

THE PRESENT TRUTH

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

VOL. 9.

LONDON, THURSDAY, MAY 18, 1893.

No. 10.

THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—BY—

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

"THE fear of the Lord is the beginning of wisdom." Prov. i. 9. As the marginal rendering has it, the fear of the Lord is the principal part of wisdom. So in Job xxviii. 28 we are told plainly, "The fear of the Lord that is wisdom." But we also read, "The fear of the Lord is to hate evil." Prov. ix. 13. Also, "by the fear of the Lord men depart from evil." Therefore we learn that true wisdom and knowledge spring from righteousness. "A good understanding have all they that do His commandments." Ps. cxi. 10. This is because the commandments can be kept only in Christ, for His life is the living law; and in Him "are hid all the treasures of wisdom and knowledge." Col. ii. 3.

"THE Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Prov. iii. 19. "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. x. 12. But this is only another way of saying that God "created all things by Jesus Christ" (Eph. iii. 9) because Christ is "the power of God, and the wisdom of God." 1 Cor. i. 24. So not only are all power and all true wisdom found only in Christ, but all knowledge of the creation of the heavens and the earth can be obtained only through Christ. He who studies nature in the light of Christ and His work, will arrive at real knowledge; for "the secret of the Lord is with them that fear Him."

CHRISTIANITY is the religion of Jesus Christ. Jesus Christ is the only manifestation of God. No man knoweth the Father "save the Son, and he to whom the Son will reveal Him." Matt. xi. 27. Therefore whatever religion is not the religion of Jesus Christ, is not the worship

of God, and must be heathenism. There are only two systems of religion in the world—Christianity and heathenism.

CHRISTIANITY is the religion of love. "God is love," and love is the fulfilling of His law. Jesus Christ is the manifestation of God's love to man; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. Whatever religious practices therefore do not spring from love, are not a part of Christianity, but are a part of heathenism.

BUT love knows nothing of force. It cannot be forced. "Does your dog love you?" said a man to a boy. "Indeed he does," replied the lad; "he knows that I'll pound the life out of him if he doesn't." Such "love" as that does not afford any satisfaction to either party. Forced service is not love, but is slavery. Therefore compulsory religious service, not being a service of love, is not Christianity, but is essentially heathenism. But *law* means *force*, for a law that cannot be enforced is not a law. Therefore it is absolutely impossible that religion by law can be Christianity. Enforced religious observances, no matter of what kind, are no part of Christianity.

A PRESENT SALVATION.

As God inhabits eternity, so that all time is present with Him, so all His promises and blessings for men are in the present tense. There can be no future or past time to Him. This makes Him "a very present help in trouble," for we can live only in the present. We cannot live one moment in the future. We expect things in the future, and have hope of things to come, but the present is all that we can ever have, for when the things hoped for come, they will be present. Indeed, the things which we have reason to hope for in the future, will be only the continuation of the things which we have now. All things are in Christ, and His promise is, "Lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20.

The apostle Paul blessed God because He "hath blessed us with all spiritual blessings in heavenly things in Christ Jesus." Eph. i. 3. The promises of God for the future must be present realities to us, if we ever receive any benefit from them. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Cor. i. 20. It is by these "exceeding great and precious promises" that we are "made partakers of the Divine nature." The glories of the world to come will be but the revealing of that which we have now in the personal presence within us of the Lord Jesus Christ. The only hope of glory is Christ in us.

"Jesus Christ is the same yesterday, and to-day, and for ever." Heb. xiii. 8. The word of God "liveth and abideth for ever." 1 Peter i. 23. We do not have to deal with a dead word, which was spoken so long ago that there is no more force in it, but with a word which has the same life as though it were just spoken. Indeed it is of benefit to us only when we receive it as spoken directly and personally to us. "When ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13. "All Scripture is given by inspiration of God, and is profitable." 2 Tim. iii. 16. It is all in the present.

For this reason we can never outgrow the Scriptures. There is not a single text in the Bible that has become obsolete. There is none that the Christian of the longest experience has outgrown, so that he has no need of it. There is none that can be laid aside. The text which brings a man to the Saviour, is the text which is ever needed to keep him there. And this, too, although his mind has expanded, and his spiritual sight has been greatly strengthened; and the reason is that every word of God is of infinite depth, so that as the Christian's mind expands the word means more to him than it did in the beginning. The universe appears much greater to the astronomer than it does to the man who has

never looked through a telescope. We look at the stars with the naked eye, and they seem very far off. Then we look at them through a powerful telescope, and, although we can see so much farther with it, the distance to the stars seems to be very much greater than it did with our limited vision. So the more one becomes acquainted with the word of God, the greater does it become. The promises of God, which seemed so exceeding great when they first appeared to us, become much more exceeding great the more we consider them and apply them.

The word of God is a light shining in a dark place. 2 Peter i. 19. It is the revelation of Christ, who is the Light of the world, therefore it is a lamp. Ps. cxix. 105; Prov. vi. 23. We have all heard of the young sailor who was left in charge of the helm, with instructions to hold the ship's head straight toward a certain star, which was pointed out to him, and who, in a few hours called the captain and said that he wanted another star to steer by, as he had sailed past the first one given him. What was the trouble? He had turned the ship round, and was sailing away from the star. So it is with those who say that they have outgrown certain portions of the Bible. The trouble is that they have turned their backs upon it.

What is the Gospel? "It is the power of God unto salvation to every one that believeth." Rom. i. 16. It is present power applied to the salvation of the one who has present faith. From what does the power of God save men? Jesus is the power of God, and of Him it was said, "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. i. 21. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. The Gospel is the power of God to save men from sin. But it is present power, for sin is ever present. Its power is applied only while one is believing. "The just shall live by faith." Rom. i. 17. The moment a man ceases to believe, then he is a sinner, just the same as though he had never believed. Yesterday's faith will not answer for to-day, any more than the breathing of the man yesterday will keep him alive to-day.

The message of the Lord to the church in the days immediately preceding His coming is, "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Rev. iii. 19. Who is there that has outgrown this text? Not one. The blessing comes to the one who acknowledges the truth of the Lord's charge; for to him the Lord will enter, with a supply for all his need. It is the man who says, "Lord, be merciful to me,

a sinner," that goes down to his house justified.

And it is only as the man continues to utter that prayer, that he is justified. "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke xviii. 14. The apostle says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i. 15. Note that he does not say, "Of whom I was chief;" but "of whom I am chief." And it was when he acknowledged himself to be the chief of sinners, that in him as chief was exhibited the mercy and longsuffering of God.

Some have wondered whether a Christian ought to sing these lines in Wesley's blessed hymn:—

"Just and holy is Thy name,
I am all unrighteousness:
Vile and full of sin I am;
Thou art full of truth and grace."

The man who thinks that he has outgrown those lines is in a pitiable condition, for he is shutting himself off from the source of righteousness. "There is none good, but one; that is, God." Matt. xix. 17. Therefore whatever righteousness is ever exhibited in any soul must be only the righteousness of God. It is only the soul that acknowledges his own sinfulness, that will lay hold on the righteousness of God that is by the faith of Christ. It is only by the obedience of one that many are made righteous. Rom. v. 19. And that one is Christ.

"And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. The Christian of forty years' experience is just as much in need of the righteousness which comes through Christ, as is the sinner who is now for the first time coming to the Lord. So we read again, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us." 1 John i. 7, 8. The most that anyone can say is that Christ is without sin, and that Christ has given Himself for us. He is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. But note that cleansing is a present process. We may know that the blood of Christ did cleanse us from sin at some time in the past; but that will do us no good. That life is continually needed, in order that the cleansing may go on continually. We are "saved by His life." Rom. v. 10. For Christ is our life. Col. iii. 4.

So it is that "every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the

flesh is not of God." 1 John iv. 2, 3. Note again the present tense. It is not enough to confess that Jesus Christ did come in the flesh; that will bring no salvation to anybody. We must confess from positive knowledge, that Jesus is just now come in the flesh, and then we are of God. Christ came in the flesh eighteen hundred years ago, just for the purpose of demonstrating the possibility. That which He did once, He is able to do again. He who denies the possibility of His coming in the flesh of men now, thereby denies the possibility of His having ever come in the flesh.

So our part is with humbleness of mind to confess that we are sinners; that in us is no good thing. If we do not, then the truth is not in us; but if we do, then Christ, who came into the world for the express purpose of saving sinners, will come and take up His abode with us, and then the truth will indeed be in us. Then there will be perfection manifested in the midst of imperfection. There will be completeness in the midst of weakness. For we "are complete in Him." Col. ii. 10. He has created all things by the word of His power, and therefore can take men who are but nothing, and can make them "to the praise of the glory of His grace." Eph. i. 6. "For of Him, and through Him, and to Him are all things; to whom be the glory for ever and ever. Amen." Rom. xi. 36.

THE BASIS OF SUNDAY LAWS.

THOSE who have read the papers to any extent cannot have failed to notice that the enforcement of Sunday observance is increasing. In Birmingham, in Southampton, in Belfast, and at various other places in the Kingdom, crusades have been carried on against those who have ventured to take Sunday as a business day, instead of a day of rest and worship. These things are becoming so common, and are done so much as a matter of course, that it is necessary again and again to call the attention of the people to the basis upon which Sunday laws rest.

First, however, let us recall a statement concerning the action taken in the Isle of Man. A correspondent of the *Christian Commonwealth* said:—

"The Sunday trading question is becoming a vexed one in the Isle of Man. For some time past the sale of newspapers in the streets, and Sunday trading generally, have become distasteful and intolerable to the majority of the Manx people; and on the introduction of the Local Government Act into the House of Keys, Mr. John Thomas Cowell, the member for North Douglas, moved the insertion of a new clause, to the effect that any person publicly crying, showing forth, or exposing for sale any wares, merchandise, fruit, newspapers, or any chattels whatever, on the Lord's Day,

shall, at the instance of a constable, be liable to a fine of 40s. for each offence."

The clause was carried by a vote of fifteen to five, but was thrown out on being sent back to the Legislative Council. One member declared that he would rather lose the whole Bill than consent to such a piece of legislation. The writer above referred to says: "This will undoubtedly be the case, as the Manx are now fully aroused, against the wholesale Sunday desecrations of recent years, and things are gradually growing worse. The Council may play the part of obstructionists for a time, but the voice of the people must ultimately be heard, and a strong measure be passed prohibiting Sunday trading."

NO CONNECTION WITH TEMPERANCE.

In this connection it may be well to note the fact that the Bishop of Sodor and Man said that during his twelve months' residence on the island, he has been favourably impressed with respect to the temperance question. "So far as he could recollect, he had observed only one case of drunkenness in a Manxman." So it will be seen that it cannot be claimed that Sunday legislation is necessary on the ground of temperance.

We have already repeatedly shown that the Sunday observance question cannot in any sense be considered a temperance question. The same number of the *Christian Commonwealth* which contained the item in regard to the Isle of Man, had an editorial on the drink question. From that editorial we quote the following:—

"Most temperance advocates believe that Sunday closing ought to be national, and not local. But why do they think so? Simply for the reason that the country is ripe for a national Sunday Closing Bill, and that such a Bill is right in itself. Undoubtedly these are weighty considerations. But we fail to see why Sunday Closing should be made national, and total closing local. The evil influence of the drink traffic for six days in the week must be more than for one day; and yet some who are comparatively indifferent to the former, are sticklers for the latter."

This should be sufficient to settle the question as to the connection of Sunday closing with temperance. There is none whatever. "The whole country is ripe for a national Sunday Closing Bill," but not by any means for national prohibition seven days in the week. Sunday closing would make but little appreciable difference in the amount of liquor consumed, for the workingmen are as idle on Saturday nights as they are on Sundays, and there is ample time then for them to get rid of their wages, even if they did not lay in a supply of drink for the next day.

NOT A PHYSICAL NECESSITY.

We may therefore leave the question

of temperance entirely out of our study of the basis of Sunday laws. There are only two other possible grounds on which compulsory Sunday observance may be based, and they are (1) the physical benefit to be derived, and (2) the religious character of the day. We will consider them. But first, again, let us see how much importance is attached to this matter of Sunday observance. The *Christian Commonwealth* of March 20 said:—

"If shopkeepers persist in needless Sunday trading, they must be stopped by the strong arm of the law. In Birmingham the nuisance has become so intolerable that a Watch Committee has been formed, and is making a crusade against Sunday trading. . . . We should prefer Sunday closing to be voluntary, but if this cannot be realised, the only alternative is to make it compulsory."

Take now the idea that Sunday observance is necessary for the physical well-being of people, especially of the workingmen. At the most that can be claimed for a weekly physical rest it is of far less importance than many other things. For instance, it is far more necessary that a man should have a regular amount of sleep in every twenty-four hours. A man may work every day in the week for an indefinite time, if he has sufficient regular daily rest; whereas if he is broken of his rest at night for a few nights, he will be totally unfitted for work. But we never hear of a proposition that labouring men should be compelled by law to sleep seven hours every night, and nobody will ever be foolish enough to advocate such a thing. Laws are not needed to compel people to rest when they are tired; nature will attend to that.

Again, if enforced Sunday rest is only for the physical well-being, then it is most absurd, not to say tyrannical, because all persons do not become weary and in need of rest at the same time. Different kinds of labour induce different degrees of weariness; and to say that all men shall take exactly the same amount of rest, and at the same time, is as absurd as to say that they shall all eat the same amount of the same kind of food, and at precisely the same time. One man's work cannot make another man tired, neither can the fact that a hundred men are working hinder one from resting, and therefore there is no reason why every man shall rest at a given time, simply because a few wish to do so.

But it is often urged that the Government has the right to set apart certain days as holidays. Very true, but that is not what Sunday is desired to be. A holiday is a day on which people are permitted to cease labour if they wish; on Sunday it is desired to force people to cease work whether they want to or not. If a man wishes to dig in his garden on a

Bank Holiday, instead of going to the parks, he is at liberty to do so. If there were an attempt to force everybody to stop all kinds of work on a Bank Holiday, there would be such a protest as would put an end to the attempt. Pleasure cannot be forced, and neither can rest.

RELIGIOUS LEGISLATION PAGAN.

We are plainly shut up to the fact that the only basis of Sunday laws is the religious character of the day. Some people regard the day as sacred, and therefore they want to have everybody compelled to observe it as such. If it were not so, it would not be styled "the Lord's Day," and the term "desecration" would never be applied to labour on it. We will therefore proceed on the assumption that Sunday is indeed the Sabbath, and see if we can find in that any just ground for enforcing its observance.

The Scripture says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27. Therefore it is evident that true religion cannot be forced, any more than the law can compel a man to be sympathetic and generous.

Suppose we take it for granted that the observance of Sunday is required by the law of God. What then? God's law is love. "This is the love of God, that we keep His commandments." 1 John v. 3. "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. xiii. 10. But love is a voluntary thing, and cannot be forced. The use of force shows the absence of love. No force is needed to compel a man to do that which he loves to do; and if he does not love to do a thing that God has commanded, there is no obedience in the forced performance of it. But that which is not obedience is disobedience; therefore to compel a man to do a thing, even though the Lord has commanded it, is to compel him to disobey God.

This is stated directly by the Apostle Paul, in the words, "Whatsoever is not of faith is sin." Rom. xiv. 23. No argument is needed to show that there is no faith in religious acts that are forced. Therefore when it is said, "We should prefer Sunday closing to be voluntary, but if this cannot be realised the only alternative is to make it compulsory," it is the same as though it were said, "We should prefer to have men voluntarily religious, but if this cannot be realised the only alternative is for the State to compel them to add hypocrisy to their irreligion." If Sunday observance were commanded ten thousand times over in the Bible, and each succeeding time with

increased emphasis, even then to compel men to keep it would be to compel them to sin. Enforced religion is Paganism.

Take for instance the commandment, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This is the basis and the sum of all true religion. The disregard of this commandment is the source of all evil, yet it is impossible to force its observance. If it were attempted to enforce it, the result would be nothing less than general idolatry.

Sometimes it is claimed that Sunday observance is enforced, not with the idea of making men religious, but for the benefit of those who do regard Sunday as the Sabbath, that they may not be disturbed in their devotions. Let us consider this in detail. The fallacy of the argument is seen by the fact that there is not a religious body that does not hold religious exercises upon other days of the week, besides Sunday. Indeed there is not a day in the week, and at some seasons of the year scarcely an hour in the day, when there is not some sort of religious service being held in London, to say nothing of other places. But no one thinks of requesting Parliament to stop all labour while these services are going on. And no one ever heard any complaint that these services were disturbed by the ordinary necessary traffic with which the streets and shops were filled during the hours of these services. How does it happen, then, that Sunday labour is such a disturbance to worship? How can it be that work which is said to disturb the devotions of people on Sunday, has no effect whatever on the devotions of those same people on another day of the week?

If labour should be prohibited on Sunday, on the ground of not interfering with the devotions of religious people, then by the same rule it ought to be suspended while those same people are performing their private and family devotions. And in that case, it would be necessary that Parliament should regulate the hours of family worship, requiring all families to adopt the same time. There is exactly the same reason for having a uniform hour for family worship, and prohibiting all labour during that hour, that there is for enforcing the observance of Sunday.

MAJORITY RULE.

But here we are met with the question, "Ought not the majority to rule?" The answer must always be, "No; nor the minority either." Neither the majority nor the minority are to rule in matters of religion. What did the Saviour say? When there was a strife among His disciples, as to which of them should be the greatest, "He said unto them, The kings of the Gentiles exercise lordship over

them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii. 25, 26.

Again, when two of them were seeking for high position of authority, and the others were envious, Jesus said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. xx. 25-28.

In line with this statement are the words of the Apostle Paul: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 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; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. ii. 8-7.

The same Spirit speaks thus through the Apostle Peter: "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace unto the humble." 1 Peter v. 5.

Again the Saviour said: "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. xxiii. 8-12.

Where the idea prevails that in matters of religion the majority must rule, whether it be a majority of numbers or a majority of influence, there must of necessity be judging, and the application of force to the minority, to compel compliance with the wishes of the majority. But here is what the Lord says will be the fate of those who interfere with their fellow-servants: "If that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is

not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. xxiv. 48-51.

How is it that the evil servant says in his heart, "My Lord delayeth His coming"? It is by the very act of presuming to judge and smite his fellow-servant. God alone is Judge, and He has committed all judgment into the hands of his Son. John v. 22. The Divine injunction is, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 5. And again, "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James v. 9. And it is written, "Vengeance is Mine; I will repay, saith the Lord." Now those who take upon themselves the work of judging and condemning their fellow-servants, say by their actions that the Lord is not coming to judge men, but that if such work is ever done they must attend to it themselves. Thus they virtually exclude the Lord from the affairs of His own church.

When God raised Jesus from the dead, and set Him at His own right hand in the heavenly places, He "gave Him to be the Head over all things to the church, which is His body." Eph. i. 22, 23. "And He is before all things, and by Him all things consist. And He is the Head of the body, the church; who is the beginning, the firstborn from the dead, that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell." Col. i. 17-19.

Christ therefore is the source of all authority in the church. The State has no right to make laws for the church, for then it would be usurping the place of Christ as the head of the church. And the church has no right to make laws for itself, nor for anybody else, for in that case the body would be assuming the functions of the head, and the result would be a monster. The business of the church, and of all in it, is to obey the Head, and not to rule.

And so it may be said, after all, that the majority should rule in matters of religion, for the Lord alone is a majority. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity." Isa. xl. 15-17. Let puny men beware, therefore, how they venture to arrogate to themselves the work of the Lord.

Men in their zeal for religion say that Sunday labour cannot be tolerated. But God tolerates all sorts of evil on the earth. It is not because He is less pained by it than men are, but because the time of judgment has not yet come. Where sin abounds grace does much more abound. It is with the cords of His everlasting love that the Lord seeks to draw men, and to turn them from evil. When men, therefore, begin to talk about not tolerating irreligion, it means that they cannot tolerate difference from them. It means that they take themselves as the standard, and that all must be compelled to do as they do.

In the account of proposed Sunday legislation in the Isle of Man, it is stated that Sunday trading is distasteful to the majority. Tastes differ, and are sometimes very capricious, and if the fact that a certain thing is distasteful is sufficient ground for prohibiting it, no one can be sure of being unmolested. But note the fact that personal prejudice, and the desire of certain men that everybody shall conform to their ways, is the reason why Sunday legislation is desired. So we have found that the basis of Sunday laws is in the selfishness of unregenerate men.

SUNDAY LAWS NOT SABBATH LAWS.

ENOUGH has been said to show that we oppose Sunday laws, as well as all laws enforcing any manner of religion, because they are opposed to the Gospel. Their only tendency can be to lower the standard of religion. But there is something more to this matter, and that is that Sunday is not the Sabbath at all. It is purely a human institution. And herein is seen the truth of the statement that Sunday laws grow entirely out of human selfishness. For they are not a manifestation of zeal for God, since God has nothing to do with Sunday observance. Instead of commanding men to rest on that day, He has given it to them as a working day. Mark what He says: "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx. 9, 10.

"But did not Christ rise on the first day of the week?" Undoubtedly; but what has that to do with the matter? Nowhere in the Bible is there the slightest intimation that He ever designed that anybody should observe the day in any manner whatever on that account. Many people think that the commemoration of redemption has taken the place of the commemoration of creation; but creation and redemption are the same. Redemption is creation. It is the power of God, by which he made the worlds, working in men to save them. For it was by Jesus Christ that all things were made, and He is the power of God. See John i.

1-3, and 1 Cor. i. 24. The Gospel is the mystery of God, and that is Christ in men the hope of glory. Col. i. 26, 27. Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. i. 30), and the Sabbath, of which He Himself is Lord (Mark ii. 28), was given to men that they might know that He is the Lord, by whom they are sanctified. Eze. xx. 12.

Throughout the New Testament the seventh day of the week is called the Sabbath, and the first day of the week is known only by that designation. What does that signify? It means that those are the titles that the Holy Spirit designs that those days shall bear throughout all time. The Bible is the word of God, and when God gives a name to a thing, it means that the thing is just what He names it. So the seventh day is the Sabbath, and so it will always be, no matter what men may do.

Now read the record of what occurred in connection with the resurrection: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke xxiii. 54-56; xxiv. 1. They rested on the seventh day, for they "rested the Sabbath day according to the commandment," and that says that "the seventh day is the Sabbath." And they resumed work on the first day of the week.

Now note further what the Holy Spirit says of the relation of the first day of the week to the Sabbath. In the last part of the thirteenth chapter of Mark we find the same thing referred to which is told in detail in the twenty-third of Luke. Having said that the women beheld where Jesus was laid, the record proceeds, "And when the Sabbath was past, Mary Magdalene and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark xvi. 1, 2.

What may we learn from this? That no matter how early one gets up in the morning of the first day of the week, he is too late to find the Sabbath. The Sabbath is then past. No man can arise early enough in the morning of the first day of the week to find any portion of the Sabbath. The seventh day is the Sabbath; and as soon as the seventh day is gone, the Sabbath is past. This is the statement of the Spirit of the Lord. "He

that hath an ear, let him hear what the Spirit saith unto the churches."

So we see that when the State, at the instigation of the church, proceeds to compel men to observe the first day of the week, it is committing a double sin. It is compelling men to rest on a day when God says they ought to work, and thus by indirection seeking to force them to work on the day that He has appointed to be kept holy; and it is presuming to legislate on matters of religion, which pertain solely to God. It is putting itself in the place of God. Although the seventh day is the Sabbath, no power on earth has the right to compel men to observe it. Even God Himself does not seek to compel men to obey Him.

OPOSITION TO GOD.

THE Sabbath, as we have seen, is the seventh day of the week. It is the Lord's day, for God Himself calls it "My holy day." Isa. lviii. 13. "The Sabbath of the Lord" must be the Lord's day. Moreover Christ declared Himself to be the Lord of the Sabbath day. Matt. xii. 8. In so saying He had direct reference to the seventh day of the week, the day which the Jews profess to keep; for He was repelling their false charge that He and His disciples were breaking the Sabbath. The seventh day Sabbath is therefore the only day known in Scripture as the Lord's day.

But it is claimed that Sunday is the Sabbath, and a very common name for it is the Lord's day. Indeed, it is as the Lord's day that its observance is enforced on the people. It comes in as a usurper, taking the place of the Sabbath of the Lord. Hence every attempt to enforce its observance is a direct attempt to oust the seventh day from its rightful place as the Sabbath of the Lord, and to put the first day in its place. Therefore whenever the State makes laws enforcing Sunday observance it is legislating squarely against God. It is not simply ignoring the commandment of the Lord, but it is teaching men that God's word is to be disregarded for that of the State.

Thus in Sunday legislation we have a direct issue joined between the State and God. And this, too, in a way that is not done by ordinary sins that men commit. All sin is rebellion against God, but it is not always wilful rebellion. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. And men are the slaves of this carnal mind, so that they cannot do even the things that they would. See John viii. 34; Rom. vii. 14-20; Gal. v. 17. But Sunday legislation is direct rebellion against God, inasmuch as it strikes at the very foundation of His authority.

The distinctive characteristic of God

above all the false gods that are worshipped, is that He is Creator. "For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land." Ps. xciv. 3-5. "For the Lord is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." Ps. xcvi. 4, 5. "The Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them: The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. x. 10-12.

The things that God has made are the sign of His power and Divinity. See Rom. i. 20. And the Sabbath is the memorial of His wonderful works; for He says: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezek. xx. 20, 12. "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered; the Lord is gracious, and full of compassion." Ps. cxii. 2-4. The literal rendering is "He hath made a memorial for His wonderful works."

The Sabbath, therefore, is the thing by which men may acknowledge the Divine power of God, since it commemorates the creative work of God, and the works which God has made are the sign of His power and Divinity. Consequently, when the State enforces Sunday as the Lord's day, and thereby exerts its power to obliterate the Sabbath of the Lord, it is using all its power to erase from the minds of men a knowledge of the power and Divinity of God. It is putting itself forward as the thing to be worshipped in the place of God.

More than this. When the first day of the week is put in the place of the Sabbath of the Lord, and its observance is enforced, the State, which by that act becomes not only the Church, but the head of the Church, exalts itself to a place above God, arrogating to itself power that even God does not possess. Thus: When God had made the worlds in six days, He rested on the seventh day. That made that day His Sabbath.

If He had been so minded, He could have made the earth in five days, and rested the sixth. In that case, the sixth day would have been the Sabbath. Or He might have made the heavens and the earth in four, three, or two days, and then the fifth, fourth, or third day of the week would have been the Sabbath. If He had wished, He might have made the heavens and the earth in one day, and rested on the second day, so that the second day would have been the Sabbath. But mark this fact, that by no possibility could He have made the first day of the week the Sabbath. If He had created all things on the first day, He could not also on that same day have rested from all His work, so as to make that day the Sabbath.

Thus we see that in choosing the first day of the week as the substitute for the Sabbath of the Lord, Satan has moved man to assume a power that God Himself does not possess. This fact shows that Sunday as a rest-day is the mark of Satan's power, and not of the Lord's, for the work of Satan is to put himself in the place of God, and this he could do only by claiming greater power than the Lord. But Satan works through man. So as he is "the god of this world" (2 Cor. iv. 4), he works through the powers of the world; therefore when worldly powers assume control of the affairs of the church and religion, the State Church thus formed is Satan's church, in direct opposition to the church which is the body of Christ.

This putting of Sunday in the place of the Sabbath of the Lord, thus putting man above God, grows naturally out of the evolution idea that all that is in man is naturally good, so that a man can be righteous by his own works. Natural religion—the religion of "science falsely so called," teaches that man can bring righteousness out of himself. But that which is in man by nature is sin, and therefore the idea really is that men can make righteousness out of sin. But God Himself cannot do this. He can put away sin, and destroy it by His own righteousness, but He cannot make righteousness out of sin. That would be to deny Himself. Satan has instilled into the minds of men the idea that they are as good as God, and even better, and from this idea very naturally comes the attempt to make a Sabbath out of Sunday. In each case it is simply the manifestation of the "mystery of iniquity," the development of which forms "that man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. ii. 3, 4.

This spirit as it is manifested in human governments, is represented in the Bible under two forms. The first is thus described:—

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. . . . And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Rev. xiii. 1, 2, 5, 6.

The power thus described is known as the Papacy. In Paganism, which until the days of Constantine was the religion of the world, the devil ruled the minds of men without any attempt at concealment. It was simple devil-worship. But Constantine saw in Christianity a power that had come up in the face of pagan persecution, and was rapidly overtopping it. Therefore he resolved to unite his empire with this power, as more likely to insure its stability than Paganism. The Bishops of the church, who, as Mosheim says, had purposely multiplied rites and ceremonies, modelling the church after Pagan forms, in order that they might render the Pagans friendly to them, gladly accepted Constantine's offer of union, if they did not even suggest it to him.

Thus the State, instead of being professedly Pagan, became professedly Christian. But the Christianity was only in form. The religion was that of the world. The power was that of Satan. It was from the dragon, which is "the devil and Satan" (Rev. xii. 9), that the composite Church and State beast received all his power and authority. The Pope of Rome, therefore, who poses as the vicegerent of the Son of God, is in reality the vicegerent of Satan. He represents anti-Christ, opposing and exalting himself above all that is called God or that is worshipped. And this point is made too plain for any question, when we recall the fact that the Catholic Church bases its claim to the allegiance of all men on the fact that it has, contrary to the Scripture, substituted the first day of the week for the seventh day, the Sabbath of the Lord.

The other manifestation of opposition to God, under the guise of Christianity, is thus described:—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him (in his sight), and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the

sight of men, and deceiveth them that dwell on the earth, by reason of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. xiv. 11-17.

Here we have the same power working as in the Papacy, only a little more disguised. At the first Christianity, which was a reformation, was joined to the State, making the Papacy, through which Satan worked. So now we have Protestantism, the reformation from Catholicism, linked with the State, so that it becomes an image of the Papacy. As Sunday is the badge or mark of the power and authority of the Papacy, so the exercising of the power of the first beast, in his sight, is the enforcement of Sunday by professed Protestant powers. By compelling men to observe Sunday, professed Protestants are forcing them to receive the mark of the Papacy,—the man of sin.

So we see that around the question of Sabbath observance, whether it shall be the seventh day or the first, centres the whole question of whether Christ or anti-Christ shall be worshipped. And since it is a question as to which power shall be recognised,—whether that of God or that of Satan,—it is the central battle ground of the Gospel. If the Sabbath be kept, as the Sabbath of the Lord indeed, then God's power is recognised and yielded to, and that power is the Gospel, which brings salvation. But if, after a knowledge of the facts, the Sunday be kept, then the authority and power of Satan and his representative is recognised and yielded to, and that is the power of death and destruction.

Thousands of people are ignorant of these things. Sincere in their desire to serve the Lord, they are keeping Sunday as the Sabbath of the Lord, with no idea but that they are obeying Him in so doing. Like Saul of Tarsus, they think that they are doing God service, and live in all good conscience. But as the Lord Jesus revealed Himself to Saul, so in these days He is seeking to reveal Himself to all men. Satan has monopolised the attention of almost all the world, but he is not to be allowed to have things his own way. Christ is going to reveal Himself in His Church so fully in these last days, that all men shall know the truth as it is in Jesus.

The people of God will acknowledge and worship Him as Creator. Therefore the last message before the coming of the Lord, which is the one that is being given now, since we are in the last days, is the following:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. xiv. 6-10.

Reader, which side will you take?

RELIGIOUS LIBERTY.

At the recent annual meeting of the Society for the Liberation of Religion from State Patronage and Control, the one speaker who went to the root of the matter was Dr. Parker. He confined himself wholly to the religious phase of the question, which is the only phase that it can properly have. He said that he cared nothing for majorities or minorities; if only one man was on the side of religious liberty, that man was right. Said he: "The Church of Christ is such that the State has nothing whatever to do with it." That is true. Not only so, but the Church of Christ is of such a nature that the State cannot by any possibility have anything to do with it." Jesus, whom Dr. Parker styled "the greatest Nonconformist," said: "My kingdom is not of this world." John xviii. 36. Therefore it follows that when Church and State are united to any degree, that church is not the church of Christ.

The most of those who are opposed to the Established Church, base their opposition on the fact of inequality and unfairness. They say that it is unfair that the Church of England should be favoured above other churches. This was largely the tone of the speakers at the meeting of the Liberation Society, and it is the tone of most that is written. But that is a low, selfish view of the matter. It is really no opposition whatever to State patronage and control of religion. Those who hold it virtually say that they wouldn't object to State patronage if the patronage were equally distributed. Dr. Parker took the correct and only consistent position when he said that the case would not change in the least if noncon-

formity were on an equality with the establishment. State connection with religion is wrong in principle, no matter who is concerned. Those who oppose it on any other ground, offer no opposition whatever.

In speaking of the matter of disestablishment, Dr. Parker referred to the fact that it was claimed that it would "secularize ecclesiastical establishments." While protesting that he did not want to see St. Paul's turned into a vegetable market, nor Westminster Abbey into a railway station, he said that to secularize them was not the worst thing that could happen to them. "I would rather," said he, "secularise them than Romanise them." He might have gone further. He might have stated that they are already both Romanised and secularized. Secular means pertaining to the world. The church of Christ is not of the world, but the State is. Therefore whenever the church forms a connection with the State it thereby becomes secularized,—made worldly. The ecclesiastical establishments that are supported in whole or in part by the State are already secularized. But they are also Romanized, because the essential characteristic of Romanism is professed Christian institutions supported by the State. It is the most natural thing in the world, therefore, and even inevitable, that Romish customs and ceremonies should be introduced into any denomination that accepts State patronage. So the State is asked to let the church alone, not for the purpose of secularizing it, but of freeing it from secularism; in short, it is for the purpose of Christianising the church.

"THOUGHTS ABOUT SUNDAY."

SUCH is the title of a booklet just issued by Bishop Ryle of Liverpool, and in it are some very interesting statements. The following good reasons are given for keeping the Sabbath. The Bishop says:

"I turn to the history of creation. I there read that 'God blessed the seventh day and sanctified it.' Gen. ii. 3." That's good. That's Bible.

Again. "I turn to the giving of the law on Mount Sinai. I find there one whole commandment out of ten devoted to the Sabbath day, and that the longest, fullest, and most minute of all. Ex. xx. 8-11." Excellent again.

"I turn to the teaching of our Lord Jesus Christ when He was upon earth. . . . I find Him speaking of the ten commandments as a recognised standard of moral right and wrong. 'Thou knowest the commandment.' (Mark x. 19.) I find Him speaking eleven times on the subject of the Sabbath, but it is always to correct the superstitious additions which the Pharisees had made to the law of

Moses about observing it, and never to deny the holiness of the day. He no more abolishes the Sabbath than a man destroys a house when he cleans off the moss or weeds from its roof. Above all I find our Saviour taking for granted the continuance of the Sabbath, when He foretells the destruction of Jerusalem. 'Pray ye,' He says to His disciples, 'that your flight be not . . . on the Sabbath day.' Matt. xxiv. 20."

To all this a hearty amen can be given; but what shall we say to the following under "The practice of the Apostles":—"I find the day spoken of by one of them as 'the Lord's day.' Rev. i. 10. Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change, and at the same time wisely directed to make no public decree about it."

This is not Bible. This is what "I believe." Now every man has the privilege to believe just as he likes, even though it is wise above what is written, but what is that to us? We must follow the Lord and His word. When men present the word we should be glad to learn, but at the same time the child of God cannot rest his faith on a bald assumption of any man, be he ever so pious. Would it not be more reasonable to conclude that as the Bible makes no mention of any such change it is positive proof that no such change was ever made or could be made? Paul himself states. "I kept back nothing that was profitable," and "I have not shunned to declare unto you all the counsel of God." Acts xx. 20, 27. If such a change could possibly have been made, Paul would have declared it.

From this foundation the Bishop goes on to show that Sunday should now be "kept holy." But this is impossible. Sunday cannot be kept holy, for the simple reason that Sunday itself is not holy. Before it can be *kept* holy it must be *made* holy to start with, and only God can make anything holy. Man, even apostles, cannot do that; God never blessed or hallowed the first day of the week, but He did both hallow and bless the seventh day, and "whatsoever God doeth, it shall be for ever." Eccl. iii. 14. Therefore the seventh day or Saturday must remain the holy, the blessed, and the sanctified day as long as God's word shall endure. It makes no difference what relation men assume to it, whether they keep it or not, the Sabbath is as holy to-day as when first given to man.

The Bishop then goes on to plead for the "strong arm of the law," to support the Sunday institution. Just so. Sunday having nothing in the word or power of God to sustain it, is dependent on human law, and so Sunday laws are being enforced everywhere, to try to put life and righteousness into a thing where no life and righteousness exist.

FRANCIS HOPE.

MY MISTAKE.

DEAR little feet so soft and white,
What miles of steps I see—
Of hill and vale and desert sand,
Of all that in a life is spanned;
These feet now clasped in mother's hand,
How weary they will be!

And baby hands, so dimpled, fair—
What toils for them ahead!
Patience mid many a tread-mill thrall,
Waiting till God shall bless it all:
And mother's love can build no wall
'Gainst sweat of brow for bread.

Thus mused I once as on my lap
A first-born babe lay sleeping;
The lamp burned low, the house was still,
The winter winds were blowing shrill,
And thoughts of good were mixed with ill,
As I lone watch was keeping.

But ah! those little feet and hands,
None fairer ever moulded,
Had no rough steps in life to take,
No toils to meet, no weary ache,
For soon, alas, my heart to break,
In quiet death were folded!

Thus taught of God, I learned full well
To cease my poor fore-casting,
And for the children that remain,
To neither fear nor hope again,
But clasp by faith this one strong chain,
God's love and care are lasting!

—Mrs. Anna L. Price.

A MOTHER'S THOUGHTS.—NO. 2.

THE fast age in which we live gives birth to a restlessness, a longing for change, and young people are constantly on the tiptoe for something they have not. An object in life, would do away with all this, and redeem many from the injurious habit of day-dreaming, ever planning what they will do. To have a desire to help others and to be useful, is another atmosphere to live in. The world is full of sadness, of woe and suffering, and what brings such satisfaction as the consciousness of having done others good?

Selfishness is cultivated in the child when its desires are first satisfied. In a family I once knew, the parents never provided any pleasant surprise, or gave any gifts, unless able to furnish every child alike; this very thing of itself created selfishness, and so inbred it in their very beings that they could scarcely have a thought for others. There are so many things to be instilled in the child; it must be taught to be independent, able to live if left alone, taught to be unselfish, to love, as well as to be loved, and taught to reverence its Creator. It must be taught its duty to man, to have a regard for the rights of others; it must daily be impressed with lessons of usefulness, goodness, purity, and strength of character.

Daily, yes, every day, instruction must be given, and by the mother, too, if the responsibility is rightly borne. There are the twilight talks, and frequent prayers in the seclusion of the mother's own room, the constant care, and every moment knowing where the children are; all these are necessary to the right training of the child.

But, says one, "How can I do all this? What time would I have to myself if I followed my children, and always had them under my eye?" Not much time

for parties of pleasure, balls and the theatre, surely; but frequent walks in nature's school-room, picnics to the woods, lake, or sea, in which each child could join, and various home entertainments, lectures, etc., afford true educating enjoyment, that bring with them no regrets. The true mother will find more pleasure in these than in any of the fashionable entertainments, and a satisfaction in the assurance that she is doing a grand work in thus moulding the minds of her children.

Wealth we may have, but in a day it all may be swept away and we be left penniless. Able to rear our children in luxury, they naturally are loth to engage in wearying labour, but just because we are able to do so, shall we let these children grow up useless, unable to care for themselves? Not long ago, one who felt the worth of life remarked, "I want to be independent." A young lady of wealth replied, "I don't want to be independent." The other made answer, "I do not want someone else to live to keep me alive." That is just the result of having children reared under the system of servants, and no helpful feelings created. To old age they require someone else to live to work and care for them. What is needed is independence of character and a disregard for what this or that person may say because we work, and dare to wear good plain clothing.

"Care" is defined as charge, or oversight, implying responsibility for safety and prosperity. What, then, does it mean that children are given us to "care" for? Is our duty perfectly discharged when we have satisfied their hunger, clothed their bodies, attended to the cleanliness of their faces and hands, and furnished them a comfortable place to sleep? Then the work has just begun. When the actual necessities have been provided, then comes the grandest work ever given man to do, the training of a soul for heavenly society. Most mothers think it is to enter earthly social circles, but, no, the object of life is to prepare for that nobler, grander, better life beyond.

A man rents a well-stocked farm, which means that he takes upon himself the care of that farm, the safety and prosperity of everything. He must understand all about the stock, and give them the best of food and pasture; he must enrich and properly till the soil, in order that it may yield well; his whole thought is given to his task, and what for?—Just for money.

We undertake the "care" of the children that the Lord has loaned us. Their safety means a furnishing of healthful food, prepared in a healthful manner, in order that they may have healthy bodies, free from disease; and that we do not in any way create unnatural longings or appetites. Their prosperity, morally and financially, depends to a great degree upon their parents. We are responsible for the

morals of our children. We can make them, with Divine aid, what we desire them to be; and financially they are more likely to succeed if properly educated.

There are so many wicked men in the world because, as children, they were trained in a wrong manner. If a child has a fiery temper, he must be taught to control it; if he is naturally destructive, he must be taught the proper care of things; if naturally thoughtless and careless, he must be taught order and carefulness; if selfish, he must be led to look upon the lovely character of the One who "pleased not Himself," but willingly gave up all His glory and riches and became poor, that we might be rich.

The more our children know of Jesus, the more they will see to admire, the more they will long to be like Him. They need to learn that He is their personal living Friend, their Pattern, their Helper, and their Saviour,—that they cannot do one good thing without Him. In Him they may find power not only to do right, but to *will* to do right. In Him, and in Him only, they may find true beauty, true wisdom, true riches, and true success.

MRS. I. J. HANKINS.
Claremont, S. Africa.

SUNSHINE.

"SUN of my soul, Thou Saviour dear," is a line that ought to be said or sung every hour of the Christian's life. Some good people are the prey of naturally despondent temperaments. Such need a double supply of grace, and must pray for it. So must they whose digestion is weak and whose nerves are over sensitive. The worries of business or household cares, the loss of sleep or the derangement of the bodily machinery, put such Christian folk under a cloud pretty often. To-day they sing like larks, tomorrow the barometer goes down, and they are in the dumps again. Such people should look after their bodily health as a spiritual duty. Moreover, they should keep their Christian faith where it would not be exposed to every east wind or drenched to death by every shower that falls. Keep a good supply of tonic Bible texts within reach, and take them freely the next time that an ague fit comes on.—*Rev. T. L. Cuyler.*

WHEN God vouchsafes His servants extraordinary measures of grace, they may expect employment that will exercise, or temptations that will try it.—*Boyle.*

TALEBEARERS and talehearers are alike guilty; the one hath the devil in his tongue, the other in his ear.—*Bernard.*

I HAVE observed many who, by speaking, have fallen into sin; scarcely one who has fallen by silence.—*Ambrose.*

"WAITING FOR THE COMING OF THE LORD."

Let not sleep the soul pervade;
Let not faith, long waiting, fade;
Let not sloth our powers restrain;
Let not sin the conscience stain;
Let not earth and earthly cares
Bind the spirit in their snares.

But with graces strong and bright,
Peaceful minds and hearts aight,
Powers in holy duties spent,
Well improved each talent lent,
May we ever ready be,
Coming Lord to welcome thee.

—James Edmeston.

THE WAY TO CHRIST.

The commandments of God are comprehensive and far reaching; in a few words they unfold the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself." In these words the length and breadth, the depth and height, of the law of God is comprehended; for Paul declares, "Love is the fulfilling of the law." The only definition we find in the Bible for sin is that "sin is the transgression of the law." The word of God declares, "All have sinned and come short of the glory of God." "There is none that doeth good, no, not one." Many are deceived concerning the condition of their hearts. They do not realise that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the Divine standard, and of themselves they cannot meet the requirements of God.

We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the Divine standard? Are our hearts in harmony with the God of heaven?

The human family have all transgressed the law of God, and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Looking into the moral mirror,—God's holy law,—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in a state of hopeless distress in which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up His life on Calvary. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus was the majesty of heaven, the

beloved commander of the angels, who delighted to do His pleasure. He was one with God, "in the bosom of the Father," yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from His throne, He left His crown and royal sceptre, and clothed His Divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon His throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonoured and unknown, that, through His wonderful condescension and humiliation, he might exalt man to receive eternal honours and immortal joys in the heavenly courts. During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto My sorrow." Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the Divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.

Voluntarily our Divine substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." No man of earth or angel of heaven could

have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him Divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.

As the sinner looks upon the Saviour dying on Calvary, and realises that the sufferer is Divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He shall magnify the law, and make it honourable." The law has no power to pardon the evil doer. Its office is to point out his defects, that he may realise his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." The Lord could have cut off the sinner, and utterly destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint heir with Christ.

Christ came to manifest the love of God to the world to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? Oh, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of His transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the Divine Saviour has become his substitute, his surety, and advocate, the one in whom his very life is centred. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Though all heaven has been poured out in one rich gift—for when God gave His son, He gave the choicest gift of heaven, and the treasures of heaven are at our command—yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you His love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous but sinners to repentance.' And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him should not perish, but have eternal life.'"

Will such a plea made in contrition of soul be turned away?—No, never. By the suffering and death of Christ His boundless love to man is proved. He is willing and able to save to the uttermost all that come unto God by Him.

Then as a little child come to God, presenting yourself as a suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor into the earth to bring him up; for He is ever near us. He says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." How willing is Christ to take possession of the soul temple if we will let him! He is represented as waiting and knocking at the door of the heart. Then why does he not enter?

It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

MRS. E. G. WHITE.

GLORYING IN THE CROSS.

LET God forbid that I should glory,
Save in the cross of Him who died;
Let Him demand that I should follow
Close in His path, by His dear side.

'Tis His by right for He hath made me,
When I was lost He bought me too;
He paid the price for my salvation,
He keeps me all the journey through.

In His own sight I am as nothing,
And all my works of self how mean!
He knows without Him I must perish,
And therefore bids me on Him lean.

In that blest cross 'tis mine to glory,
Around its head a halo shines;
Beneath that cross are promised blessings
All written there in crimson lines.

Him therefore gladly will I follow,
He hath made known His love to me:
By His own grace I am his servant,
The promised blessings now I see.

Oh, by that cross what matchless pity,
What love revealed beyond degree!
Then shall I shun its shame and sorrow?
Oh no, to that dear cross I'll flee.

Then in the cross of Christ I'll glory,
His robe of righteousness I take;
He is my Lord and I'm His servant,
The cross I'll bear for His dear sake.

ONLY A MIRAGE.

We do not refer to the delusive pictures of houses and green trees and streams of water that we have seen floating o'er the sandy plains, but we refer to the false visions of life and freedom and beauty and pleasure that we all have seen floating o'er the deserts of sin.

They are only a mirage; they are only a delusion of the devil. There is no life, there is no freedom, there is no beauty or pleasure in sin.

Have we not again and again chased after these phantoms, like a boy after a butterfly, only to find them at last,—just beyond our grasp? Have we ever yet been able to seize one and hold it fast, and prove it true? Never!

We have found the very opposite true: Instead of life, we have found ourselves "dead in trespasses and sins." Instead of freedom, we have found ourselves in the "bond of iniquity," and so "holden with the cords of our sins" that we could not so much as raise ourselves up. Instead of beauty we have found "ashes," and instead of pleasure, the "spirit of heaviness," and the "gall of bitterness."

A BLESSED REALITY.

How different is the religion of Jesus Christ! What a blessed reality! No false visions there, no rosy-hued paths that end in captivity and death!

It binds up the broken-hearted, proclaims "liberty to the captives, and the opening of the prison to them that are bound" in sin. It comforts all that mourn, and gives unto them "beauty

for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It clothes us with the garments of salvation, and covers us with the robe of righteousness. It opens to us the path of life, where there is "fulness of joy and pleasures for evermore." It lays up our treasures "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." It gives us a crown that fadeth not away, and a mansion in the city "whose builder and maker is God."

The religion of Jesus Christ has bread for the hungry, water for the thirsty, garments for the naked, homes for the homeless, and riches for the poor. It brings a Friend to the friendless, a Father to the fatherless, and a Husband to the widow. It sheds light on those in darkness, furnishes a guide to the blind, and opens a fountain for the unclean and a place of refuge for those in danger. It gives rest to the weary, strength to the weak, wisdom to the ignorant, comfort to the mourner, freedom to the captive, and life to the dying.

O reader, taste and see that the Lord is good.

THE ELECT OF GOD.

THE Lord "knoweth them that trust in Him." Nahum i. 7. With God this statement is no truer at the present time than it is at any other; for He "inhabiteth eternity." He is always present,—the "I AM." Everything is known to Him from eternity. Acts xv. 18. So that God knew from all eternity just who would trust Him. As saith Isaiah "who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first and with the last; I am He." Isa. xli. 4. So also Christ is Alpha and Omega. He "knew from the beginning who they were that believed not." John vi. 64. God knew His people by name from eternity.

This foreknowledge of God is shown when the Lord said to Paul in Corinth "I have much people in this city." At that time they were in their sins and in heathen darkness, yet the Lord knew who would accept Him and who would be saved, and so He counts such as already His people. The same power that could know this five minutes before could know it from eternity. And we must notice that we become His people simply by believing Him and voluntarily accepting His free grace; and the mere fact of God knowing all about this before hand does not and cannot in any way affect our volition or free moral agency.

It is according to this wonderful foreknowledge of God that His people are elected. "Elect according to the foreknowledge of God." 1 Pet. i. 2. God knowing from eternity just who would accept His Son and allow themselves to be saved by Him, also chose or elected those individuals from eternity. "He

hath chosen us in Him before the foundation of the world." They are not saved because of an arbitrary election, but they are elected because they are saved through faith. This may seem strange to us because we can only see one side, we can only look behind, but it is all plain to our heavenly Father for He can see both ways, both forward and backward.

But God goes a step farther. He has also predestinated those who *would* be saved that they indeed *shall* be saved. And He has fixed that from eternity too (Eph. i. 4, 5). Notice the steps Paul gives in Rom. viii. 29, 30, "Whom He did foreknow, He also did predestinate." Then He "called" them, then He "justified" them, and lastly He "glorified" them with the image of His Son (John xvii. 22). Every soul that trusts Christ is thus assured of salvation. This He has sworn by Himself. He has fixed it and there is no possibility of a failure on His part, and our part is but to trust Him.

These trusting ones the Father has given to His Son. Jesus said, "All that the Father giveth Me shall come unto Me; and him that cometh I will in no wise cast out." They are His sheep, and they follow Him for they know His voice. "And I give to them eternal life, and they shall never perish, neither shall any pluck them out of My hand." They shall never perish. Praise God for that. They are so precious in His sight that He has been gazing at them from eternity. Not one of them can be lost.

On the breastplate of the high priest were the most costly and precious stones and on those stones were graven the names of Israel, the people of God. Had one of these precious jewels been lost the whole camp would have searched until it was found. Well the elect of God are graven on the heart of our great High Priest (Isa. xlvi. 16), and He will not rest until they are all found and in their places. "And they shall be Mine saith the Lord of hosts in the day when I make up My jewels." Mal. iii. 17

FRANCIS HOPE.

THE BEGINNING OF INTEMPERANCE.

WE witness great struggles in our country to put down intemperance; but it is a hard matter to overcome and chain a full-grown lion. If half the efforts that have been put forth to stay this giant evil had been directed toward enlightening parents in regard to their responsibility in forming the habits and character of their children, a thousand-fold more good might have resulted. The unnatural appetite for spirituous liquors is often created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance work. We bid all workers God-speed; but we invite them to look more deeply into the cause of the evil they

war against, and to be more thorough and consistent in reform.

Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, the imagination more vivid. Because these stimulants produce such agreeable results, many conclude that they really need them; but there is always a reaction. The nervous system has borrowed power from its future resources for present use, and all this temporary invigoration is followed by a corresponding depression. The suddenness of the relief obtained from tea and coffee, is an evidence that what seems to be strength is only nervous excitement, and consequently must be an injury to the system.

The appetite thus educated to crave continually something stronger, demands an increase of the agreeable excitement. Its demands become more frequent, and more difficult to control. The more debilitated the system and the less able to do without unnatural stimulus, the more the desire for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving.

When there has been a departure from the right path, it is difficult to return. Barriers have been broken down, safeguards removed. One step in the wrong direction prepares the way for another. The least deviation from right principles will lead to separation from God, and may end in destruction. What we do once we more readily do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. To corrupt our ways before God requires no effort; but to engrave habits of righteousness and truth upon the character takes time and patient endeavour.—*Christian Temperance and Bible Hygiene.*

A FRIEND reproached Dr. Judson for speaking only of Christ to an American audience, saying, "They have heard that before; they wanted something new from a man who has just come from the antipodes." "Then," said Judson, "I am glad to have it to say that a man from the antipodes had nothing better to tell them than the wondrous story of the dying love of Christ. When I looked upon these people to-day, and remembered where I should meet them, how could I furnish food for vain curiosity, tickle their fancy with amusing stories, however strung together on a thread of religion? and how could I hereafter meet the fearful charge: 'I gave you one opportunity to tell them of Me, and you spent it in describing your own adventures'?"—Sel.

The Home.

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

OUR GOD AND OUR FATHER.

It is God's mercy gives us
The sunshine and the rain,
That paints in verdant beauty
The mountain and the plain.

By Him were all things fashioned
Around us and afar;
He made the earth and ocean,
And every shining star.

He makes the glorious sunset,
The moon to sail on high;
He bids the breezes fan us
And thunder clouds to fly.

He gives us every blessing,
To Him our lives we owe;
He sent His Son to save us
From sin and death and woe.

—Selected.

FALSE GODS IN INDIA.

"WHAT ugly looking pictures! What can they be?"

I do not wonder that you think the pictures ugly, but if you could see these idols in the temple of Juggernaut, in India, you would think them still more ugly than their pictures. And yet you would see something that would seem worse to you than the idols themselves: you would see people bowing down before these hideous looking idols and calling them their gods, and praying to them!

"And are these the only gods that the people of India know anything about?"

Oh no, there are more gods in India than there are people! There are so many that a person could not worship them all if he should try. Each person therefore chooses the ones that he likes best and worships them.

"Well, are the gods all like these?" you say.

No, not just like these, but very many are as bad as these, and some are still worse.

There are "idols of every form and shape, from the little painted clay image in a poor man's house, up to the huge figure of gold in one of their temples, or to the image of a bull, twenty feet high, cut out of a rock." Then besides these frightful idols of clay, and

stone and brass, and gold, some of them worship demons, which they say are the blood-thirsty spirits of wicked men who have died. Others worship "the sun and moon and stars, the fire which blazes on the hearth, the wind which sweeps across the plains, the stream which flows by their dwelling, the cow which browses in the pasture," the very tools with which they work, the snakes that crawl across their path, the trees that surround their villages, the mountains, hills, plants, and stones, and numberless other familiar objects.

The three greatest gods are Brahma the creator, Vishnu the preserver, and Siva the destroyer.

Siva is worshipped more than the others because the people are afraid of him. He and his wife, Kali Devi, are said to be so bloodthirsty that the people are willing to give them almost anything, not because they love them, but to keep them from hurting them. Siva is represented by a small black stone carried in a silver box around the neck, or fastened to the arm.

Siva's wife, Kali Devi, is an idol of very dark blue, almost black. "She has four arms, having in one hand a sword, and in another the head of a giant, which

from hurting them in no other way than by giving her plenty of blood. "The blood of a tiger is said to please her for a hundred years, and the blood of a lion, a deer, or a man, a thousand, while by the sacrifice of three men she is pleased a hundred thousand years." No wonder that the poor people at one time offered human beings to her, and that they still spend so much of their money for animals to sacrifice to her at her yearly festivals. Every year the blood runs in streams before her shrines.

Ganesa, the elephant-headed son of Siva and Kali Devi, is also much worshipped. His image is found everywhere, by the roadside, and under trees, and in small temples. "No one sets out on a journey without praying to him, 'O! thou work-perfecting Ganesa, grant me success in my journey.' At the head of every letter, his peculiar mark is made. When a person begins to read he salutes Ganesa, and shopkeepers and others paint the image or name of this god over the doors of their shops or houses, expecting him to protect them and help them in their work. Many keep in their houses a small brass image of him and worship it daily. In him they think is found all wisdom.

Often is the Hindu mother seen pointing her frightened infant to this hideous idol, and joining its tiny hands together towards the god."

The people live in fear all the time. Those who worship demons dare not even show that they love their children, or take good care of them when they are ill, for fear the demons will see their love and kill their

children or cause some other dreadful thing to happen to them.

And what has one of these idols ever done that they should be thus worshipped and feared? Not one thing.

They are but wood or stone or brass or clay made into these shapes. Can a piece of stone or clay hear you when you speak to it? Can it feel when you touch it? Does it know when you are in trouble? Has it power to come and help you? No; and neither can these false gods.

"They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they but they walk not;
Neither speak they through their throat."
"If they can do nothing to hurt any-



she holds by the hair; another hand is open bestowing a blessing, and with the fourth she is forbidding fear. She wears two dead bodies for earrings, and a necklace of skulls; her mouth is open, and her tongue hangs down to the chin. The hands of several giants are hung as a girdle around her waist, and her tresses fall down to her feet. As she is supposed to have been drinking the blood of the giants which she has slain, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are red like those of a drunkard. She stands with one foot on her husband, Siva, who had cast himself down before her among the bodies of the dead."

Just think of worshipping a god like that! It is said that she can be kept

one, why do so many of the people of India fear them?" "If they can do nothing to help a person, why do they pray to them?"

It is because they are following false guide-books. They are told that these are their gods and that bad spirits come into their idols that will do dreadful things to them unless they worship them and give them many offerings. They believe this so strongly that sometimes they go for years without noticing that their prayers are never answered, and when they do notice, they often think it is because they must offer still greater sacrifices, or more sorely afflict their bodies.

Oh, that all might get hold of the true Guide-Book! Oh, that all might learn of the true God!

"JESUS, when He left the sky,
And for sinners came to die,
In His mercy passed not by
Little ones like me."

"'Twas for them His life He gave,
To redeem them from the grave,
Jesus now will gladly save
Little ones like me."

THE MOST HIGH GOD.

THE idols of India are called gods because people worship them, but they are no more like the only true God than a piece of mud is like the sun, or a grain of sand is like the ocean.

We have seen that the idols do not know anything; they never have had power to do anything, and never can have power to do anything; they have no beauty, no glory, no life, no goodness, no love; they cannot even feel, or hear, or see. But they are thought to be filled with hateful, cruel spirits that delight to torture, kill, and destroy.

But, praise the Lord, there is a true God. There is a *living* God. One who knows and feels, and hears and sees, and who manifests a good and loving Spirit.

I see flashes of His glory in the sun and moon and sky, and exhibitions of His power in the heavens and the earth. I see the reflection of His greatness in the sea, and examples of His handiwork in the fleecy clouds, balmy air, and downy snowflakes. I see marks of His wisdom, and tokens of His love and thoughtfulness, in the animals and birds and flowers, and in the tiniest thing that He has made. I know of His goodness and His mercy, for I have felt them in my own heart. I find Him all that the Bible says He is.

The more I know of God the more I know that He alone "is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens." He not only has life in Himself, but He has power to give life. Everything that lives gets its life from Him, for He "made the heaven, the earth, and the sea, and all things that are therein."

The most high God lives in heaven, up, up above the starry sky. He has a great white throne, surrounded by a dazzling rainbow, a temple such as this earth has never seen, a glorious city, and shining attendants more than can be numbered. His face is brighter than the sun, and "He dwells in a light which no man can approach unto."

do this thing that seems so impossible to us, because He knows so much more than we, and is so much more powerful.

His love is as great as His glory and His power. He has given us our lives and everything else that we have. He causes the sun to shine and the rain to fall that we may have corn for bread, and water for drink, and fuel for fire, and



And yet what seems still more wonderful, this glorious being so high and lifted up, is willing to come down and by His Spirit dwell in our poor bodies, cleansing them from sin and using them for His temples,—if we but love Him and invite Him in!

"How can He come and live in us?" I am sure I cannot tell. But He says He will if we really want Him to, and I know that He does because I've asked Him to, and He has kept His promise; and the peace and joy and comfort that He brings with Him is more than this world can give or take away. When He is within, we can do right, but without Him, we can do nothing right. He can

clothing for our bodies. He surrounds us with life and beauty everywhere, with green grass, bright flowers, shady trees, merry birds, wonderful insects and animals, singing brooks, and lofty mountains. And best of all, when He saw us in sin and without hope, He loved us so that He gave His only Son, whom He loved as His own life, to suffer and die that we might be saved from our sins and live. And He promises that if we will take Jesus as our Saviour, and let Him live in us, He will with Him give us all that we need,—peace and joy and righteousness now, and immortality, a crown of life, and endless happiness on the earth made new. Then we may see Him

as He is. Then we may share His glory and shine as the stars for ever and ever.

Although God is so great, yet He is so like a loving Father that we need not be afraid to go and talk with Him whenever we wish. "Like as a Father pitith His children so the Lord pitith them that fear Him." He is touched with the feelings of our infirmities. He knows all about us, for He sees us all the time. He knows our names and where we live, and everything we do. He sees when we are in trouble, and He feels for us, and hears us when we cry unto Him; and He is able and willing to help us.

God knows that He alone can help us to be good, that no one else is able to care for us and save us. He therefore says, "Little children, keep yourselves from idols."

"Why," you say, "I never could care for an idol!"

Do not be too sure. If you love anything better than you love God, you are making an idol of that thing, and are trusting in it to save you. It may not be an image of stone or brass, but it is an idol, and an idol of any kind cannot save you.

Do not think that you must wait till you are older to become acquainted with this wonderful God. Do not think because you are a child that He does not notice you or care for you. He is not like the gods of India. You need not be afraid to come to Him. Although so wise and great He loves you and longs to save you.

When Jesus was on earth He took little children in His arms and blessed them, and said, "Suffer the little children to come unto Me, and forbid them not." He loves them now just as much as He did then. He longs to have you come and tell Him when you are tempted to do wrong, and when you are in trouble, for He can help you. He longs to be your best Friend, for He has done more for you than your own father and mother. In His word He speaks to you. There you may listen to His voice, and become acquainted with His goodness.

SIGNAL LIGHTS.

ONCE I knew a sweet little girl called Mary, and I am going to tell you how she showed old Jim the signal lights that guide us to our Father's kingdom.

Her papa was the captain of a big ship and sometimes she went with him to sea.

One day on one of these trips she sat on a coil of rope, watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim. They are to keep other ships from running into us, miss; if we did not hang out our lights we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not forget about them.

The next day she came again to watch old Jim trim the lamps, and after he had helped her on to the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into the cabin; but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there printed in large letters—for Mary was too young to write—were these words, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

The old man looked into her face, and asked, "What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you because you did not have your signal hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said:

"You are right, miss, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and after this I will hang out my signal lights. I might some day be wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now, and on the cover he has printed, "Signal lights for souls bound for heaven."—*Child's Paper.*

As parents you are in a great measure accountable for the souls of your children. You have brought them into existence; and you should, by precept and example, lead them to the Lord and the courts of heaven. You should impress them with the thought that their temporal interests are of little consequence when compared with their eternal welfare.—*Mrs. E. G. White.*

Interesting Items.

—Disastrous cyclones are still reported from the United States.

—One of the peculiarities of the cocoanut palm is said to be that it never stands upright.

—The present drouth has been the longest continuous dry spell remembered in England.

—Mashonaland has a white population of 1,490, of whom over 800 belong to the local police force.

—In the United States, according to the Eleventh Census, there are 143 separate and distinct denominations.

—The presence of extra police at Hull on account of the dock strike is costing the corporation there about £1,000 a week.

—Serious floods are also reported from China, 400 villages having been submerged by the overflowing of the Yellow River.

—Over 4,000 houses were destroyed by a fire in Manila on Good Friday. Scores of people are reported to have perished.

—Quill toothpicks came first of all from France. The largest factory in the world is near Paris, where several million quills are dealt with yearly. The factory started to make quill pens, but when these went out of general use it was converted into a toothpick mill.

—Another dynamite explosion occurred in Dublin, at the Law Courts, on Saturday night, May 6, but no damage resulted except to window glass.

—A monthly line of steamers is to run direct between New York and South Africa, beginning on the 25th. The enterprise is undertaken by British capital.

—The British and Foreign Bible Society has issued 4,049,756 copies of Bibles, Testaments, and portions of the Scripture, from the London depot during the past year.

—Cholera is said to be raging with frightful effect at Malacca, the average number of new cases daily being about 200, with the result that the population has become panic-stricken.

—On the 1st of May the World's Fair was opened at Chicago. The President and Cabinet, and many noted men from various countries were present. Over 400,000 persons were present.

—At the beginning of the century the Bible was accessible to but one-fifth of the population of the world. Now it may be read by nine-tenths of the people of the globe, so rapidly has its translation been carried on.

—A Bill to make permanent the Irish Sunday Closing Act and to extend its operation to the five large towns, and also to provide for earlier closing on Saturday evenings, has passed the second reading in the House of Lords.

—A report from Lima, Ohio, states that the Lewiston Reservoir, which covers 17,000 acres, and is the second largest artificial body of water in the United States, broke on the 3rd, inundating the country, with great loss of life and property.

—On the 10th instant the record for fast railway travelling was broken by the New York Central Railway's new engine, "New Columbian," which, attached to an express train, ran 102 miles in an hour, between Buffalo and Rochester.

—In spite of all the appeals of the Emperor and Count Caprivi, the German Army Bill was rejected by a vote of 210 to 162. Immediately on its rejection Caprivi read an imperial mandate dissolving the Reichstag. The new elections will take place in June.

—Horrible cannibalism is reported from the Congo. An explorer who has just arrived in Liverpool says he saw slaves tied together, with marks on their bodies. The poor creatures were to be killed on the following day, and the marks on their bodies were made by persons who had purchased those particular "joints."

—The continued rise of the Mississippi River is spreading consternation among the cotton planters in all parts of the valley, who have not yet recovered from the disastrous effects of the overflow of last year. The heavy rains have already inundated the plantations along the Arkansas, the St. Francis and Red River, and replanting will be necessary.

—A German journal puts the milk production of the chief countries of Europe as follows, in kilo litres: Germany, 14,218,000,000; France, 10,117,000,000; England, 8,925,000,000; Austria, 8,307,000,000; Sweden, 2,203,000,000; Low Countries, 1,321,000,000; Denmark, 1,250,000,000; Belgium, 1,201,000,000; Switzerland, 1,109,000,000. The kilo litre is the equivalent of 220 gallons.

—A young student, who was recently murdered by two of his companions in a wood in the neighbourhood of St. Petersburg, is said to have been "executed" by his fellow students for leaving the society of which he was a member. There is reason to believe that a great many secret societies have lately been formed amongst the students and educated classes of Russia. The frequent suicides amongst Russian students are attributed to the fact that these unfortunate young men belong to secret societies, which sentence their members to self-destruction in the event of their not carrying out the duties expected of them.

The Gospel in Creation,

BY DR. E. J. WAGGONER,

Setting forth the fact that the Gospel, which is the power of God unto salvation, is the manifestation of the same power that made the heavens and the earth, so that the Gospel brings forth a new creation; also that the word of power which upholds all things is the same word that is preached by the Gospel, and which keeps the believer from falling. The things that God has made, which all can see, are used to show the working of God in saving men. The believer is given *facts*, not *theories*, upon which to rest his hope, and from which to derive peace and comfort.

The work contains 176 pages, and is beautifully

Illustrated with Nine Engravings,

most of which are original, and is nicely bound in cloth, with gold lettering. Price, 2s.

It combines profit and attractiveness in a most unusual degree.

STEPS TO CHRIST.

BY MRS. E. G. WHITE.

The rare ability of the authoress in the presentation of Scripture truth has never been used to better advantage than in this little work. "STEPS TO CHRIST" is not alone suitable as a guide to the enquirer and young convert, but is rich in thought and suggestion for the most mature Christian.

157 pp., in a neat cloth binding, 1s. 6d.

Ministration of Angels,

—AND THE—

Origin, History, and Destiny of Satan.

This little work discusses the question of the Origin of Evil quite fully, and contains much that is interesting and instructive on a subject seldom written upon, yet of the most vital importance. In paper covers, 144 pp. Price 10d.

SUNDAY:

THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH.

BY DR. E. J. WAGGONER.

Giving the origin of the observance of Sunday from the earliest times, and tracing its connection with the people of God. It shows in the clearest manner the steps by which Sunday took the place of the seventh day, pointing out when the change was made, and how it was made. Only Protestant writers are quoted. 102 pp. Price, 6d.

INTERNATIONAL TRACT SOCIETY,
48, Paternoster Row, London, E.C.

THE CENTURY DICTIONARY

*AN ENCYCLOPÆDIC LEXICON OF THE
ENGLISH LANGUAGE*

Edited by PROF. W. D. WHITNEY.

	£ s. d.
Six vols. bound in cloth, gilt lettered, sprinkled edges per vol.	2 2 0
Do. in half morocco, marbled edges . . . ,	2 16 0
24 parts, strongly bound in cloth per part	0 10 6
Bookcase for holding the Dictionary	3 3 0

The CENTURY DICTIONARY contains definitions of 215,000 words, several thousand Illustrations, and 22 special Dictionaries in one universal Dictionary.

The Athenæum says, "We are convinced that the positive merits of the work reduce its errors and omissions to utter insignificance."

The Standard says, "It is a work of great ability, fine scholarship, and patient research in many widely different departments of learning."

SEND FOR AN ILLUSTRATED PROSPECTUS.

Forwarded post free on application.

LONDON: T. FISHER UNWIN, PATERNOSTER SQUARE.

A Most Valuable Book for Every Home.

"Practical Manual of Health and Temperance"

Treats of the nature of common disease; tells just the right thing to do in cases of Accident or Emergency; gives useful hints and recipes and much valuable information on the subject of Healthful Cooking. By DR. J. H. KELLOGG, Author of "Man, the Masterpiece," "Home Hand-Book," etc.

New edition, revised and enlarged; bound in cloth. Price, 2s. 6d.

INTERNATIONAL TRACT SOCIETY,

48, Paternoster Row, E. C.

THE PRESENT TRUTH.

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

LONDON, MAY 18, 1893.

ON Friday, the 12th, the first clause of the Home Rule Bill, which contains the gist of the whole matter, passed the House of Commons by a strictly party majority of forty-two.

THE new Cunard liner, the *Campania*, on her return trip from New York, made the quickest passage ever made across the Atlantic. Her time was five days and fifteen hours, and she took the longest route. On one day of the voyage she made 517 knots.

A JOINT committee of the two Houses of the Convocation of Canterbury have made an elaborate report on Sunday recreation and the Sunday opening of museums. In the main they make no objection. They thought, however, that it is vital to the safety of the "English Sunday" that no library, museum, gallery, etc., should be open for payment. They think that free opening, to a moderate extent, is compatible with the spirit of the fourth commandment, but utterly fail to indicate how there can be any possible connection between the fourth commandment and the English Sunday.

THE following from the Chicago *Advance* is very pertinent to the circumstances on this side of the water:

"We are heartily sorry for those churches which report an endowment, furnishing a handsome income, left them by some rich parishioner. It is a good deal with churches as it is with individuals. Nothing is so likely to stunt healthy growth or to paralyse energetic effort as being heir to a fortune."

The most of the Christian work that has been done in the world, from the days of Christ until now, has been done by the offerings and labour of the poor. "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James ii. 5.

At the recent eight-hour labour demonstration in Hyde Park some of the most noted leaders declared that while they now asked for an eight-hour day, they meant in turn to ask for seven hours and six hours, and would not be content until they had as much leisure as the inhabitants of Mayfair or Belgravia. And if they succeed they will be no happier than the inhabitants of those sections are now, nor so happy. People cannot be made wise, happy, or contented by Act of Parliament. This effort is in line with those made in the last days of the Roman

Republic, and under the Empire, by which the Government was made bankrupt, and the people were made paupers. The false idea that the labour leaders are instilling into the minds of the people, namely, that all the evils to which they are subject can be cured by Parliament, are exactly in harmony with the idea held by so many religious leaders, that all moral evils can be eradicated by legal enactment.

"THE objects of the society are to declare and defend Christianity as a Divine revelation; to controvert the errors of atheists, agnostics, secularists, and other opponents of Christianity; to counteract the energetic propagandism of infidelity, especially among the uneducated; to meet the difficulties, and strengthen the faith of the doubting and perplexed; and to instruct the young in the evidences of Christianity." What society is it that is thus defined? It is the "Christian Evidence Society," which is composed mostly of ministers, doctors of divinity, and bishops. One cannot help wondering what there is left for the church to do. The church of the living God is "the pillar and ground [or stay] of the truth." 1 Tim. iii. 15. The church is the only agency ordained by God to carry on the work of the Gospel. No other institution, no matter how good its intentions, can have the life of God in it. If in any of these societies heavenly life is manifested, it is only because the members, or a part of them, are members of the church of the living God, and in that case they ought to do their work as simple Christians, and not let human organisations eclipse the glory of the church. The godly lives of true followers of Christ form the best and only evidence of Christianity to the world: "that they all may be one; . . . that the world may believe that Thou hast sent Me." John xvii. 21.

IN a pastoral letter recently issued, Bishop Potter of New York reminds the clergy that any minister or congregation failing to use the revised and official order of prayer, as determined by the General Convention of 1892, will be liable to censure. The Bishop says, among other things: "The day for individualisms in the public worship of the church is past." Then the Bible must be a thing of the past, for it deals with men as individuals. The Gospel is "the power of God unto salvation to every one that believeth." Rom. i. 16. Christ left "to every man his work." Mark xiii. 34. "Let him that heareth say, Come." "And whosoever will, let him take the water of life freely." Rev. xxii. 17. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5. "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7. There are many gifts, but they are all ministered

by "that one and the selfsame Spirit, dividing to every man severally as He will." Verse 11. "The head of every man is Christ." 1 Cor. xi. 3. The Gospel deals with and elevates man as an individual; the Papacy deals with men as an ecclesiastical establishment.

THERE is nothing in the tenets of the Church of England that makes it worse for it to be connected with the State than for any other denomination. The religious dogmas held by the Roman Catholic Church do not make its connection with the State any more dangerous than the connection of any other sect with the State, or of all religious bodies without regard to sect. The danger and the wickedness lies in the connection of any form of religion with the State. Professed Christianity united with the State was what made the Roman Catholic Church. In like manner to-day, the union of Christianity as professed by Protestants, with the State, will make either Roman Catholicism or an exact image of it.

THE Gospel is "the power of God unto salvation to every one that believeth." Rom. i. 16. The introduction or substitution of any other power is a perversion of the Gospel. Power is necessary, but it must be Divine and not human power. There is no Gospel where there is no power to save, and there is in man no power to save. Therefore the connection of religion with earthly powers is the destruction of the Gospel. The life is in the power, and so, although a body of men may hold the Gospel in its purity and perfection, the moment they attempt to unite that with secular power, that moment the vitality leaves it, for there is no power in man. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, or give to God a ransom for him; for the redemption of their soul is costly, and it must be let alone for ever." Ps. lxxix. 6-8, R.V. "Power belongeth unto God." Ps. cxii. 11. Therefore it is that only to Him belongeth the Gospel. Even the weakness of God is stronger than men. 1 Cor. i. 25. Concerning His Gospel God says to all earthly powers "Hands off!" It "must be let alone for ever." God alone can redeem.

THE PRESENT TRUTH:
A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED FORTNIGHTLY.

This Journal is devoted to the dissemination of the great Bible doctrines of Repentance and Faith, Salvation through Christ, the integrity, perpetuity, and obligation of the Moral Law, a thorough Sabbath Reform, the Second Coming of Christ our Life, True Temperance, and other correlative doctrines and truths.

ANNUAL SUBSCRIPTION RATES:
For the United Kingdom, and all countries within the Postal Union, post-free, 3s. 2d. Countries outside the Postal Union, extra postage added.

Make orders and Cheques payable to INTERNATIONAL TRACT SOCIETY
Editorial communications to be sent to the Editor
"PRESBYTER TRUST," 451, Holloway Road, London, N.
Address all business correspondence to International Tract Society, 48, Paternoster Row, London, E.C.

Send for Catalogue of Publications.