equivalent to saying that it is impossible for man to know.

Whence, then, and how shall this knowledge be obtained? We answer, From the Source of all wisdom and knowledge. "I the Lord search the heart." Jer. xvii. 10. Of Christ, in whom dwells all the fulness of the Godhead, it is said:—

"But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man." John ii. 24, 25.

To this Source, to the Light of the world, to the enlightening power of the word and Spirit of God, we turn. Notice the following scriptures:—

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. vi. 23.

"For the word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. iv. 12, 13.

To Him to whom we must give account, and with whom, therefore, we have to do, we go for all knowledge pertaining to ourselves. We would know the truth, bad as it is. In His light would we see ourselves; and we may be assured that His word will not flatter us. It will reveal us to be poor and wretched and miserable and blind and naked. But this point we will consider at some other time. We wish now to consider as to how we may best know our condition. Is it to read God's word, and then turn from that to a contemplation of ourselves, to dwell on our sins, to dissect and analyse each failure and fault and weakness? Many have tried this way, many are still trying it, with sadness of heart and constancy of failure. Looking at the darkness within, they become filled with darkness. Looking at the sin, *their* sin, they seek an excuse for the sin. Gazing upon themselves, they naturally compare themselves with the nearest objects, and they get to looking at their neighbours,

and condoning their sins by their neighbours' faults.

The only way to know self is in the light of God. The only way we may obtain His light is to fix our eyes upon Him. "If thine eye is single," if it is steadfastly placed upon God and the light and glory of His character, "thy whole body shall be full of light." And in that light will be seen man's weakness, sinfulness, and nothingness. But some fear that they will not see themselves sinful enough unless they turn within and look at the sin. That is the very trouble. Just as long as one does that, he will never see himself the sinner that he is, will never possess proper humility and contrition.

Take three instances where looking upon God revealed the sinfulness of self, every one occurring in the case of eminent servants of God. In Isa. vi. 1-4 the prophet records his vision of God and His glory. In the light of that glory he saw himself. How did it affect him? He says: "Woe is me! for I am undone; because I am a man of unclean lips; . . . for mine eyes have seen the King, the Lord of hosts." But God did not reveal the prophet's sinfulness in order to discourage him; He never does. He revealed the iniquity, that He might purge it away. The prophet confessed his sin and God removed it. It is only when we turn our gaze upon ourselves that the sin remains and we become discouraged. When the light of God reveals the wound, it reveals the healing. When it shows the bruise, it brings the balm.

Another case is that of Daniel, the man "greatly beloved" of God. He says, as a vision of Gabriel clothed in God's glory came before him: "Therefore was I left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Dan. x. 8. But the glory which revealed his weakness and corruption, gave him strength and courage. It was so with the apostle Paul. He never knew himself, never saw himself, till on his journey of persecution to Damascus, his eyes fell upon the face of the glorified Christ. He saw himself then, as he has recorded in Romans 7. But the One in whose light he saw himself a sinner, cleansed him from all sin.

The nearer we get to God, the more we see of Him, the more we see of the utter unworthiness and nothingness of self, but it will never discourage; for healing and cleansing and help will

come with the glory thus revealed. O reader, "acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job xxii. 21. And then

"Walk in the light,  
The beautiful light of God."

M. C. WILCOX.

#### LIMITATIONS OF GOVERNMENT.

THE theory which unites government and religion and makes the latter one of the ends to be pursued by the former, if good at all, is equally good for *all* governments—for "the powers that be" in Turkey, Japan, and China, as really as for those of the United States or England. Apply the theory in China, and it means State power employed to sustain, propagate, and enforce Buddhism and idolatry. Apply it in Turkey, and it means the same power thus employed in the interests of Mohammedanism. It so happens that the world is fruitful in religious systems; and, unless we adopt the doctrine that all these systems are equally true or equally false, the theory as thus applied, would lead to the most opposite results and entirely confound the distinction between the true and the false. If when applied to Christianity it would promote the truth, it would, with equal certainty, promote the grossest superstition and error when applied to Paganism. A change of circumstances often gives one a view of things otherwise not so readily taken.

Let us then suppose a Protestant to transfer his residence to China and to become subject to the government of that country. While at home, we will further suppose, he belonged to the class demanding that religion shall be included in the educational *régime* of the public schools, and was horrified at the idea of not having King James's version of the Sacred Scriptures read in these schools for religious purposes. How does he reason when the principle comes to be applied to him in China? The Chinese Emperor agrees with him in his principle, and proposes to tax him, not to support and teach Protestant Christianity, but to support and teach the religion of China, which he regards as an abominable idolatry. This would probably open his eyes to the nature of his own doctrine. Yet, if it is the right of one government to enter the province of things spiritual, and tax the people to support and propagate religion, then it is the right of all governments to do so.

The principle, if valid at all, is just as valid for Paganism, as it is for Christianity, for idolatry as it is for the purest worship, for the most superstitious form of Roman Catholicism as it is for the most enlightened Protestantism. No Protestant would ask for its application in any other than a Protestant country; and this is a good

reason why he should not ask for it there. If it is not good in China or Catholic Spain, it is no better in the United States or England. The principle is the same, no matter to what religion it is applied, or whether Pagans or Christians, Catholics or Protestants form the majority of the people. It is the principle of State religion, good everywhere or good nowhere. If Protestants were in the minority in this country and Catholics in the majority, the former certainly would not advocate a public school system, to be supported by general taxation, in which Catholicism should be taught.

The conclusion from this line of thought is that civil government, though the best possible machinery to secure certain ends connected with our temporal interests, is not a contrivance adapted to secure the ends that relate to our spiritual welfare. "Surely," says Macaulay, "if experience shows that a certain machine, when used to produce a certain effect, does not produce that effect once in a thousand times, but produces in the vast majority of cases an effect directly contrary, we cannot be wrong in saying it is not a machine of which the principal end is to be so used."

The learned essayist might justly have said that it is not a machine properly adapted to this end at all. The notorious and world-wide failures of civil government to make itself useful in the department of things spiritual, when attempting to manage and conduct them, furnish the most complete demonstration that, however useful it may be elsewhere, it is not suited to this purpose. A sledge-hammer is a very good instrument with which to break a rock, but a very poor tool with which to mend a watch or perform a delicate operation in surgery. So civil government is a very good agency within certain limits and for certain objects; but beyond these limits and objects it has no function to perform, and when its powers are extended beyond them they are found in practice to be immensely more injurious than beneficial to the very interests they seek to serve.—*Samuel T. Spear, D.D.*

#### JESUS A PERFECT MODEL.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." Phil. ii. 4, 5.

A RIGHT life is impossible to us unless we have a perfect pattern to go by. We need something better to follow than the imperfect lives of our fellowmen. A Chinese tailor was engaged to make a garment, and given an old one as a pattern. He copied it with the characteristic faithfulness of his race, and when the new one was finished it had all the patches that were in the old. When we copy human lives about us we are as likely to copy defects as anything else.

Jesus came into the world to offer us a perfect model. He bids us follow Him. It is our one great business to imitate Christ. He is perfect in every way. Even His bitterest foes could find no sin in Him. He stands in history as the one spotless human life. To look at Him inspires longing and hope in our souls.

The example of Jesus antagonises the common principles of human life. Earthly models teach us to be grasping, selfish, and pugnacious. The life of Jesus teaches us that we should be kind, gentle, patient, and generous.

We cannot be like Jesus unless we have His Spirit. If we try to whip and drive ourselves into a noble life, we shall fail; but if we receive into our hearts the Spirit of Christ, then all will be easy. We shall then have spiritual life; and life always finds outward expression.—*Selected.*

#### "LET DOWN YOUR NETS."

LAUNCH out into the deep.

The awful depths of a world's despair;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death are there,  
And the sea is wide, and the pitiless tide  
Bears on its bosom away—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,  
"Let down your nets for a draught" for Me!  
He stands in our midst on our wreck-strewn  
strand.

And sweet and royal is His command.

His pleading call

Is to each—to all;

And wherever the royal call is heard

There hang the nets of the royal word.

Trust to the nets and not to your skill,

Trust to the Royal Master's will!

Let down your nets each day, each hour,

For the word of a king is a word of power.

And the King's own voice comes over the sea,

"Let down your nets for a draught" for Me!

—*Sunday Magazine.*

#### FISHERS OF MEN.

It was morning on the Lake of Galilee, and the fishermen were in their boats, weary with a long night of fruitless toil. But, with the dawn, Simon discovered the form of Jesus walking upon the beach. He directed the attention of the disciples to their beloved Teacher, and they all pulled for the shore. It seemed impossible for the Saviour to obtain any retirement. Already the crowd had gathered thickly about Him as He walked on the shore. The sick and afflicted were brought for Him to relieve. At length the people had pressed so closely about Him that they scarcely left Him comfortable standing-room. It was just at this time that the fishermen were nearing the shore. Jesus requested Peter to take Him in his boat, and, immediately upon entering it, directed the disciple to pull out a little from the land. Then, being removed a short distance from the people, He was in a better position to be seen and heard by them, and from the boat upon the lake He preached in regard to the mysteries of the kingdom of God. His language was simple and

earnest, appealing to the minds of the people with convincing power.

The discourse ended, Jesus turned to Peter and bade him launch out into the deep, and let down his net for a draught. But Peter was thoroughly disheartened; not only was he sorrowful because of the death of John the Baptist, and his mind tortured with unbelief in consequence of that event, but he was discouraged in regard to his temporal prospects. He had been unsuccessful in his fishing, and the past night had been spent in unavailing labour. It was therefore in a desponding tone that he replied to the command of Jesus: "Master, we have toiled all night, and have taken nothing; nevertheless, at thy word I will let down the net."

He called his brother to his aid, and together they let down the net into the deep water as Jesus had directed. When they came to draw in the net they were unable to do so because of the great quantity of fish it contained, and they were obliged to summon James and John to their aid before they could draw in the net and unload it. When this was done the boat was so heavily laden that there was danger of its sinking.

Peter had seen Jesus perform wonderful miracles, but none made so strong an impression upon his mind as this miraculous draught of fish, after a night of disappointment. The unbelief and discouragement that had been oppressing the disciples through the long, weary night, now gave way to awe and amazement. Peter was thrilled with a sense of the divine power of his Master. He felt ashamed of his sinful unbelief. He knew that he was in the presence of the Son of God, and felt unworthy to be in such companionship. He impulsively flung himself at the feet of Jesus, crying, "Depart from me; for I am a sinful man, O Lord!" But even as he spoke, he was clinging to the feet of Jesus, and would not have been willing for the Saviour to take him at his word, even if He had attempted to do so.

But Jesus understood the conflicting emotions of the impetuous disciple, and said to him, "Fear not; from henceforth thou shalt catch men." Similar words were afterward addressed to the three other fishermen, when they were all upon the shore. As they were busily employed in mending their nets, which had been broken by the great weight of fish they had taken, Jesus said to them, "Follow me, and I will make you fishers of men." Immediately after this they left their nets and boats and followed the Saviour. These humble fishermen recognised the divine authority of Jesus, and forthwith gave up their regular occupation and left their worldly possessions in obedience to the command of their Lord.

These four disciples were more closely associated with Jesus in His

earthly life than any of the others. Christ, the light of the world, was abundantly able to qualify these unlearned fishermen of Galilee for the high commission He had chosen for them. The words spoken to these lowly men were of mighty signification; they were to influence the world through all time. It seemed a simple thing for Jesus to call those poor, discouraged men to follow Him; but it was an event productive of tremendous results; it was to shake the world. The quickening power of God, enlightening the minds of those illiterate fishermen, was to enable them to spread the doctrines of Christ far and wide, and others were to take up the task, until it would reach all lands, and be taught in all ages, winning many to salvation. Thus would the poor fishermen of Galilee be, indeed, "fishers of men."

Jesus did not oppose education. The highest culture, if sanctified by the love and fear of God, receives His approbation. An objection is sometimes brought against education because Jesus chose ignorant fishermen for His disciples. But these men were subject to His refining influence for three years, and the Saviour was the most perfect educator the world has ever known. The Prince of Life did not choose the learned lawyers, the scribes and elders, for His disciples, because they would not follow Him. Therefore He chose the humble peasants for His helpers. The rich and educated among the Jews were exalted by their own worldly wisdom and self-righteousness, and felt all-sufficient in themselves, realising no special need of a Redeemer. Their characters were fixed, and they would not receive the teachings of Christ. But the humble fishermen were rejoiced to be connected with the Saviour, and become co-labourers with Him.

#### EFFECTS OF TOBACCO.

AN American doctor has been making a careful study of the effects of tobacco upon the human system, and his conclusions are rather startling. He has found that the effect of the use of tobacco regularly is to stunt the growth of young men in an extraordinary degree. Taking for the purposes of his research nearly 200 students, he found that since their entry into college those who did not smoke at all had, on leaving, increased in weight by more than ten per cent., in chest girth by upwards of twenty-six per cent., and in lung capacity by nearly eighty per cent. over those of their colleagues who made smoking a regular practice. Occasional smokers were also at a decided disadvantage when compared with abstainers.—*The Fireside*.

"TREASURES of wickedness profit nothing; but righteousness delivereth from death." Prov. x. 2.

#### RESPONSIBILITY OF MOTHERHOOD.

THERE is an old saying that "mothers make the world," and in a very great measure this is true. To the mother more than to any other is accorded the power to lead, guide, train, and develop human bodies, hearts, and minds. She it is to whom is given the first opportunity for influencing the man or woman that is to be, the privilege of laying the very foundation stones of its character; and although others may aid in fashioning and moulding its life, it is the mother's blessed privilege to hold the first and highest place.

We sometimes gaze with wonder and admiration upon the creations of the artist or the sculptor as portrayed upon the canvas or chiseled in marble, but how insignificant are these achievements, although the most superior in all the realm of art, in comparison with the work of mothers! The beautiful painting may fade, the lovely statue crumble into dust, but the mother works not upon material which the ravages of time may despoil, but upon the mind, upon the soul which is to bear for good or for evil throughout life the impress of her plastic hand.

There is no prerogative that can compare with that of the mother; and how great, how important, are her responsibilities! How beautiful may be the results, if she but use her power rightly; and on the other hand, what marred and useless lives may result from her failure faithfully to fulfil her high and holy mission! The Scotch have an old proverb that "an ounce of mother is worth more than a pound of clergy." A writer offering a tribute to true motherhood says: "Who can think of the influence a mother wields in the home, and not be impressed with its far-reaching results! What revolutions would take place in our families and communities if that strange magnetic power were fully consecrated to the welfare of the child and the glory of God!"

There are doubtless few mothers who do not feel something of the solemn responsibility of their position, but many do not appreciate the full extent of it. The children all around us, growing up to manhood and womanhood in idleness and indifference, unrestrained and lawless, attest that there is something wrong with the mothers of this generation,—that they are neglecting their God-given trust.

As I have pondered these things, I have come to believe that one of the chiefest reasons why mothers fail, is that they do not awake to their responsibilities early enough in the life of their children; they think, as they watch their little ones in the cradle, as they hold them in their arms or guide their first footsteps, "When my child grows older, I shall then need to give more attention to him. If for

the present he is well fed and clothed, that is enough." But in this she is mistaken. The golden opportunity of every mother lies, as did that of the mother of Moses, in the very first year of her child's existence. We all know that a moment's work upon clay tells more than an hour's work upon marble, and little children are like clay to receive impressions, but like marble to retain them.

The first seven years of a child's life is the most susceptible period of its entire existence. The brain has then attained one-half of its entire growth. Yet the majority of mothers seem to think that to pass away time is about the only thing to be done for a child during this period. All the child's thoughts and tendencies are left to chance. If heredity, environment, and all other circumstances are favourable, the results may sometimes prove good; but in the majority of instances, when this most important period of life is left unimproved, the character of the child becomes marred and scarred in ways which no amount of after-training can efface. In the first year of babyhood a look, a touch, a word, may influence the bent of the child's whole life; and from the age of two to the age of seven, the possibilities which may be drawn out, unfolded, and developed by the judicious mother are wonderful, almost beyond belief.

Too many mothers amuse themselves with their children, seeking their own diversion, as do girls in their play with their dolls, never dreaming that their children are being educated by every look and tone. "It is impossible," as has been said by one of the wisest of teachers, "to correct in the second year the wrong-doings of the first, thereby heaping the short-comings of one year on those of the next. Mothers will say, As soon as my child understands more, I will endeavour to teach it to control its will and to do right. What a mistake! Then the most important time will have been lost. If good habits and inclinations, obedience, order, and other similar virtues have not been rooted in the first years of its life, it will be a most difficult task to uproot bad habits and implant new ones."

Mothers must begin early and continue late; there must be no cessation of their efforts until character is firmly fixed. Although the early years are the mother's golden opportunity, there is seldom a period when the care of children is more frequently delegated to others than at this very impressionable one. Hired girls, nurses, anyone, in fact, who can look after the physical needs of the child, is intrusted with its care, while the mother devotes herself to pleasure, society, or some similar object. I have even known mothers who would hire their children cared for that they might spend their time in fashioning dainty garments for

those same children or in doing their housework, preferring to trust their children in unskilled hands rather than their fine china and bric-a-brac. Such mothers certainly have no realising sense of their responsibilities.

But you ask, Shall mothers seek no assistance in their work?—Certainly, have all the help you can, but give up to no one the privilege of moulding and developing your child. Let housework, sewing, and mending be done by hired help, but keep the little ones by you, and devote your best energies to them. Sacrifice personal pleasure when need be, but never sacrifice the children.

But the mother's responsibilities do not end with childhood. Through all the years, even till manhood or womanhood, eternal vigilance alone is the price of safety. Continued watchcare and guidance, advice and counsel, must be given, but happy is the mother, who, having planted and cultivated the seeds of good thoughts and actions in the early years, has need only to prune and trim and watch as the child grows older. With every step in life the child's moral horizon enlarges, and opportunities for good and temptations to evil increase.

It is not enough that mothers endeavour to keep their children from contamination by contact with evil; they must do a twofold work, and keep their young minds filled with high aims and pure, elevating, ennobling thoughts. A lady, president of a temporary home for erring girls, once wrote me that out of the hundreds of girls who have been sheltered in the home during the twelve years of her connection with it, not a single girl had a mother who had been true to her duty.

There are hundreds of daughters yearly growing up in idleness and aimlessness. There are hundreds of sons started on the path of ruin because their appetites and passions are allowed to go uncontrolled. A child's appetite is quite as susceptible of education, both in a right and a wrong direction, as are its mental and moral faculties; and mothers, in whose hands this education mainly lies, should give the subject careful consideration, since upon it health and usefulness so largely depend. Many a loving mother, by thoughtless indulgence of her child in season and out of season, in dainties that simply gratify the palate, has fostered a love of appetite which has caused her deepest sorrow in after years.

Mothers must begin with themselves. They cannot give what they have not. They must awake to a realisation of the great work in their hands, and then to the need of fitness for that work. For every other vocation of life there is required a special preparation. The one who builds our houses, cuts our clothes, manufactures our

watches, takes care of our cattle, and works our garden, must know how, must have been especially prepared for his calling; but as has been truly said, "of all specialists on earth, the mother brings to her work the poorest training." This ought not so to be. Mothers must live not only for but with their children, for only in so doing can they hope to keep that precious birthright, their children's confidence, which is one of the strongest barriers that can be interposed between the child and sin.—*Mrs. E. E. Kellogg, in Good Health.*

#### FEAR NOT.

Isaiah xli. 13.

HEART aweary and oppressèd,  
Trembling 'mid a shadow'd lot!  
Soul, with weight of care distressèd—  
I will help thee; fear thou not!

None thy spirit-burden knoweth;  
Yet for ever like a sea  
Round thy life My mercy floweth—  
I will help thee; trust thou Me.

Stormy winds are loudly sighing;  
Tempest-voices sound anear;  
Closer is the Love undying—  
I will help thee; be of cheer.

Whatsoe'er to-day awaiteth,  
Rest thou in the changeless Power  
That in darkness Light createth;  
I will help thee hour by hour.

Shrink not from an unknown sorrow,  
Fear thou not the road before;  
Trust Me through each coming morrow—  
I will help thee evermore.

Guiding, guarding, and all-knowing,  
Heav'nly care is round thee cast:  
Grace for utmost need bestowing,  
I will help thee to the last.

Never can thy name be movèd  
From the Heart that counts thee dear;  
Still I hold thy hand, belovèd!  
I will help thee—hush thy fear!  
—*M. S. Haycraft, in the Christian.*

#### CHRIST THE SOUL'S WELLSPRING.

THE supreme gift which Jesus Christ gives to every longing, thirsty soul is Himself. From Himself proceeds not only instruction and sympathy, but redeeming grace and recovering power; and from the inexhaustible depths of His own being as the Son of God a whole universe of thirsty souls may draw refreshment. "The water that I give you shall be in you a well of water springing up into everlasting life." He offers Himself to us and says, "Drink Me, take Me into your souls, and every want shall be satisfied."

What a hungry and thirsty crowd fills all the thoroughfares of human life! All the attractive fountains which mammon or sensual pleasure advertise with loud invitations, "Come unto me and drink!" all these prove to be but broken cisterns that hold no water. In every human soul is a longing that refuses to be satisfied, and this thirst becomes the more importunate the more that it is trifled with. My soul recognises sin and guilt, and in moments of compunction cries out: "Who can deliver me from this body

of death?" My strength to resist temptation has often proved to be a mere spider's web. My sources of happiness are just as liable to be dried up as is yonder little brook, which is at the mercy of every summer drought. Death has already shattered more than one beautiful pitcher; and there are within me certain desires and demands that no human being or worldly possession can satisfy. My soul thirsts for something which the living Jesus alone can give. And when He opens up a wellspring within me pure thoughts begin to flow out and conscience becomes clean, and my affections are sweetened, and peace flows like a river. Christ Himself is in my soul!

This fountain never dries and never freezes. When we get a deep draught of His wonderful words they, like Jonathan's honeycomb found in the woods, "enlighten our eyes." When we open our hearts to the tides of His love selfishness is swept out. We should have dried up and died out long, long ago if Jesus Christ had not kept His stream of grace running in the deep secret places of the soul.

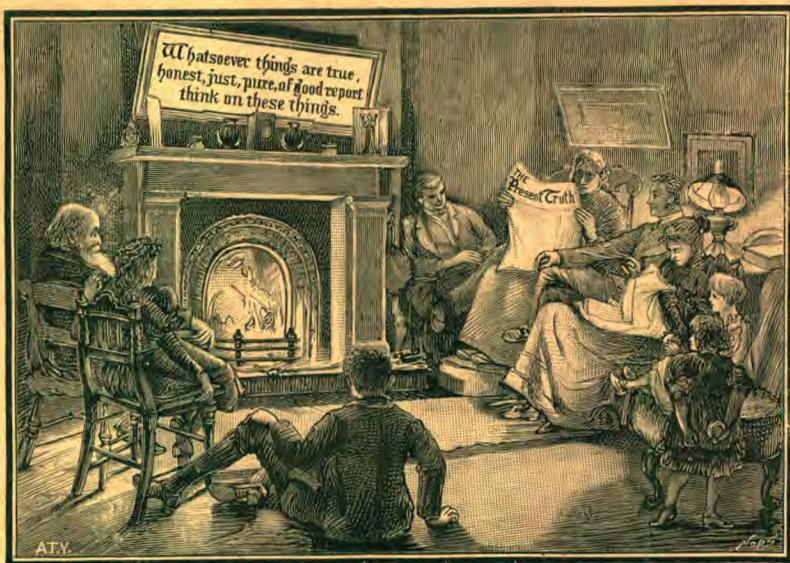
Water is the simplest of all elements, and drinking is the simplest of all processes. Even the dumb brutes on yonder hillside understand where and how to slake their thirst. With equal simplicity doth faith draw in Christ's living words and living joy and living power. No infidel can answer this argument, that Jesus Christ is a perfectly satisfying Saviour. His words are always true; His comforts go to the right spot and soothe the heart-aches. His love subdues and shames away my selfishness. His cleansing grace is my only purity, and His life in me is my only hope of an endless life in heaven.

"Fountain of grace, rich, full and free,  
What need I that is not in Thee?  
Full pardon—strength for every day,  
And peace which none can take away."

—*Theodore L. Cuyler, in New York Evangelist.*

If the assurance of the divine authorship of the books of the Bible is founded only on the official teaching of the Church, it becomes almost a case of that which is created becoming greater than the Creator. The Bible is the warrant for the Church, not the Church for the Bible. The divine authorship of the Bible is not a matter of church decree; indeed, it is to be decided by the words themselves and by the works which follow the heart's reception of the words.—*N. Y. Observer.*

MAKE use of time if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured; to-day only is thine; and if thou procrastinate, thou lovest; which lost, is lost for ever; one day is worth two to-morrows.—*Sel.*



## THE HOME.

### CAUSE OF INTEMPERANCE.

MANY mothers who deplore the intemperance that exists everywhere, do not look deep enough to see the cause. Too often it may be traced to the home table. Many a mother, even among those who profess to be Christians, is daily setting before her household rich and highly seasoned food, which tempts the appetite and encourages overeating. In some families, flesh-meats constitute the principal article of diet, and in consequence, the blood is filled with cancerous and scrofulous humours. Then when suffering and disease follow, Providence is charged with that which is the result of a wrong course. I repeat: intemperance begins at the table, and, with the majority, appetite is indulged until indulgence becomes second nature.

Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamours of other appetites and passions. Many parents, to avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking whenever they please. The desire to satisfy the taste and to gratify inclination does not lessen with the increase of years; and these indulged youth, as they grow up, are governed by impulse, slaves to appetite. When they take their place in society, and begin life for themselves, they are powerless to resist temptation. In the glutton, the tobacco-devotee, the wine-bibber, and the inebriate, we see the evil results of erroneous education and of self-indulgence.

When we hear the sad lamentation of Christian men and women over the terrible evils of intemperance, the questions at once arise: Who have educated the youth? who have fostered in them these unruly appetites? who have neglected the solemn responsibility of forming their character for usefulness

in this life, and for the society of heavenly angels in the next?

When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt?—Oh, no! Who then has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? and was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God.

Satan is ready to do his work; he will not neglect to present allurements which the children have no will or moral power to resist. Through his temptations he is instituting ever-changing fashions, and attractive parties and amusements, that mothers may be led to devote their time to frivolous matters, instead of to the education and training of their children. Our youth need mothers who will teach them from the cradle to control passion, to deny appetite, and to overcome selfishness. They need line upon line, precept upon precept, here a little and there a little.

The Hebrews were taught how to train their children so that they might avoid the idolatry and wickedness of the heathen nations: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."—*Christian Temperance and Bible Hygiene.*

### DESIGN IN NATURE.

THE longer one lives to observe and reflect the greater and more marvelous appear the evidences of design in nature. Every day furnishes him with some new instance of intelligent adaptation, some previously unnoticed feature that is precisely fitted to some other feature and made to contribute to the harmony and perfection of the whole. It becomes at last a fundamental postulate in his mental creed that everything in the material universe, however apparently insignificant or superfluous, has its uses, and that our ignorance alone conceals from us what those uses are. He comes, in short, to the conclusion of the Psalmist, "O Lord, how manifold are Thy works; in wisdom hast Thou made them all."—*Advance.*

### JUST AS I AM.

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse each spot,  
O Lamb of God, I come, I come.

Just as I am, poor, wretched, blind,—  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come, I come.

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

—*Charlotte Elliott.*

### THE FAKIRS OF INDIA.

THERE are three millions of these fakirs in India. Some of them are Hindus and some of them are Mohammedans.

They do not shave, so their hair grows very long and they often coil its filthy length into ropes, and wind them about their arms. "They do not have homes but wander about from one place to another, either without any clothes at all or else in the poorest rags they can get, and with both their rags and their bodies as dirty as they can be. Sometimes they ornament themselves with human bones." They never earn anything themselves but are beggars, living on what is given them.

"Mohammedan Fakirs are not pleasant men to meet, for they think it is a very good thing to kill an 'unbeliever,' whenever they get the chance. They do their best to imitate madmen, and succeed so well that often they end by going mad themselves. They try to think of the most dreadful things that they can do to themselves. Sometimes they sit for years together looking at a stone wall, and say they are trying to forget everything but God; sometimes they live in cages; and some of them clench their fists as tightly as they can, and keep them so, till their nails grow through their hands, or they tie their hands and feet together, and roll thousands of miles instead of walking.

The Mohammedan Fakirs do more of this kind of thing than the Hindu; and even little children are taught to give themselves up to such a life as this."

"They go on pilgrimages to holy places: if they are Hindus, to the Ganges or to some of the great temples; if they are Mohammedans, to Arabia, either to Mecca, where Mohammed was born, or to Medina, where he was buried."

At the melas or yearly festivals may be seen different kinds of fakirs, some with matted hair and beards, others with large bonnet-shaped head coverings; some looking intelligent and pious, others with a wild expression upon their faces which tell that they are far from being holy or perfect.

"Some fakirs make a vow of perpetual silence, and seldom, if ever, open their lips in conversation; some wander from place to place, never remaining long in any locality; others take up their abode by some river or temple, or under some sacred tree, and never stir; many smear their bodies with dust and ashes, and present a frightful appearance as they walk about;" again others have their ears split, and wear large wooden or bone earrings.

"Some take to this profession from sheer laziness, preferring to wander through the country begging, to honest work, while others give up pleasant homes, thinking by such self-denial to win the favour of God" and obtain pardon and holiness.

"A fakir, near Benares, said that from childhood he had wished to know about God. He read his sacred books to see what they could tell him, but did not find what he wanted there. At the age of eighteen he became a fakir and went away into the jungle, there to think about God. Finding the solitude and danger of this life still gave him no light, he hollowed out a pit beneath the floor of his hut and for two years sat there, seeing neither sun nor moon. His mother was his only visitor, but even to her he did not speak. After this he sat alone for twenty-two years outside a certain village, hoping that God would show Himself to him there. But, after all this, he still sadly confessed, 'I do not know God, and I do not know the way of peace.'"

One missionary says, "One day we went to a village called Little Calcutta, situated on the banks of the Ganges. As we walked down to the sacred river, we were surprised to see a man who had his home in a box which floated upon the water. The box was about six feet square, and was set in a native boat shaped like a canoe. It was a novel sight, and so we approached the man, whom we recognised as a fakir, and began talking to him. His one desire was to obtain deliverance from sin, and for this reason he had given up the world and become a fakir. He

had lived twenty years in a dry well, the people bringing him food and water; but this had failed to give him peace. He then made this box, and took up his abode in it, floating about on the sacred river. Twenty years more were thus passed, and still he felt that the load of sin had not been taken away."

He was between eighty and ninety years old. A wonderful change has taken place in him since then. The darkness of sin has given way, and the light of God's word has shone into the old man's heart, shedding abroad the peace and joy which only Christians know. He has found that when he



A HINDOO FAKIR.

goes at it in the right way, when he stops trying to save himself and trusts alone in Jesus, Jesus is able to save even to the uttermost all that come unto God by Him. Although a hundred years old, his eye is not dim, and his voice is strong and clear, as he goes about with his Bible telling of the power of Christ to save.

Not what these hands have done  
Can save this guilty soul;  
Not what this toiling flesh has borne  
Can make my spirit whole.  
—Horatius Bonar.

### YOU CANNOT SAVE YOURSELF.

"I WAS quietly sitting in my tent door," says Rev. E. T. Pegg, "and an Indian of rather good caste came up to me, and we talked of Christ. He said that three months ago his wife died, and the priest told him that if he wished to obtain pardon for her sins he must wander about the fields, and enter no house for three months. He did so; it being the rainy season, he fell ill, had fever, and came to me nearly dead. His furniture had all been stolen. He said he could not trust in heathenism any longer." And no wonder that he could not trust in such works any

longer. What good had they done him? Learn a lesson from this poor Indian and from the fakirs: You cannot make yourself good, and you cannot make your friends good; you cannot save yourself, and you cannot save your friends.

The very best works that you could ever do would be only *your* works, and it is *God's* works that you must have. He says that His ways are as much higher than your ways as the heavens are higher than the earth. So you see how impossible it is for you to make yourself good and save yourself.

There is only one way that you can get the goodness and salvation of God: Jesus says, "I am the way."

God is not pleased when you try some other way. It grieves Him when you try to work it out for yourself, or try to buy it from Him, for He has offered it to you as a *free gift*. He has given you His only Son Jesus, and if you will only take Him into your heart, you will find everything that you need to save you, for in Him is wisdom, righteousness (goodness of God), salvation, and eternal life. If you will invite Jesus in and allow Him to stay and use you to do His ways, willingly giving up your ways, you will be

saved.

Do not wait one moment thinking that you must make yourself good before you invite Jesus in. He knows just how naughty and weak and wicked you are, and how impossible it is for you to do one good thing without Him. He therefore stands at the door and knocks and pleads for you to let Him in now, *just as you are*, that He may do for you what you cannot do for yourself.

Jesus is the *only* way, and His is the only name under heaven given among men whereby you can be saved.



#### GOD'S BLESSED BOOK.

WHAT book ought I to love the best,  
And on it's truths securely rest?

The Bible.

What warns me to abstain from sin,  
And tends to make me pure within?

The Bible.

—Selected.

#### THE BEST BOOK.

“Every word of God is pure. Prov. xxx. 5.

LAST week we talked about the trees, grass, flowers, birds, animals, sunshine, and the many other beautiful things that we see when we go *out* of the house.

This week we shall talk about a certain thing that we see *in* the house. It can tell you who *made* the grass and animals and just how they were made. It is a wonderful *book* called the “Holy Bible,” and it can tell you all about these and many other things of which you would like to know. Ask some one to please open it and read the first chapter to you.

This first chapter in the Bible says that *God*, who lives up above the stars in heaven, is the One who made the sun, moon, and stars, the flowers, birds, and animals, and all living things.

In Ephesians the third chapter and Colossians the first chapter we also read that God created “all things by Jesus Christ” His Son, “all things that are in heaven, and that are in earth, seen and unseen.” “For it pleased the Father that in Him [the Son] should all fulness dwell.” And in Hebrews the Father says to the Son, “Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”

No man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, He hath declared, or made Him known to us. So we need not be afraid to trust Him, for Jesus has come down to the earth and shown us that God is so powerful, and wise, and good, and loving, and kind, that among the gods there is none like Him, neither are there any

works like unto His works, but He is God alone.

And yet God says that “all should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him.” And “unto the Son He saith, Thy throne, O *God*, is for ever and ever.” “And again when He bringeth in the first begotten into the world, He saith, And let the angels of God *worship* Him.” In Hebrews we read that God “hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds, who being the brightness of His glory, and the express image of His person,” upholds all things by the word of His power, and is set down on the right hand of the Majesty on high.

Now there are many books in the world but all of them together are not worth so much as this one book—the Bible—which introduces us to the God who made the heavens and the earth. It is the only book that is perfectly good and perfectly pure, because it is the only book that comes to us from God Himself. It came not as other books, by the will of man, but holy men of God spake *as they were moved by the Holy Ghost*. It is therefore God’s word to us, and can have nothing wrong in it. When it says that God made the grass and flowers, we may believe every word that it says about it.

The word “Bible” means book. It is the “*Holy Bible*” (*Holy Book*), because Jesus by His holy Spirit dwells in it. Jesus is so holy that His very presence makes a place holy. The Bible is therefore the purest and best book in the whole world.

It is the most wonderful book of all for by studying it and believing it and receiving it in our hearts we receive the pure and lovely Jesus in our hearts, because He dwells in it. Thus it can take from us every naughty thing; for naughtiness cannot stay where Jesus is.

1. Have you found out who caused the pretty flowers and grass and animals to grow?

2. Who was it?

3. Where only can we find out all about it?

4. What is the Bible?

5. Who sent it to us?

6. Then what kind of book is it—a good book, or a bad book?

7. Why is it a good book?—Because it is the Word of God, and God is good.

8. How are other books written?—By the will of man,

9. How was the Bible written?—By the will of God. Holy men wrote only as they were guided by the Spirit of God.

10. Then whose word is it?

11. Therefore when it says that God made the grass and every living thing, what may we believe?

12. Is it always safe to believe what other books say? Why not?

13. Why may we believe all that the Bible says? Prov. xxx. 5.

14. If we really receive God’s Word into our hearts, what wonderful change will it work in us? Why?

15. Can any other book do so much for us?

16. Then which is the best book in the whole world?

17. Has any one ever seen God?

18. Then how can we know Him?—By knowing Jesus. John xiv. 6, 7; i. 18.

19. What does the Father call Him?—God. Heb. i. 8.

20. What did He tell the angels to do?—To worship Him. Heb. i. 6.

21. How does He command us to honour Him? John v. 23.

22. By whom did God create all things? Eph. iii. 9; Col. i. 16.

#### WHAT DO YOU THINK ABOUT?

THE Lord says that as a man thinketh in his heart, so is he; and the same is true of a little child.

You become like the things which you think about. If you get into the habit of looking at bad pictures, pictures of battles, of murders, of impurity, you will think about them and begin to love such things, and ere long you will be doing such things yourself.

If you learn to read silly books you will become silly. If you read novels or books that are not true, you will lose all love for true things, and your mind will become like a sieve, which allows whatever is good and useful to escape, and keeps only a mass of coarse and useless rubbish.

Then if you would become pure and noble you must choose good companions, good pictures, good books, and good plays, yes, and good food and drink, and healthful clothing. Rich food and fiery drinks and unhealthy clothing cause you to have bad thoughts as surely as bad books.

Remember that in the Bible you may find the best book, the best companions, the noblest pictures, the purest waters, the most heavenly dress, and the only living bread. If your greatest pleasure is found in reading and thinking of its wondrous words, your thoughts will grow more and more Christlike, and so will your words and actions; for *as a man thinketh, so is he*.

Please learn this little verse:—

“Bad thought’s a thief; He acts a part,  
Creeps through the windows of the heart,  
And if he once his way can win,  
He lets a hundred robbers in.”

### HOW TO REST.

It is strange that one of the most difficult things to understand is the needs of our physical natures and the relations of mind and body. Bound together by the most mysterious, the most intimate and controlling ties, there is yet nothing more common than an utter ignorance and disregard of their mutual needs. As one has remarked: "It takes the better part of a lifetime to get acquainted with ourselves, and happy and fortunate are we if we do not kill ourselves in making the acquaintance." Under the ordinary conditions of life, mere existence ought to be a pleasure, while the amount of labour required from each in order to earn his living ought to be only a pleasurable exercise of our faculties. But instead of finding life generally conforming to these conditions, we find that the majority of people groan beneath the yoke of toil and care. Our bodies break down from being driven and overtaxed by the mind; our brains become disordered and insane from the incessant anxiety and effort of keeping the body at work. And when the human frame finally succumbs to the effect of all this mismanagement, how few there are who know how to place themselves in conditions of recuperation. How few know how to rest.

Real, effective rest comes through the brain. Rest of body will be of small effect if the brain does not concur. We all know that nothing is more fatiguing than the condition where the body is unable to fulfil the mandates of the brain, when the anxiety to do is not responded to and accomplished by the body. We often hear a man of business complain that things have gone wrong, his efforts have been fruitless, and that consequently he is overcome by fatigue; we often hear the housekeeper declare that she has worked so hard at nothing, that is, she has accomplished nothing, and that she is tired to death. No condition could be more fatiguing than that of the person who wants to do something but is prevented by physical inability. The muscles and nerves feel more fatigue under such circumstances than they would after performing the actual toil. This is the condition called worry, and nothing wears out the strength so rapidly. This may be the condition of the mind when the body is compulsorily idle, but it is the farthest possible removed from the condition of rest.

As one of the most imperative conditions of rest, must come a mental acknowledgment of its need and contentment in taking it. Many people are not certain whether they are tired or lazy; they cannot tell whether it is lack of energy or real fatigue that indisposes them to exertion. Such a state of doubt should be solved at once,

and the conduct regulated accordingly. A most fatiguing day may result from the mere absence of stimulus to work; a day of lounging is also fatiguing; neither of these conditions gives rest, and this should be understood. On the contrary, a most restful condition is compatible with the performance of light, entertaining employment. No mistake is more frequently made in regard to the convalescing sick than to require of them the absolute non-employment of hand or brain on the supposition that this is rest, when, in fact, it produces the most trying condition of fatigue. Before a person can rest, he must understand whether his fatigue comes from doing nothing or from doing too much; and he must regulate his conditions and actions accordingly. He may need a rest from doing nothing.

Having ascertained that too great activity or care in any direction causes overfatigue, the next thing necessary is the acquiescence and approval of the mind to the taking of rest. No one can rest who allows the feeling that he ought to be at work to predominate in his mind. Let reason come to the aid in this; if rest is needed, one should compel one's self to take it in some way. Do whatever you like, or do nothing, only don't drive yourself; exact nothing of your energy, or will, or vivacity even. Relax every tension of both body and mind. Do what you want to, whether it be to laugh, sing, lounge, muse, sleep, or sit on a fence and see how green the grass is, and how blue the sky. As a last injunction, let me beg of you to suffer things to go undone, and don't fret; cultivate repose; learn how to rest.—*Union Signal*.

"MAMMA, isn't the Bible the best book in all the world?" said little Clara. "Yes my dear," said mamma, "the very best and dearest book. You know it is God's book, and He gives it with all its sweet words and promises to each one of His children." "Does He give it to me, mamma?" said Clara. "Yes, dear, He gives it to you for your joy and light and strength and comfort. With it you are rich; without it you are poor." "Mamma, I mean to learn all the Bible words I can," said Clara. Who will try with Clara to learn all the Bible words they can?—*Sel*.

### Interesting Items.

—The new constitution granting Natal responsible Government has been proclaimed.

—A freehold estate of 297 acres in Essex was sold on the fourth for £550, or 37s. an acre.

—The city of Seville, Spain, is kept in a state of constant alarm by the petard explosions which are continually occurring.

—During the past 20 years, the Lord Mayors of London have collected £20,000,000 for charitable and benevolent purposes.

—A Bill has been presented to the Reichstag on behalf of the members of the Centre in favour of the revocation of the decree of expulsion against the Jesuits.

—As a result of the recent rich discovery of gold near Coolgardie, Western Australia, people are flocking to the scene in large numbers.

—A seamen's strike in connection with the Federated Union has been declared at Sydney. Many vessels have been detained in consequence.

—During the month of June the loss of twenty-seven British vessels, with a tonnage of 12,378, was reported to the Board of Trade. The loss of life involved was 57.

—Anti-Christian troubles are said to have broken out in China, at a place sixty miles from Hankow, and two Swedish missionaries are reported to have been murdered.

—A colliery explosion occurred July 4 in a mine at Thomhill, a suburb of Dewsbury, Yorkshire, by which over a hundred miners lost their lives. The cause of the explosion is unknown.

—The Earl of Rosberry has informed the House of Lords that although the Turkish Court of Cassation has confirmed the sentence upon the Armenian professors, they will be pardoned and sent out of the country.

—According to Mr. Gladstone's resolution, which has been carried, allotting a specified time for the different clauses of the Home Rule Bill, the committee stage of the Bill is to close altogether on July 27.

—Later reports show that the collision of the *Camperdown* and *Victoria*, by which the latter together with nearly 400 men was sent to the bottom of the sea, was due to a blunder on the part of Admiral Tryon, who also went down.

—The Paris students of the Latin quarter have come into collision with the police, and serious riots have occurred. That portion of the city was in a state of seige. The number of killed is not definitely known, but hundreds have been wounded.

From Maloroshovaya news comes that six Stundist families there have been fined sums far above their means, and that the police have taken from them their bedding and clothes, which will be sold by auction unless the fines are paid at once.

—The loss to the agricultural wealth of India this year from rinderpest alone, exceeds £5,000,000 sterling. Rinderpest is increasing among cattle yearly. People who subsist on the fruits and grains that God made for the food of man, are much safer than those who eat animals.

—Socialist disturbances are again reported from Bohemia. A force of infantry and cavalry was called out to assist the gens d'armes and police, and many of the rioters were wounded with bayonet thrusts and sabre cuts. Ninety persons, including a number of women, were arrested.

—Owing to the depreciation in silver the mine owners in Colorado have decided to close every mine in the State. Thirty thousand men will, it is expected, be thrown out of work in consequence. It has also been decided to close the Broken Hill Mine, Victoria, and it is probable that the Chilean silver mines will likewise be closed.

—The glacier of Devdorak, on Mount Kazbek, one of the highest peaks of the Central Caucasus, is causing great alarm in Vladikavkaz and all along the course of the Terek river. Its movement downwards has recently been greatly accelerated, and there is great danger that in a very short time it will temporarily dam the Terek, and divert a vast body of water on the plains where Vladikavkaz stands. So great is the alarm that numbers of people are leaving the lower parts of the town for higher levels.

—Violent measures against the Stundist Protestants of the province of Kherson are reported from Tiraspol. Six men, leaders of the movement, have been summarily arrested in Yeshitski by the local commissary of police. For the first two days of their incarceration they were kept together without food, and it is stated that the police and village authorities came and made game of them, enjoying their hunger, and flinging the most opprobrious epithets at them.

—Archbishop Alarcon has presented the National Museum at the City of Mexico with a stone head of an idol, which, until its discovery by some Roman Catholic missionaries a short time ago, was still being worshipped by the Indians in the State of Merelos. The head was on a statue of immense size covered with a crocodile's hide. Those who worshipped it were only poor Indians; the Archbishop should come to London, and he could make a large collection of idols for a Museum. Only two weeks ago professed images of Peter and the Virgin Mary, six feet high, were worshipped by crowds of people in the Oratory at Brompton,

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—AND THE—

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## The Present Truth.

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

LONDON, JULY 13, 1893.

FOR TERMS, SEE FIRST PAGE.

SOME time ago the committee of Convocation rendered a report favouring Sunday opening of museums, etc., and it was thought that the church was going to place itself in opposition to a strict observance of Sunday. But the Bishops have indefinitely postponed the consideration of the subject, and the lower House has passed a resolution against it. The Sunday institution is going to be exalted instead of being made to occupy a lower place.

"If prejudice and ignorance could be removed from the world, the Gospel might make rapid strides." That is the same as saying that if sin could be removed from the earth, the Gospel might make rapid strides. "But," some one will say, "if sin were removed from the world, there would be no need of the Gospel." Exactly; and that would be the case if wicked prejudice and ignorance were removed. Prejudice, and the ignorance that arises from it, is sin, and the work of the Gospel is to remove sin, and not to wait for sin to be removed by force, so that it can have a chance. "The weapons of our warfare are not carnal, but 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.

THE representative of the *Christian Commonwealth* has had an interview with Dr. B. W. Richardson, and in the course of the conversation asked the Doctor (who, by the way, is now Sir Benjamin) if he had any faith in any of the alleged cures for drunkenness. The Doctor replied:—

"Oh, no! none whatever; in my opinion they are quite impostures. There is no cure for inebriety but total abstinence. Of that I am quite sure. There is no reason to suppose that it should be otherwise. Alcohol produces a constitution of its own, it remains long in the body after a man has commenced to be an abstainer, and so long as it is there the craving is there—the desire for itself. There is a sort of mental attraction for it, which goes on until the thing is entirely eliminated from the body; then the taste for it is forgotten, and the body itself is reconstituted out of healthy material. Then you have your healthy abstainer, and even he is not so sound as a person who has never from the beginning of his life tasted alcohol."

THE fact that Jesus has done everything for man is sometimes perverted. It is often said that as He fulfilled the law, keeping it for us, we have nothing whatever to do with it. That is the same as saying that because He always told the truth, we may lie with impunity; that as He honoured the Father, we are free to dishonour Him. No greater error could be conceived. It is true that He fulfilled all the law, but it was in order "that the righteousness of the law might be fulfilled in us." Rom. viii. 3. It is true that He kept the law for us, but it was that He might keep it in us. We are "saved by His life," but not unless we have His life. And if we have His life we shall have all the obedience to the law that was in it; for He has not changed, but lives the same life to-day that He did eighteen hundred or six thousand years ago.

A MAN sits in his room, looking out over the country with a telescope. Away he sees a traveller crossing the plain. The traveller can see but a few rods before him, while the man with the telescope can see for miles ahead of him, and can note all the difficulties or pleasant places in the way. Now the fact that the man with the telescope sees what the traveller is coming to does not oblige the man to come to them. It has no effect upon him in any way whatever. Even so the foreknowledge of God does not affect the destiny of man. God knows the end of everything from the beginning, not because He studies it out, but because He is God. He inhabits eternity, and everything is present with Him. The thing a thousand years in the future is as much present with Him as the thing of to-day. Man by searching cannot understand God, and we are not called upon to explain all His acts; but we may trust Him, knowing that "He doeth all things well."

AT its last meeting, the Peace Society passed a resolution disapproving of the influence and tendency of the Boys' Brigade. It has all along been denied that the Brigade tended to foster a disposition on the part of the boys to follow a soldier's life; but this has now changed. At the last meeting of the Brigade, the chairman admitted that some of the boys had entered the army, but justified it on the ground that so long as the country has an army, no one can object to its being recruited from the best material. Facts will

ultimately demonstrate, what any thoughtful person might know at once, that giving boys a military training is no part of Christianity, even though it be done under the name of church work.

THE same principle that would justify the church's training of boys for the army, in the Boys' Brigade, because the army ought to be recruited from the best material, would justify the church and Sunday-school in training boys for jockeys, gamblers, publicans, etc., on the ground that since those professions exist it is better to have them filled by Christians, so that they may be transformed. The true followers of Christ are in the world, but not of the world. When the church enters into any kind of partnership with the world, it at once loses its converting power, and instead of bringing the world up to its standard, it sinks to the level of the world.

IT is getting to be quite a favourite idea among professed Christians that the work of the church lies largely in the region of politics. "Christians must enter politics, in order to purify them," is the cry. Must Christians keep gambling dens and public houses in order to purify them? Many men have tried it, and found that it worked the other way. The "purifying" of politics is expected to be accomplished by the passing of "Christian" laws. But everybody knows that the man who wishes any favourite measure passed, must adopt "political methods;" and when that is done the agent of purity has himself become the tool of corruption. There is a curse pronounced in the Scripture upon those who say, "Let us do evil that good may come."

CHRISTIANS are the salt of the earth. That means that they are to have a saving, purifying influence on the world. But that does not mean that they are to become a part of the world, and to adopt the ways of the world. Salt must remain salt, if it is to do any good. If we use it to preserve meat, we do not want it to turn to meat, but to retain its distinctive character. The church is not going to overcome the world by using the weapons of the world. The Gospel is the power of God, not the power of man; and God's ways are as much different from man's ways as the heavens are different from the earth.