

THE Present Truth

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

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THE PRESENT TRUTH.

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"BUT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [virtues, or excellencies] of Him who hath called you out of darkness into His marvellous light." 1 Peter ii. 9. Whom is the apostle addressing? It is those who "have tasted that the Lord is gracious." Such ones, coming to Christ the living corner-stone, are made living stones also, and "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This applies not to a special class of Christians, but to all, "for there is no respect of persons with God."

THIS means, then, that all the people of God, whatever their earthly condition, are priests, capable of offering up "spiritual sacrifices, acceptable to God by Jesus Christ." But this does not mean that all or any of God's people are capable of offering up a sacrifice that will be acceptable to God for the salvation of some other person or persons. Christ says, "No man cometh unto the Father but by Me." John xiv. 6. "There is one God, and one Mediator between God and men the Man Christ Jesus." 1 Tim. ii. 5. There is no human being who can stand between God and man; and there is no need of a mediator between man and Christ, for He is the Divine Man. He is the one link that connects humanity with Divinity. He is God by nature, and He took upon Himself the nature of man, so that men can have free access to Him, and through Him to God.

THERE is therefore no special priestly class in the church of Christ. Each soul may come directly to the Lord for himself. No man can offer a sacrifice for another. "None of them can by any means redeem his brother, or give to God a ransom for

him." Ps. xlix. 7. How is it then that all are priests? and how can they offer up sacrifices acceptable to God? The answer is given in the text which says that all are priests. They offer up acceptable sacrifices by Jesus Christ. "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. x. 12.

"THE sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Ps. li. 17. A broken and contrite heart is one that is broken in pieces and ground up. Not of much worth, is it? What is it good for? Nothing. And that is why it appropriates Christ, who is of infinite worth, a sacrifice that is always acceptable to God. Having nothing in itself, it trusts wholly in Christ. He is the surety of the new covenant, and so when He comes He will say, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. l. 5.

GOD AS A COMPANION.

IT has ever been the work of Satan to bear false witness against God, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii. 44. It must be Satan, therefore, that has made so many people believe that God is harsh, and stern, and unapproachable; for the truth is that "God is love." 1 John iv. 8. So approachable is He that we may "come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

IT is a fact that no man can come to God except through Christ. "No man cometh unto the Father, but by Me." John xiv. 6. "Through Him we both have access by one Spirit unto the Father." Eph. ii. 18. But this is not because God is unapproachable, but because in Christ dwelleth "all the fulness of the Godhead bodily." Col. ii. 9. He is God, and the only manifestation of Divinity that can possibly be made to

man. It is impossible to find God, except in Christ. They are one, so that where Christ is there God the Father is. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. "They shall call His name Emmanuel, which being interpreted is, God with us." Matt. i. 23. When Christ was here on earth, "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. This of itself should be enough to show all men that God the Father is the reverse of everything that is stern and forbidding.

JESUS said, "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. xi. 27. God was revealed in Christ, for Jesus said to Philip, when he had been asked to be shown the Father, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John xiv. 9.

IMMEDIATELY after saying that He alone could reveal the Father, because the Father was in Him, Jesus said, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 28, 29. Christ was meek and lowly in heart; but He was but the manifestation of the Father; therefore that is the character of God. It seems too wonderful to be true, that God, the great Creator is meek and lowly in heart, but it is true, nevertheless. One trouble is that we have so meagre an idea of what meekness is. What Christ was, that He is still, for He is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. So God is now meek and lowly in heart, and that is why He can be a companion to men.

THE character of Christ when He was in heaven, glorified with the Father before the foundation of the world, was the same

as when He came to this earth. He did not assume a character for the occasion. He came to the earth for the purpose of showing men what the Father always is. Paul says, "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. 5-7. When was it that the mind was in Christ to make Himself of no reputation? It was when He was with the Father. The lowliness and meekness which He manifested on earth were His native characteristics. The mind which He exhibited on earth was the mind which He had in heaven before He came; and that was the mind of the Father.

TAKING upon Him the form of a servant, He served. "The Son of man came not to be ministered unto, but to minister." Matt. xx. 28. "I am among you as he that serveth." Luke xxii. 27. If He had come to earth clothed with the glory of heaven, He could not have come near enough to sinful men to serve them. All would have been afraid of Him. Therefore He took upon Him the form of a servant; but He did not take upon Himself the character of a servant, for He had that before. Although He is Lord of heaven and earth, He lives for the service of His creatures. So when He was here He "went about doing good; and healing all that were oppressed of the devil; for God was with Him." Acts x. 38. Mark the expression, "for God was with Him." That is given as the reason why Christ went about doing good, and healing all that were oppressed. This shows the character of God. God with Him did those works. See John xiv. 10. He associated with the poor of earth, and ate with publicans and sinners, for "the common people heard Him gladly." Thus He was illustrating the words of God, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. And again: "Thus saith the Lord, The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. lxvi. 1, 2.

WHAT are we to learn from all this? That as Christ and the Father are one, and Christ is but the manifestation of the Father; and as Jesus Christ is the same

yesterday and to-day and for ever, and God says, "I am the Lord, I change not;" therefore God will be the companion of men to-day, just as in Christ He was the companion of poor sinners eighteen hundred years ago, provided they will let Him. Of Enoch and Noah it is said that they "walked with God." And they were men of the same nature as the men in this age of the world. The promise of Jesus is, "If a man love Me, he will keep My words; and My Father will love Him, and we will come unto Him, and make our abode with Him." John xiv. 23. To those who are "wretched, and miserable, and poor, and blind, and naked," 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." Rev. iii. 17, 20.

BUT we must open the door to Him, by acknowledging that we are poor and needy. God dwells with those who are of a contrite and humble spirit, because He Himself is of a meek and lowly disposition. He could not dwell with any others, for if He could they would try to lord it over Him; and although He is lowly in heart, yet He is Lord of all. Men feel themselves above the Lord, and therefore it is that He calls them to come and learn of Him. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to humble thyself to walk with thy God?" Micah vi. 8, margin. Just think of it! Mortal men feel themselves too good to walk with the Creator of heaven and earth! And what a wonder! If they will but let their pride go, they may have Him for a companion, and He Himself asks the privilege of being their companion! Could any higher honour be conceived?

ABRAHAM was called the friend of God. 2 Chron. xx. 7; Isa. xli. 8. That was because Abraham trusted the Lord, and accepted the companionship of God on His own terms. What is the chief characteristic of friends? It is that they open their hearts to each other. So God said, "Shall I hide from Abraham that thing which I do?" Gen. xviii. 17. Because Abraham was His friend He revealed secrets to him. For "the secret of the Lord is with them that fear Him; and He will show them His covenant." Ps. xxv. 14. So Christ says to us, "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." John xv. 14, 15.

ONE final lesson we must learn from these things. God is great,—the Creator

and upholder of the universe,—yet He is meek and lowly in heart. We learn then that true greatness is combined with humility. "Before honour is humility." Indeed, God's very greatness is in His humility. We cannot comprehend it, yet it is a most cheering and uplifting thought. We know that His greatness lies in His humility, because the Psalmist says, "Thou hast given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great." Ps. xviii. 35. He makes us great by clothing us with His meekness, if we will but submit.

God can dwell with men, and not lose any of His dignity, because He is truly great. When Christ washed the feet of His disciples, He did not forget that He was their Master and Lord. John xiii. 13, 14. His friends and disciples, with whom He associates on terms of the most loving familiarity, do not forget that He is the Mighty One. It is that which makes the companionship so blessed, because while He manifests His tenderness and love, they know that He has the power to do all that His love prompts. And so in the earth made new, when "the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God," "and they shall see His face, and His name shall be in their foreheads," (Rev. xxi. 3; xxii. 4), none in their exaltation will forget that He alone is great, and will presume upon His familiarity; because it was through humble submission to Him that they learned His greatness and gentleness. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter v. 6.

LET THERE BE EQUALITY.

THERE are few nuisances greater than that of smoking. It was borrowed from the savages, and its almost universal adoption is a mark of the savage element existing in men by nature. It is for this reason that smoking seems so terribly out of place in an otherwise seemingly refined woman. But we cannot see how those who try to defend tobacco-using as a harmless, and even beneficial habit, should object to a woman's indulgence in it. The matter is vigorously expressed in the following paragraphs from the *Echo*:—

"An Indignant English Mother" has written to one of the papers in a white heat of indignation because she came across two young women, apparently foreigners, who were smoking cigarettes in Regent's Park, and she exclaims, "Surely the keepers have power to arrest any women smoking cigarettes." No, indeed, that offence is not in the bye-laws. When those bye-laws were constructed no one dreamed that women would take to

smoking, except certain ancient dames in the North whose age and ugliness was some excuse for their indulgence in a little black cutty.

But why this amazing indignation? If smoking is a good thing for men, it ought to be equally good for women. If it will whiten men's teeth, and sweeten men's breath, and brighten men's appearance, why should not women indulge in the luxury? If it will soften sorrow or mitigate trouble, why should not women, who certainly have sorrows and troubles of their own, seek consolation from smoke-sucking? It is not right or seeming that a perennial source of satisfaction should be monopolised by the magnanimous and disinterested sovereigns of creation. If smoking is such a blessed comfort as its male votaries declare, the caterer who will institute Smoking Concerts for Women will be a benefactor of his race.

SAINTS.

THE term "saint," as used in the Bible has altogether a different meaning from what it has in common use. In its common use there is seen the wonderful influence of Roman Catholic teaching, and how much it lingers among those who are the most "Protestant." In ordinary use it is applied only to those whom the Catholic Church, through its bishops and Popes, has decided are worthy of the title. But the Catholic Church calls none saints except those to whom it decrees that prayers may be made, and not until a long time after they are dead; whereas in the Bible the term is applied to men living, and to none others, for "the dead know not anything; . . . also their love, and their hatred, and their envy, is now perished." Eccl. ix. 5, 6. "The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17.

Several of the epistles of Paul are addressed to the saints living at such and such a place. He wrote "to all that be in Rome, beloved of God, called to be saints." Rom. i. 7. Again he wrote "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. i. 2. In both these instances the better rendering, as shown by the fact that the translators supplied the words, "to be," is, "called saints." It is a fact that God calls all men to be saints, but it is also a fact that those who heed the call of God in Christ, are called saints.

The fact that God has called all men to be saints is hidden by the Catholic custom of applying the term only to a select few. That custom is responsible for the introduction of a false standard of morality, or in reality a double standard.

It is responsible for the idea that common people cannot be saints; that they cannot attain to the degree of goodness necessary to make one a saint; but that

in order for one to be a saint he must have nothing to do with the ordinary affairs of life, but must give himself wholly to what is called a "religious life." The effect of this was naturally to discourage Christian effort on the part of common people, and also to make Christianity consist in forms and ceremonies, and not in exhibiting the life of Christ in all the details of every-day life. It ignores the fact that Jesus was the Son of God as much when He was working at the carpenter's bench as when He was preaching upon the mount, or stilling the tempest.

The Catholic Church in declaring some persons to be saints, and assigning others to a lower place, takes upon itself the work of judging the character of men, which belongs only to God. It is only carrying out a little more fully the principle acted upon by most professed Protestant bodies, in declaring of some people that they have gone to heaven, and saying of others that they have gone to hell. Thus they not only anticipate the Judgment Day, but take judgment entirely out of the hands of God.

One of the most necessary things to remember is that God has called all men to be saints, and that those who accept Christ and His salvation are saints. It is only as this fact is recognised, that men will "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 14. A few texts will show that among God's people there are no distinctions, but that all are saints.

The epistle to the Ephesians was addressed "to the saints which are at Ephesus." Eph. i. 1. Still more plain, as showing that the term includes the whole church, is the first verse of the epistle to the Philippians: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." It is very evident that this includes the whole church at Philippi.

Again, in closing the epistle to the Philippians, the apostle said, "All the saints salute you, chiefly they that are of Cæsar's household." Phil. iv. 22. This is a very important text. It shows that there were saints in the court of Nero, one of the most cruel and profligate rulers that ever lived. In these times there remains so much of the old monkish ideas, that people think that in order to live a Christian life they must get into the midst of Christian surroundings, where they will hear scarcely a breath of unbelief. A man living in a neighbourhood of unbelievers becomes a Christian, and he at once begins to think of getting into a place where he can have "church privileges." Young men and women engaged as servants to people who are not Christians, think that as soon as they accept Christ they must seek

service in the family of believers. No greater mistake than this could be made.

Of course there are circumstances under which it becomes impossible for an employe to retain his situation and be a consistent Christian, as for instance when he is absolutely required to labour on the Sabbath. But in too many cases the evil is created by the imagination. The notion that Christians must be clannish lies too often at the bottom of the difficulty. Hear the counsel of the Scriptures: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man." 1 Cor. vii. 20-22.

Christ said to all His followers, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v. 14-16. A light is of no use unless it shines in the darkness; so a Christian is of no use if his sole desire is to get away from the dark places of earth. The Saviour also said, "Ye are the salt of the earth." But no matter how good salt is, it is useless unless it comes in contact with the thing that is in need of preservation. And salt that loses its savour by contact with that which needs preservation, is worse than no salt at all. So Christianity that has to be shut up in a cloister, or some other secluded place, is not worth preserving.

True Christianity will survive all lawful contact with the darkness of the world. Christ's prayer was, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John xvii. 15. Joseph in the house of Potiphar, Nehemiah in the court of Artaxerxes, Daniel and his three friends in the palace of the king of Babylon, are shining examples of saints in the midst of the worst kind of heathenism.

When Christ shall come the second time, it will be "to be glorified in all his saints." 2 Thess. i. 10. But He will be glorified in all those who believe on Him, for all His people are to be changed, and "fashioned like unto His glorious body." Phil. iii. 21. Therefore all who believe in Christ are His saints. A saint is one who is sanctified, and Christ is the sanctifier of all that believe. He "of God is made unto us wisdom, and righteousness, and sanctification and redemption." 1 Cor. i. 30. Christ is not divided. He is not one thing to one person, and another thing to another person. All that He is to one, He is to all. God

is no respecter of persons, and therefore He has no special favourites among His children. Christ's prayer for all who should believe on Him, was "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John xvii. 23.

And so the possibility for all, and that to which all are called, is shown by the inspired prayer and assurance, "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body; be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. v. 23, 24.

WORDS AND WORK.

It is a common saying that "words are cheap," and that it is much easier to say than to do. And this is true, as concerns men. The Saviour said of the scribes and the Pharisees, "They say, and do not." Matt. xxiii. 3. The difference between saying and doing is also forcibly shown by the Apostle James, thus: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." James ii. 14-17.

WORDS are of no more value than the one who utters them. If a man is a pauper, his promise to pay money is worthless. So if a man has no goodness in him, all his promises of goodness are but empty wind. And since "there is none that doeth good, no, not one," it follows that there are none whose promises to do right are of any worth. The Scripture says, "Verily every man at his best state is altogether vanity." Ps. xxxix. 5. Therefore the best promises of men are vain things.

WELL is it for man that God does not ask him to make promises, but simply to accept the promises of God. On the principle that a word is worth only what the one who utters it is worth, the word of God is worth everything. His word is a real thing; it is not simply sound, but it is substance. While it is an easy thing for man to say and not do, it is a far different thing with God. With Him, saying and doing are the same. His word is itself work. He "calleth those things that be not as though they were," because when He speaks they come into being.

Two utterances of the Saviour set this thing forth in a very forcible manner. When Philip asked to be shown the Father, Jesus told him that whoever had

seen Him had seen the Father; and then He continued, "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me, that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." John xiv. 10, 11.

At first thought it would seem that in the above statement the Saviour made an abrupt change. He began to speak about words, and ended up with works. As proof that He represented the Father, He said, "The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." We should naturally expect that the antithesis of the statement "The words that I speak unto you I speak not of Myself," would be, "But the Father that dwelleth in Me, He speaketh them." This would have been the exact truth, as we shall see presently; and it was in reality what Jesus said, because God's words are works.

In John viii. 28 we have the same thing stated in opposite terms. "Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." Here He started out with a statement about works, and ended up with words. As in the previous text we are taught that the words of God are works, so here we are taught that the works of God are all in His word. With God a word and a work are the same thing. With Him to say is to do.

CHRIST, as the only representative of Divinity to man, spoke the words of God. To Moses it had long before been said, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him." Deut. xviii. 18. Therefore Christ, as God, has the power described in Rom. iv. 17: He "quickeneth the dead, and calleth those things which be not as though they were." The words which Christ spoke brought the dead to life. When the nobleman came to Jesus, entreating Him to come down and heal his son, who was at the point of death, Jesus did not go, but said to the father, "Go thy way; thy son liveth" (John iv. 50), and the son was healed that instant. Even so "He sent His word, and healed them." Ps. cvii. 20.

AMONG all the works of the Lord, the heavens stand forth the most prominent. "The heavens declare the glory of God; and the firmament showeth His handy-work." Ps. xix. 1. "Thou, Lord, in the

beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. i. 10. But now read, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." Ps. xxxiii. 6, 9. "And He rested on the seventh day from all His work which God created and made." Gen. ii. 2. Here we learn that God's words are His works. He works by speaking. As soon as He had finished speaking, the work was all done. Therefore we see that it is impossible for God to speak and not do. This is the reason that "All the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God by us." 2 Cor. i. 20.

BUT we have an explicit statement that the word of the Lord works. The Apostle Paul wrote, "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13.

WHAT a solid basis this gives for faith! With what confidence we may make our requests to God! We may even rest upon His word, knowing that as it upholds the universe, it is able also to hold us up. When we are in need, and lift up our hearts to God, the Holy Spirit brings to our remembrance some of the words of the Lord. When those words are thus brought to our minds, we are to accept them as the answer to our prayers. We are not merely to think of them as promising something that will be done in the future, but as actually doing all that they say. If we ask anything according to His will, we know that He hears us; "and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John v. 14, 15.

CHRIST as the Prince of Peace, came preaching peace. Eph. ii. 17. "I will hear what God the Lord will speak; for He will speak peace unto His people." Ps. lxxxv. 8. Therefore when the Lord speaks peace to us, we have His peace. He speaks righteousness; and since His word is life itself, and works, if we take His word, just as He speaks it, without any human modification, we have His righteousness. And the righteousness which comes by the word is active righteousness, because the word of the Lord works effectually in all that believe.

THIS one thing must not be lost sight of, however, and that is that it is only the word of the Lord that is work. Everything else is vanity. Only life can

produce life. That which is dead, can produce only death. Therefore we must be sure to take only the word of the Lord, and must not modify or add to it. Everything else will fail, but the word of the Lord abideth for ever. Therefore we "commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 32.

REST IN THE LORD.

"How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care.

"Beneath His watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well.

"Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne,
And sweet refreshment find.

"His goodness stands approved
Through each succeeding day;
I'll drop my burden at His feet,
And bear a song away."

THE OFFICE OF BISHOP.

WHEN the Apostle Paul wrote his epistle to the Philippians he began as follows: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. i. 1. Nothing more than this text is needed to show how greatly the modern professed church has departed from the simplicity of the days of the apostles. Such a thing as more than one bishop in one city would be thought almost a crime in these days. Those denominations which use the term at all, so far from having more than one bishop in one city, have only one bishop over a large territory. So strong is the influence of Roman Catholicism, even this long time after the Reformation, that there is scarcely a denomination of Christians that is not an ecclesiastical institution, with more or less elaborate laws devised by men, for its direction.

What is a bishop, in the true Scriptural sense? The only way to answer this question is to examine the texts which mention the office. Read in the first place Titus i. 5-7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless as the steward of God." Here we note two points. One is that a bishop is the same as an elder, and the other is that there were to be a number of them in every city where there were believers.

The first point is the one specially un-

der consideration. The apostle speaks of the ordination of elders, and then proceeds to define the necessary characteristics of such officers, saying that certain things are necessary, because a bishop must be blameless. The text shows on the face of it that the terms elder and bishop are used interchangeably. An elder is a bishop, and a bishop is an elder. So it was in the days of the apostles, and so it ought to be now.

In 1 Tim. iii. 1-7 we find only the word "bishop" used, but the characteristics are the same as those given in Titus. Moreover here as in the epistle to the Philippians, the office of deacon comes immediately after that of bishop, showing that there is no intervening office.

Now read 1 Peter v. 1-4: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Note the several points that we find here. 1. The Apostle Peter was himself an elder. He counted himself one among his brethren. 2. The work of the elders is to feed the flock; and therefore an elder is a shepherd; and this fact is shown by the reference to Christ as the Chief Shepherd. It may be noted here that a shepherd is a pastor, the word *pastor* being simply the Latin word for shepherd. Peter, who said that he was an elder, was charged to feed the flock. John xxi. 15-17. From this last text we learn that the work of the elders is to feed not the sheep only, but the lambs of the flock as well. 3. The work of the elders or shepherds or pastors is to take the oversight of the flock which they are set to feed. We shall refer to this again in the next paragraph. 4. There are to be no lords among the elders, whom we have already learned are bishops. Therefore there can be no such thing as a "Lord Bishop" or an archbishop in the church of Christ. Those offices were made by men, and pertain only to a church founded by men, and not by Christ. Christ, who is "that great Shepherd of the sheep" (Heb. xiii. 20), "the Shepherd and Bishop of your souls" (1 Peter ii. 25), is the only Lord. For a man to allow himself to be called Lord Bishop is to put himself in the place of Christ.

Now we will turn to the twentieth chapter of Acts. There we learn that when Paul was on his last journey to Jerusalem, "from Miletus he sent to

Ephesus, and called the elders of the church." Verse 17. We read the verses following, which contain the substance of his talk to them, until we come to verse 28, where we read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

Here we learn, as in the epistle of Peter, that the elders are shepherds, charged with the duty of feeding the flock. As Peter exhorts the elders to take the oversight of the flock, so Paul says that the Holy Ghost has made them overseers to the flock. An overseer is one who sees over. The word overseer is the literal rendering of the Greek word *episkopos*; from which comes our word "episcopal," which means "pertaining to a bishop." Therefore we find again that elders and bishops are the same. What the apostle really said to the elders of Ephesus was, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *bishops*, to feed the church of God."

If the reader will now read again all the texts which have been quoted, comparing each one with all the rest, he will see that the following facts are true concerning bishops:—

1. A bishop and an elder are exactly the same. 2. There is to be not merely one bishop over several churches, but there are to be several bishops in one congregation. 3. An elder or a bishop is also a pastor or shepherd. Every pastor of a church is a bishop. Therefore the Bible contemplates no such thing as a single church with a single pastor. It enjoins more than one pastor, who is an elder, and a bishop. 4. Elders or bishops are not to be lords; there is but "one Lord," the chief Shepherd. The office of Lord Bishop is not of Divine origin. We shall see at another time where it originated. We may note therefore that the pastors of a local church are as much bishops as it is possible for any men to be, provided they are true pastors, feeding the flock. The question of supremacy is settled by the following words of Christ:—

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. xxiii. 8. "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.

BEGINNING AND FINISHING.

"I THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform [finish] it until the day of Jesus Christ." Phil. i. 3-6.

Among all the encouraging things in the Bible, there is none more encouraging than this. For the confidence expressed by the apostle is confidence inspired by the Holy Spirit; and it applies to us as well as to the saints in Christ which were at Philippi, to whom the epistle was immediately addressed. Let us note some of the precious lessons that may be learned from it.

IN the first place we learn that there is no work that is good except that which is done by the Lord. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i. 17. Not only does everything that is good come from the Lord, but every good thing comes from Him. That is, every good thing that God has He gives to men. "No good thing will He withhold from them that walk uprightly." Ps. lxxxiv. 11. Some people think that God is specially good to certain people; but the fact is that He is just as good as He can be all the time, and is equally good to everybody. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Matt. v. 45. "The Lord is good to all; and His tender mercies are over all His works." Ps. cxlv. 9.

BUT the apostle here refers especially to good that is done in men, and which appears in their lives; to those things which make people refer to one as "a good man." Since "there is none good but one, that is, God" (Mark x. 18), it follows that there is no good deed done except that which is done by the Lord. To this the whole of Scripture gives witness. "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Ps. xxxi. 19. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 21. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. ii. 13. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19. If people would always remember this, it would be an effectual bar to pride and self-conceit.

THE Spirit of God strives with the wicked, to lead them to choose the ways of God. Gen. vi. 3. Christ is working to draw all men to Himself. John xii. 32. Some will not heed the voice of the Spirit, but resist it; but there is not even a good desire in the heart of man that is not planted there by the Lord. It is His grace that has put enmity between man and Satan. Christ lights every man that cometh into the world. John i. 9. Whoever opens his heart by faith to the first glimmer of that light, and allows it to remain thus open, will be glorified by it as surely as God lives; for the light will shine brighter and brighter until the perfect day. Prov. iv. 18.

"THIS is the work of God, that ye believe on Him whom He hath sent." John vi. 29. In Christ all things are created, that are in heaven and in earth, whether things that may be seen, or things unseen. Col. i. 16, R.V. He is "the beginning of the creation of God." Rev. iii. 14. Creation began in Him, and in Him it is complete. The same power by which the worlds were created, is the power which works righteousness in men. For as "the heavens declare the glory of God; and the firmament showeth His handywork" (Ps. xix. 1), so "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (prepared), that we should walk in them." Eph. ii. 10. So as all creation stands perfect in Him, those who believe in Him to the saving of their souls are "complete in Him." Col. ii. 10.

JESUS CHRIST is the "Alpha and Omega, the beginning and the ending." Rev. i. 8. He is "the author and finisher of faith." Heb. xii. 2. And as all power in heaven and earth is in His hands, He is able to perfect that which He begins. So every one who has yielded to the desire for good which the Lord has planted in his heart, may be assured that if he continues to yield as he did at the first, the work will be perfected in him. But he must remember that he himself has no more power to complete the good work that is begun, than he had to begin it. Having begun in the Spirit, which is the only way that a beginning can be made, it is impossible to be made perfect by the flesh. Gal. iii. 3. Only the power that begun the work can finish it. Let this be a check on boasting. "Thou standest by faith. Be not high-minded but fear." Rom. xi. 20. Yet let it be an encouragement. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6. The work begins and is completed in the submissiveness of faith.

LASTLY, let us learn that the Lord is not one of those who begin a work with-

out first counting the cost. "Known unto God are all His works from the beginning of the world." Acts xv. 18. He knew before he undertook the salvation of man just how great a work it was. "He knew what was in man." John ii. 25. "While we were yet sinners, Christ died for us." Rom. v. 8. And He knew just how great the sin was, and how weak the flesh is. Knowing all this He deliberately undertook the work of saving all who should believe in Him. Therefore it is that "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. xlii. 4. The Lord is longsuffering. He is infinite in patience. We sometimes become discouraged at our failures; ut let the thought that the Lord is not discouraged, inspire courage in our own hearts. Let His courage be ours, as it may well be, since the work which is to be done, and which we find so difficult is His work. Therefore even in our failure we may derive courage from the Lord, and say, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah vii. 8. "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. i. 12.

ASHAMED OF LUTHER.

HERE is an interesting item bearing on one of the most important signs of the times, namely the *drifting* of so-called Protestantism into Catholicism:—

"Although Germany is the leading Protestant power on the Continent, it has been decided that in the new Parliament building being erected in Berlin, in which there will be the busts of scores of princes, generals, scientists, poets, and other men prominent in the history of the Fatherland, there shall be no bust of the greatest of all Germans, the Reformer Martin Luther. It had been regarded as a matter of course by the building commission that Luther should be included among those thus honoured, but the determined protests of the Ultramontanes and the desire to keep the Centre in good humour has influenced the authorities to exclude him. Naturally the Protestants of Germany are more than indignant at the slight put upon the Reformer's memory."

The trouble is that men have almost completely lost sight of what Protestantism is. The Reformation started with the Bible, and there was never any real reformation that did not come from the word of God. But not even the Reformers themselves had all the light, and were not always consistent in opposing Rome only with the Bible. The majority who followed in the train of the Reformers

saw only the political bearing of the movement, and consequently opposed with the sword. This is the aspect of a great deal of the "Protestantism" of today, and since political religion is the very soul and life of Catholicism, it naturally thrives under such "protesting."

GOSPEL TEMPERANCE.

In these days when the enactment of law is the almost universal panacea for all evils, it is refreshing to hear an occasional note in favour of the Gospel, which alone is the power of God unto salvation. Such a note we find in the following paragraphs from the *Christian Commonwealth*:—

A most remarkable temperance crusade is in progress in the State of Connecticut. The crusade is conducted by the younger Mr. Murphy, and its success has been greater than anything of the kind in the history of the temperance movement. Mr. Murphy confines himself entirely to what has been called "Gospel Temperance" or "moral suasion," and by showing charity towards all he has practically carried whole communities in favour of total abstinence. After the continued mockery as regards our temperance legislation, may it not be that our road to victory is that followed by Mr. Murphy?

At any rate, there is at present little hope that our help will come from legislation. And in view of this fact would it not be well for temperance agitators to put on the armour as of old, and make their appeal direct to the people to become total abstainers without the intervention of the law? We can soon get rid of the public-houses if the people will give up the drink habit. While we believe in the prohibition of the drink traffic, at the same time we believe still more in the prohibition of the drink habit.

RELIGION IN THE SCHOOLS.

The question of religious teaching in the public schools is the subject of a great deal of controversy at present. Not but that religion is already taught, but there is a party that want it taught a good deal more decidedly than it is at present. They want the "mysteries" taught to the children. Now there is nothing in the Gospel that children may not comprehend as readily as adults, and there is nothing that may legitimately be taught to anybody, in the line of religion, that should not be taught to children; but the question is as to where it should be taught, and who should teach it. "God hath set some in the church, first, apostles secondarily prophets, thirdly teachers." 1 Cor. xii. 28. The teaching of religion, therefore, is the work of the church, and not of the state. Moreover, it is wholly contrary to the teaching of the Bible, that religious teaching should be forced upon people against their will, or that any should be taxed to

support any religious teaching whatever. "For His name's sake they went forth, taking nothing of the Gentiles." 3 John 7. That was the way the early disciples went forth.

The Gospel is a gift. To tax people for a gift is an absurdity. To come with a message of love and peace to people, which brings the news of free salvation, and then compel them to receive it, and tax them for it, is to deprive that message of all its love and peace and freedom. But some will say that the Gospel must be supported. True, but not by forced contributions. "God loveth a cheerful giver;" and that means that He takes no pleasure in compulsory giving. "Of every man that giveth it willingly with his heart, shall ye take My offering," said the Lord to Moses. The moment that the raising of funds for the support of Gospel teaching is regarded in the light of payment for instruction received, that moment the spirit of the Gospel is gone. The Gospel can be propagated only by free gifts. Christ gave Himself, not in payment of a debt, but for those who had no claim upon Him. Those who receive the Gospel in the spirit in which it is given, will also give freely, not as payment for what they have received, or may receive, but for the benefit of others. Giving on any other terms may support an ecclesiastical establishment, but it can never help the Gospel.

The Bible is not like any other book. It is Divine; all other books are human. Books which are only the product of the mind of man, may be thoroughly mastered by the mind of another man. But the Bible is the production of the Spirit of God, and therefore can be understood only by the aid of the Spirit of God. When therefore the Bible is studied, whether in the home, the school, or the church, merely as an ordinary text book, its object is perverted. Men say that it is as necessary to study the history recorded in the Bible as that recorded in any other book. Yes, it is a great deal more necessary, for the Bible history is the only key to all other; but it is only when we study it as inspired history that we get any benefit from it. It is utterly impossible to get a correct idea of the Bible narratives, if we do not study them in the light of God's great plan.

More than this it is a sin to regard the Bible as an ordinary book, and to study it as one would Cæsar's "commentaries" or Green's "History of the English People." One of the great sins of the Jewish priests was that they "put no difference between the holy and profane." Ezek. xxii. 26. Anyone who regarded the Bible as he would a book of profane history, does incalculable injury to his own soul. He not only misses

the point of the historical narrative but he makes it more and more difficult for him to be impressed by sacred things. Let the Bible be studied as the word of God, and it will impart wisdom that will be the wonder of the world. See Deut. iv. 5, 6.

It would seem that the men who are so zealous for a church establishment must be wholly destitute of a sense of humour. The reason doubtless is that the union of professed Christianity with the State is so incongruous a thing that those who adopt that principle become lost to a sense of consistency. Otherwise they could scarcely sing with a sober face,

"The Church's own foundation,
Is Jesus Christ her Lord,"

to open a meeting called for the purpose of protesting against any interference with the union between Church and State; nor, while strenuously pleading for continued support from the throne of England, and asserting that if that support be withdrawn, the Church's influence and power will be destroyed, could they sing,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure."

Those were the hymns sung at the great meeting in the Royal Albert Hall, in "Defence of the National Church." There is a lack of harmony here. The Church of England may well depend upon the throne of England, but the Church of God depends only on the throne of God. For it to recognise any other power would be to discredit the power of God.

There is quite a general protest in the United States against the clause in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the Government is in Russia construed as an attack on the Czar. But those who protest do not seem to realise that such an action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the free exercise of religion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious meetings, in order that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russian oppression.

General Articles.

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

THE ETERNAL REFUGE.

Psalm XLVI.

God is our refuge and our strength,
In trouble He is near,
And though the earth should be removed
Our hearts will never fear.

The mountains may be carried far;
Into the sea be thrown;
The God of Jacob is our hope,
And He protects His own.

There is a stream whose gentle flow
Makes glad the city bright,—
The holy place of the Most High,—
In which is His delight.

God is Himself within her midst
And she shall not be moved;
Her help she daily gets from Him,
His promise she has proved.

Although the heathen yet may rage,
And kingdoms be no more,
The Lord of Hosts is with us still,
And we can trust His power.

Come, then, behold the works of God,
And see what He hath done,
He maketh wars to cease on earth
For He's the mighty One.

He breaketh bow and cutteth spear,
The chariot He doth burn;
Be still ye people, then, and know
That He is God alone.

His own great name exalted be,
Among the heathen too,
For He is with His saints on earth,
And He will lead them through.

D. A. R.

FAITH BRINGS LIGHT.

JESUS hath said: "I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works." We should be thankful that the Lord knows our circumstances and experiences. Jesus is near, close to us, and He has given the precious promise, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" What reason we have for encouragement! We are assured that the Lord hears our prayers.

The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Who is this that speaks? Is it one whose word is doubtful, one who does not know what he is talking about?—No, it is the world's Redeemer. He who so loved us that He died on Calvary, that "whosoever believeth in Him should not perish, but have everlasting life."

Shall we take His pledged word as truth? The Lord hears our sincere prayers, and knows how to answer; for nothing is hidden from Him. The Psalmist says: "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." The Lord looks upon the heart; He seeth all its workings, and He "is able to do exceeding abun-

dantly above all that we ask or think, according to the power that worketh in us."

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but His intercessions are according to the will of God, never contrary to His will. "The Spirit also helpeth our infirmities;" and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of a man, save the spirit of man which is in Him? even so the things of God knoweth no man, but the Spirit of God." If we are taught of God, we shall pray in conformity to His revealed will, and in submission to His will which we know not. We are to make supplication according to the will of God, relying on the precious word, and believing that Christ not only gave Himself for but to His disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with His Spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father has given Him, that He and His people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good.

John says, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of His grace; for through Jesus we can come into the audience chamber of the Most High. Through His merits we have access by one Spirit unto the Father. Oh, that we may have a deeper experience in prayer! With confidence we may come to God, knowing what it is to have the presence and power of His Holy Spirit. We may confess our sins, and right there, while asking, know that He pardons our transgressions, because He has promised to forgive. We must exercise faith, and manifest true earnestness and humility. We can never do this without the grace

of the Holy Spirit. We must lie low at the feet of Jesus, and cherish no selfishness, reveal no self-uplifting, but in simplicity seek the Lord, asking for His Holy Spirit as a little child asks bread of his parents.

We should act our part, take Christ as our personal Saviour, and, standing under the cross of Calvary, "look and live." God sets His children apart for Himself. And as they connect themselves with Him, they have power with God, and prevail. Of ourselves we can do nothing; but through the grace of His Holy Spirit, life and light are imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and clothes us with His righteousness; for the Lord God of heaven loves us. We would be wilfully blind and stubborn to doubt that His heart is toward us. While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will and does help us? We who teach the people must ourselves have a vital connection with God. In spirit and word we should be to the people as a well-spring, because Christ is in us a well of water springing up unto everlasting life. Sorrow and pain may test our patience and our faith; but the brightness of the presence of the Unseen is with us, and we must hide self behind Jesus.

Talk courage to the church; lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then the time to pray. Many feel humiliated at their failures, that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, and carnality have weakened them, and they think it is no use to approach unto God; but this thought is one of the enemy's suggestions. Ashamed they may be, and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness. Though the mind may wander in prayer, be not discouraged, bring it back to the throne, and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion?—No; "this is the victory that overcometh the world, even our faith." The Lord knows your desire; by faith keep close to Him, and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father has given His Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father. Through Divine agency, we have the spirit of intercession, whereby we may plead with God, as a man pleadeth with his friend.

MRS. E. G. WHITE.

"THE LORD OUR RIGHTEOUSNESS."

SURELY shall one say, "In the Lord have I righteousness and strength." Where is there room then for boasting? The Saviour beheld us steeped in iniquity, altogether devoid of good, and instead of pronouncing the awful sentence against us, "Let them alone," He, the sinless One, who knew no sin, "became sin for us, that we might be made the righteousness of God in Him." Christ wrought the robe of righteousness; God accepted and approved it when it was wrought out, and it is only that righteousness that can atone for sin. Then let us not buoy ourselves up with the hope that any righteousness of our weaving (which one has truly described as filthy rags) will suffice to clothe our naked souls. It would be worse than being utterly destitute, to be donning our own wretched rags when there is the spotless, perfect robe wrought by the Saviour, as though we considered our own miserable garment superior to it—it would be nothing less than an insult to God.

But perhaps you will say, "How are we to obtain that perfect robe, for we read in Holy Writ that it is 'not of the will of the flesh, nor of the will of man,' and 'not of works'?" Yes, and it also says, "Ask, and it shall be given you" (not sold to you). "Seek, and ye shall find." Then come, as so many beggars, and receive those blessings that can only be bestowed by Him who is "the Lord our righteousness."—*E. C. Marsh, in The Little Gleaner.*

THE ROYAL FAMILY.

It is not the privilege of many in this life to be members of what the world calls the royal family. This honour, short-lived as it is, and not always an honour either, is confined to the very few. Neither is that which is named royal always truly so. But there is a truly royal family—the royal family, standing at the head of all royalty, greatness, and power; and—thanks be to God for His wonderful provision of grace—the lowliest of earth's sons and daughters may become members of it. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 19. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Here is brought to view the "household of God," and the family—the royal family—a part of whom are the angels of heaven with God and Christ at the head, and the remainder the sons of men, who are adopted into the family through faith in Christ.

One of the first blessings mentioned as brought to man by Jesus, the royal representative of this family, is stated by John to be the granting to every one who received Him the right or privilege

to become the sons of God, and members of the royal household. "As many as received Him, to them gave He power [margin, right or privilege] to become the sons of God." John i. 12. This right and privilege is no mean gift, but entitles the receiver to a joint-heirship with Jesus and all the royal household. "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. viii. 16, 17. "Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. 7. Think of it! "an heir of God." An heir of a crown or of wealth rejoices that he is heir to all the possessions of his father; so may the believer in Christ rejoice that he is heir of God. Heir of His life—eternal life; the life granted to the believer is to measure with the life of God. Heir of His character; he is to be a partaker of the Divine nature; provision is made for every believer to be changed into the likeness of Christ. "By beholding," we are to be "changed," and "we shall be like Him, for we shall see Him as He is." Heir of His power; "strengthened with all might according to His glorious power." What more shall we say? "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven [shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Why, it has not "entered into the heart of man" to conceive the things that "God hath prepared for them that love Him." Our God is a great and mighty Lord, planning large and glorious things for His children.

Royal apparel, even the robe of Christ's righteousness, woven in the loom of heaven, is provided for every member of the household of faith, and a fair mitre is for every brow, and the privilege is granted to walk and associate with the angels of God. (See Zech. iii.) Royal angels attend every heir of the family. For "are they not all ministering spirits, sent forth to minister [do service] for those who shall be heirs of salvation?"

What a thought!—one whom the world may call poor, but rich in faith, an heir of the kingdom of God, loved of God, and royally attended by unseen angels! These are some of the privileges of the believer in Christ, and "it doth not yet appear what we shall be." Truly could Peter say, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the people of God."

Does it not become us, then, who profess such things to "walk as children of God,"—as children of light, to carry a noble mein, "to gird up the loins of our minds and be sober," not fashioning ourselves according to the former lusts

in our ignorance? And so God tells us, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." Abundant provision is made that all may so walk. The anointing of the Holy Spirit is to abide upon every believer, and "strengthen him with all might." Jesus promises that He and the Father will take their abode in every believing heart, and walk in them and dwell in them. Our lives will then "show forth the praises of Him who hath called us." Is anything more desired? "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."

G. B. STARR.

RELIGION AND THE STATE.

CHRISTIANITY is a divinely-given system of religion, and, hence, authoritative over the individual conscience; yet there does not exist on all the face of the earth any civil government that has the right for any purpose to administer this authority. The assumption of the right is an act of tyranny, and every exercise thereof is simply the continuance of that tyranny. When Massachusetts, as was the fact prior to 1833, made every citizen taxable for the support of the Protestant religion, whether he was a Protestant or not, her constitution in this respect bore the distinctive mark of religious despotism. When, as was the fact prior to 1821, no person in Massachusetts was eligible to the office of governor, lieutenant-governor, or counsellor, or senator, or representative in the legislature, unless he upon oath declared his belief in the religion adopted and sanctioned by the State, then the same feature marked her constitution. Such provisions are virtually persecuting, no matter upon what theory they are defended.

Those who talk about the "political value" of religion as a reason why the State should maintain and teach it would do well to remember that Christianity has uniformly made its largest contribution to the State when left to depend upon the voluntary efforts of its friends, unconstrained and unregulated except by the law of Christ. Its brightest pages are the ones written when such has been the fact, and its darkest pages are those written when the reverse has been true. What the State really wants for its own good is the elevating and purifying power of Christianity in the hearts of the people; and all history shows that in reference to this end the State can do nothing so wise for itself as simply to do nothing and leave the work of maintenance and propagation to other and more appropriate agencies. It has always proved itself to be a poor preacher of the Gospel, and quite often a worse theologian. It never did the work well and it never

can, because it is not well adapted to the work.

The Bible speaks of Christians, and not of the State, as the visible kingdom of God and as the habitation of God through the Spirit. To the former, and not the latter, Christ gave the preaching and propagating commission, and never said a word implying that the civil power, as such, was to be called into His service. The simple truth is that the Church, composed of His friends and inspired with holy zeal in His cause, holding in her hands the sword of the Spirit, which is the word of God, and, without any State battalions or State tax-gatherers, assailing the citadels of sin and error—yes, the Church, unlicensed and unpatronised by the State, yet strong in argument, patient in effort, persuasive in love, and, above all, having the assurance of Divine help, constitutes the effective soldiery in this warfare. It can make more converts than the State can, and make better ones. Christianity, in itself, in its own appointments, in the inspirations which it imparts, and the laws which it prescribes, contains all the necessary instrumentalities for its own diffusion; and the State can add nothing thereto with any advantage.—*Samuel T. Spear, D.D.*

AFGHAN ESTIMATE OF HUMAN LIFE.

IN the New York *Independent* Thomas P. Hughes, D.D., for many years a Church of England missionary to India, relates some incidents of his life on the Afghan frontier, among which we find the following, which shows how lightly human life is regarded. It is a good illustration of the text, "The dark places of the earth are full of the habitations of cruelty":—

In 1870 the whole of India was aroused by the assassination of Lord Mayo, the Viceroy of India, at the Andaman penal settlement. The assassin was an Afghan named Shere Ali, a native of the Peshawar Valley. I remember him well as orderly to the Commissioner of Peshawar. Shere Ali, like every living Afghan, had a family feud, and he had murdered two of his enemies outside the limits of that "red line" which marks the British Empire on the map, and had even boasted of the deed to his master, the Commissioner of Peshawar. For this, of course, he received no punishment; but he killed his third enemy within the boundary of British Territory, and for this the Commissioner sent him to penal servitude for life. Shere Ali considered himself deeply wronged, and in revenge took the life of Earl Mayo, an Irish nobleman who, had he lived, would have undoubtedly proved himself to be one of the greatest among the many great rulers of British India. I may here remark that Mohammedans, Afghans or otherwise, regard murder as purely a family matter,

and not as an offence against the State; in fact, such is the case among the Hindus, also. In Cashmere, for instance, if a man kills a cow he is sentenced to death, but the life of a human being can be atoned for by a few years' imprisonment! It is impossible to get Oriental races to view the crime of murder from a Christian standpoint.

I have often repeated a story (which, although true to the very letter, has always excited an incredulous smile among my American and English friends), which illustrates the very slight value which an Afghan places upon human life. On one occasion among my guests was an Afghan chieftain from Kunar with a large retinue of servants. As my custom was, I invited the chief and his party to an evening entertainment in my library. I showed him a magic lantern, I explained to him the movements of the magnet, I sent shocks of galvanism through his stalwart frame, I illustrated and explained the method of the telegraph. The chieftain and his servants were all deeply interested. When the entertainment was over, the chief dismissed his servants and sought a private interview with me in my study. Drawing his chair near to mine, in a confidential mood, he said: "Sir, it is very evident that you are a man of science, an alchemist, and a medicine man of high attainments. May I inquire if you have a poison which, if administered, will take effect about a week or ten days afterward?"

I replied: "I have no such poison; but may I ask for what purpose you want it?"

Drawing his chair still closer to mine, he, in a low whisper, said: "I want to take the life of my enemy."

I sprang from my chair with indignation, and exclaimed: "It is very evident that you do not understand the work and office of a Christian minister. I am not here to take life, but to save it."

"Don't get angry, Padre Sahib," he said, placing his hand gently upon my shoulder. "If you will only sit down quietly and listen patiently to my story, I will tell you the circumstances under which I want that poison; and then, after all, you will see that I am not the villain you take me for."

"I am open to conviction," I said; "proceed with your story."

He then related as follows: "Some time ago a mortal feud existed between myself and the chief of a rival tribe. For many years this man sought my life; but he never found me alone nor could he seize me unguarded and unarmed. But one summer's night, when we were all sleeping on our beds in the open court facing my house, this man crept stealthily to my cot, and, raising his dagger, plunged it violently through the quilt under which he thought I was sleeping. It so happened that I was not sleeping in my cot that night, but my beloved child, a little maid of ten years, was. The villain's knife had

pierced the heart of my favourite child! I sought revenge. I pursued the man over hill and dale, by night and by day; but I could not catch him. But one evening, when I was in my chamber alone, he came to me unarmed, and, casting his turban at my feet, begged that I would spare his life. The sight of my enemy, who was in our country esteemed a warrior of renown, pleading at my feet, touched my heart, and I forgave him. But," he continued, heaving a deep, heavy sigh, "an Afghan never forgives. And when I saw you do those wonderful things, and felt those shocks of lightning pass through the nerves and sinews of my body, I thought to myself this man is a man of science, and if he could give me a poison which I could put in the food of my enemy, when I entertain him as my guest, and which would take effect a week or ten days afterward, so that I never could be suspected, then I could take the life of the murderer of my beloved child and yet keep my word and pass as a man of honour among my own people."

This story is perfectly true, and it illustrates that strange contradiction of character, that admixture of base treachery and impulsive sense of honour with low meanness and great personal bravery which, all combined, form that strange complexity of the Afghan character which is utterly beyond the comprehension of an Occidental mind. It perplexes the English ruler as well as the Christian missionary.

A LAMP THAT HAS BEEN TRIED.

SOMETIMES a light which promises well, like the electric light, goes out without a minute's warning, and leaves us in darkness; and sometimes the brightest lamp will be extinguished by a gust of wind. If we are wise, therefore, we shall only trust a lamp that has been thoroughly tried, and found reliable. Such a lamp is the Bible. "The word of the Lord is tried." It has been tested for many centuries, and has never once been extinguished. In the darkest and stormiest of nights, God's great-hearted pilgrims have ever found it to be "a lamp unto their feet, and a light unto their path." For ages, the fierce winds of persecution have blown against it, and the cold rains of unbelief have fallen upon it; but the light of the Lamp has never been put out. "The word of the Lord endureth for ever."

Roman emperors tried to make an end of it; Papists, at the Reformation, committed it to the flames; and clever, but godless men to-day are trying to extinguish and demolish it. From time to time, these enemies of the Bible imagine they have succeeded in their efforts, and raise a loud shout of triumph, only to find that they have been mistaken, and that this wonderful Lamp is still guiding the feet of weary wanderers home to God.

I have called these godless men

"clever," but are they really clever after all? Listen to this story before you answer: Once upon a time, there lived an idiot lad, who took a great dislike to the moon. He could not bear the sight of it, but went about continually muttering, "I hate that moon! I'll kill that moon! I'll shoot that moon! See, if I don't!" To carry out his threat he got hold of a blunderbuss—a clumsy old-fashioned gun, which, when it goes off, makes plenty of noise and smoke, but does little else. He loaded this blunderbuss, and waited for the first fine night when the full moon shone out in a cloudless sky. He took aim and fired. Hearing a noise, the neighbours rushed out, to find the idiot dancing with delight, and shouting at the pitch of his voice, "I've killed the moon! I've killed the moon!" and sure enough, at that instant, no moon was to be seen, for the dense smoke of the blunderbuss had completely hidden it. But only for a minute or two. When the smoke had passed away, the moon was seen shining as calmly and clearly as before in God's blue sky, far beyond the reach of any idiot's blunderbuss.

Is not this a picture of what men are doing who try to destroy the Bible? When they have sent a loud report against it, and make smoke sufficient to hide it for a minute they say, "We have killed the Bible! We have killed the Bible!" But they too, like the idiot, soon find that they are mistaken, and that the old lamp is still shining as brightly as ever, "to give light to them that sit in darkness, and guide our feet into the way of peace."—*Rev. Alex. Jeffrey.*

THE WORD THAT ENDURES.

WE live in a failed world. Mankind is bankrupt. Its word is not sure. Self-interest often triumphs over trust and serves other ends than those of truth. If honesty sustains the severest test, still men are not infallible, and circumstances may break the plighted word, the solemn bond, and bring ruin to him that trusts. The word of man abideth not. "Put not your trust in princes." Nothing is absolutely sure. Punic faith did not begin or end with the Carthaginians. It is not characteristic only of princes, but of the whole race.

What then? Shall we give it up as an unequal, hopeless contest? Is there no solid ground on which to build? Is there no certainty to which we can attain? According to the Apostle, there is. He says the "word of the Lord endureth for ever." That is what we need; something that endures for ever; something that does not depend on human stability; nor on human prescience; nor even on human life. These are all uncertain. We have tried them. We can only put our trust in that which abides through all vicissitudes; that endures through all circumstances and triumphs in all tests. Such, according to Peter,

is the word of the Lord; and this word, he says, is the Gospel.

In the Gospel we may put our trust. Whatever else may fail us, in whatsoever or whomsoever we may be disappointed, the Gospel shall neither fail nor disappoint us. We may test it as much as we will. We may test it at once, and satisfy ourselves of its certainty. We have a sense of sin which troubles us. Let us rest in the Gospel and see how quickly it is removed. We have a fear of death. The Gospel convinces us of a resurrection. We have a longing for immortality. The Gospel fills us with a hope of mansions in the Father's house. We have a longing to be pure and holy. The Gospel shows us how we may attain our heart's desire. We look for a perfect life as an example. The Gospel gives us Christ.

We may test it in many ways and prove its certainty. Christ told us that the world should pass away, but His word should never pass away. Paul tested it, and his testimony was: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Surely, this is what we want; this is certainty; this is something which cannot be affected by the "wreck of matter and the crush of worlds"; by human fallibility and human mortality.

"The word of the Lord endureth forever." He that puts his faith in that shall never be moved.—*Independent.*

"TRUST IN GOD AND DO THE RIGHT."

COURAGE, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely—strong or weary,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee—
"Trust in God and do the right."

Simple rule and safest guiding,—
Inward peace and inward light;
Star upon our path abiding,
"Trust in God and do the right."
—*Sunday at Home.*

GIVING AND TAKING REPROOF.

IT was the saying of an heathen, though no heathenish saying, "That he who would be good must either have a faithful friend to instruct him, or a watchful enemy to correct him." Should we murder a physician because he comes to cure us, or like him worse because he would make us better?

"Let the righteous smite me and it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head." Let him smite me as with a hammer, for so the word signifies. A Boanerges is as necessary as a Barnabas.

"Am I become your enemy because I tell you the truth?" Truth is not always relished where sin is nourished. Light is pleasant, yet it may be offen-

sive to sore eyes. Honey is sweet, though it cause the wound to smart; but we must not neglect the actions of friends, for fear of drawing upon ourselves the suspicion of being enemies. It is better to lose the smiles of men than the souls of men. "Thou shalt not hate thy brother in thy heart, nor suffer sin to lie upon him." He who loves a garment hates the moths which fret it.

"Rebuke a wise man and he will love thee, but rebuke a scorner and he will hate thee." Reproof slides from a scorner's breast as water from an oiled post. Instead of loving a man amidst all his injuries, he will hate him for all his civilities. Most people are like restive horses, which no sooner feel the rowel than they strike with their heels, or like bees, which no sooner are angered than they put out their stings.

There is much discretion to be observed in reprehension; a word will do more with some than a blow with others. A Venice glass is not to be rubbed so hard as a brazen kettle. The tender reed is more easily bowed than the sturdy oak. Christ's warfare requires no carnal weapons. Dashing storms do but destroy the seed, while gentle showers nourish it. Chariots too furiously driven may be overturned by their own violence.

How many are there, who check passion with passion; and are very angry in reproving anger! Thus, to lay one devil, they raise another; and leave more work to be undone than they found to be done. Such a reproof of vice, is a vice to be reproofed. In reprehension, we should always beware of carrying our teeth in our tongues; and of biting while we are speaking. A surgeon would not be justifiable in dismembering a body, if he could effect a cure without it.

"Brethren, if any man be overtaken in a fault, you that are spiritual, restore such an one in the spirit of meekness." The word signifies, to set him in joint again; and to set a dislocated bone, requires the lady's hand; tenderness, as well as skillfulness. Reprehension is not an act of butchery, but an act of surgery. Take heed of blunting the instrument, by putting too keen an edge upon it. Mark the reason which the apostle assigns for gentle reproof, "Considering thyself, lest thou also be tempted."

If thy neighbor's house be on fire, thine own may be in danger. We should be willing to lend mercy at one time, as we may have occasion to borrow it at another. We should do with other's sins, as we do with our own sores; which if a gentle scar will produce a sufficient discharge, we avoid cutting and slashing. If ravenous birds can be frayed away by a look, we need not expend powder and shot.—*Rev. Wm. Secker.*

"IN all thy ways acknowledge Him."

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.

A PRAYER.

CLOTHE me with Thy holiness,
Thy meek humility;
Put on me thy glorious dress—
Endue my soul with thee:
Let Thine image be restored,
Thy name and nature let me prove;
Fill me with Thy fulness, Lord,
And perfect me in love.

—Charles Wesley.

INDIAN DRESS AND ORNAMENTS.

If you were to visit India you would be much interested in the different styles of dress, for the people there do not dress at all as you do.

For four or five years, sometimes longer, "the children run about with no clothes on at all, except that the boys wear a charm tied round their waists with a string, to frighten away the evil spirits; and the girls, besides the charm, wear as many jewels as they can get—necklaces, bracelets, and bangles on the ankles."

But after they grow older many of them seem to pay more attention to their clothing and ornaments than they do to their houses and gardens, for it is said that out of houses and courts that hardly look fit for a dog-kennel, come ladies in very grand clothing!

They wear so many bright colours that it makes their clothing appear very gorgeous. A lady thus describes a group of little Hindu girls who were off on a holiday with their lady missionary:—

"One child wore a pale primrose-coloured *chuddah* (the shawl they wear over their heads), another was dressed just like a daffodil. There were several little brides; one dressed in a red silk skirt trimmed at the bottom with a deep border of real silver, and a pale pink *chuddah* trimmed with the same costly trimming. Most of them carried little round looking-glasses fastened to their thumbs."

Another lady speaking of the little girls that attend her school, says, "They look so pretty in their native dresses, some of which are very bright coloured. All wear small nose rings."

Still another lady missionary who visits the homes of the Indian women to teach them, says:—

"In a house where I was to-day our pupil [a Hindu lady] wore a bright red skirt, and a bright yellow veil over her head; she wore it so that it quite covered her face. This is because she is a bride, and in her father-in-law's house. She had a black loose jacket trimmed with green silk and gold braid—was she not smart? She had a great many earrings in her ears, and a nose ring in her nose, and her arms were

covered with bracelets, and her feet with anklets."

"In another house where we went the women were Mohammedans, and dressed rather differently. They wore long, loose drawers, dyed some pretty colour, pink or yellow or green. Their veils are the same as those of the Hindu women. In this house, which was the doctor's,

Brahmins, as well as the other "twice-born castes," wear a sacred thread, made of twists of cotton, which hangs from the left shoulder across to the right side. Religious Brahmins wear round the neck a rosary of hard nuts of certain trees, which they count when saying their prayers. Those who worship Siva wear a rosary of another kind of nuts, and



the women wore very nice clothes made of fine material, but they had not on much jewellery."

Sometimes you will see girls in "soft silk draperies of the most delicate tints imaginable, and boys in oriental dress with rich velvet caps embroidered in costly designs." Some dress in all sorts of beautiful embroideries, laces, and thin white cloth sown with pearls or glistening with beetles' wings.

Even the men like to wear fine clothing, for grand ones are sometimes seen in the processions with white satin coats, and bright scarlet umbrellas held over them. "Finger rings, earrings, and toe rings are also worn by the men." All

those who worship Vishnu, a rosary of still another kind of nuts. And the Hindus all wear some kind of mark on their foreheads, that shows what their religion is, and what god they worship.

The Hindu men generally wear two snow-white cloths, each from two to ten yards in length. There are no pins, buttons, or strings, but they are fastened by simply folding one part within the other. Many, however, among the educated classes now wear made-up tunics, while others wear loose and tight trousers, like the Mohammedans, the latter fastening them on the left side, and the former on the right. The turban or head-dress is a long, narrow piece of

cloth wound around the head, sometimes of one colour, and sometimes of another colour. Many wear no head covering at all. "Stockings are scarcely ever seen, and many go without shoes. Sandals or native slippers, peaked and turned up at the toes, and turned down at the heels, are usually worn outside, but never inside the house."

The high-caste woman wears a tight-fitting bodice and a long garment from six to twenty yards in length, which she winds round and round her body. It may be a wholly white garment of widowhood, or rich coloured silk, or coloured cotton with the end handsomely figured. The low-caste woman had not the bodice, only the cloth. The women wear no head-dress, but a single fold of cloth drawn up over the head.

All women are very fond of jewellery, which they wear on their arms, wrists, necks, and fingers, in their ears and noses, round their ankles, on their toes, and in their hair. Some spend nearly all of their money on jewellery. Instead of a wedding ring the married women wear a twisted thread around their necks, on which is one or more small gold jewels. This, as well as all other jewels, are stripped off of the widows as soon as their husbands are dead. The poor coolie women who labour so hard in carrying baskets of clay, etc., on their heads, do not dress so well. Their clothes are dirty, and some have hardly any clothes at all.

As in this country, the rich are richly dressed, and the poor are poorly dressed. There are many different costumes among the labouring classes, each class of workmen being dressed according to their work.

Would you like to dress as beautifully as some of these high-class ladies of India? If so, read the next article and you will find how you can have clothing that is far more beautiful than theirs.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid hosts of sin, in these arrayed,
My soul shall never be afraid."

DRESS AND ORNAMENTS FOR YOU.

No matter how poor you may be, you may dress better than any of the fine gentlemen or ladies of India, if you wish. You may have clothing and ornaments that are far more beautiful and more costly, that will never fade and never wear out, and that never can be destroyed!

The wonder of it is, you may have them for nothing! A Friend has sent a letter saying that He will give them to you, if you wish!

This Friend saw you, although you may not have known it, and He saw something about you that perhaps you have never noticed. He saw that you were not dressed nearly so well as you thought you were. He knew of clothing so much better than yours that the very best that you ever put on looked like

filthy rags to Him. He knew that when He should come, for He is coming soon, you would know how worthless your clothing is, and would feel ashamed to see His face. He knew that your present clothing could never protect you from the burning heat of the fires of the last day, when all the wicked will be burned up. He was not willing for you to be destroyed, for He loved you. He left His beautiful home, became poor, came to this earth, and in weariness and painfulness wrought out for you a beautiful pure white robe, and an ornament such as this world cannot give. It cost Him His precious life, but He willingly gave that up for the love wherewith He loved you, and for the joy that He knew He would feel to see you clothed and safe in the trying time that is coming.

The name of this dear Friend is "Jesus"; the name of the costly robe that He worked out for you is "The righteousness of God"; the name of the priceless ornament is "A meek and quiet spirit."

You see the robe is not made of cotton or silk, but of good works,—of kind thoughts, gentle words, and loving acts. It therefore cannot be worn on the outside, but on the inside. You cannot put it on yourself. Jesus alone can take away your naughty feelings and naughty actions, and fill you with this love and kindness and good works. He does this by coming into your heart Himself, by His Spirit. He wants you to give yourself all up to Him, and let Him use your tongue to say kind words, your hands to help others, your feet to run on errands of mercy, your whole mind and body to do as He did when He was on earth.

Oh, will you let Him clothe you with this beautiful dress? Will you let Jesus in, and let Him take away the filthy rags of your own goodness, and clothe you with the glorious garments of His spotless purity? Will you let Him take away your selfish, unkind spirit and fasten in your heart the ornament of His own meek and quiet Spirit?

It grieves His heart when He sees you seeking to adorn yourself in the flimsy finery and worthless ornaments of this earth, for it shows that you do not care for the better clothing that He has suffered so much to provide for you. It shows that you have forgotten how His head wore the shameful crown of thorns that yours might wear a crown of gold; how He wore a plain, seamless coat that you might wear the beautiful robe of His righteousness, and how He meekly and quietly suffered that you might have the ornament of His meek and quiet Spirit.

Although feathers and flowers and costly trimmings and jewellery may for a time cause man to look upon you with more favour, it does not have that effect upon God. He looketh not on the outward appearance, but upon the heart. He knows that all such things will soon pass away, and that only inward beauty

and ornaments will be accepted in the great day of judgment.

Jesus therefore says of your adorning, "Let it not be that outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which will not perish, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter iii. 3, 4.

Again He says in 1 Timothy ii. 9, 10, that women should adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but with good works."

In Proverbs He says, "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck."

Here are beauty and clothing and ornaments that you need not be ashamed to wear among your friends on earth, or among the great company of all nations, and kindreds, and people, and tongues that shall stand before the throne of the great God, clothed with white robes and with palms in their hands.

TEA AND DIGESTION.

THE popular idea that tea, coffee, cocoa, wine, and other beverages commonly used at meals, promote digestion, has been clearly proven by reliable physiological experiments to be an error. According to J. W. Frazer and W. Roberts, all these substances interfere with digestion. Tea, coffee, and cocoa retard the digestion of proteids, although the action of coffee is somewhat less intense than that of tea. The volatile oil as well as the tannic acid of tea, was found to have a retarding effect upon peptic digestion. It is well that this fact be known, as the idea has become prevalent that tea is harmless if the infusion is quickly made so as to obtain the volatile oil without so great a quantity of tannic acid as is dissolved by longer infusion.

Wine also retards peptic digestion, as was clearly shown by W. Roberts. This effect of wine and other alcoholic liquors was so marked that Sir William Roberts concluded, as the results of his experiments, that wine and other alcoholic liquors are chiefly useful as a means of slowing down the too active digestion of the modern civilized man, thus acting as a safeguard against what he terms "a dangerous acceleration of nutrition." However much the digestion of the average Englishman may require slowing down, the average American certainly does not need to put breaks upon his digestive apparatus.

Both Roberts and Frazer also showed that the effect of wines and tea is inimical to salivary digestion. Tea, even in a very small quantity, completely paralysed the ptyaline of the saliva, while wine promptly arrested salivary diges-

tion. Salivary digestion was not formerly considered a matter of very great consequence, as it was supposed that the action of saliva upon the digestion of food was quickly suspended in the stomach by the secretion of hydrochloric acid; but the observations of Ewald and others, which have been confirmed by the writer in the chemical examination of more than eleven hundred stomach liquids, indicates that salivary digestion proceeds in a normal stomach so rapidly as to cause the complete disappearance of starch by the end of the first hour of digestion. Many cases of intestinal dyspepsia are doubtless due to the failure of salivary and peptic digestions in the stomach.—*J. H. K., in Modern Medicine.*

THE MIGHTY FALLEN.

JOHN L. SULLIVAN is said to be a paralytic. For many years, until recently, he has been the champion pugilist of the world. His herculean frame and enormous muscles have been long thought to be invincible, and he himself had such confidence in his constitutional powers that he hesitated not to plunge into every possible form of dissipation, in the intervals between the periods of training to which he now and then subjected himself in preparation for a contest with some rival. This perpetual soaking of his body in alcohol, however, did not fail to do its work of insidious mischief, even upon the iron frame of the great champion; and to-day, while a giant in appearance, and with his muscles as large as ever, his strength has departed, never to return. The muscular fibres, under the influence of the alcohol, have taken on that peculiar form of degeneration by which the fibrillæ are displaced by the connective tissue elements, so that while they are as large and hard as ever, perhaps even more dense, they are almost powerless. In his last contest, Sullivan found himself so thoroughly unable to command the ponderous muscle which had won for him so many victories, that he insisted that he had been drugged. In this he was entirely correct,—he had been drugged, not by his antagonist, however, or by an enemy, but by himself.

For many years the foes of temperance have pointed to Sullivan as an evidence of the harmlessness of the alcoholic beverage and the falsity of the statements made by the temperance agitators respecting the influence of alcohol upon the muscles. To-day Sullivan stands before the world a pitiful object lesson of the dreadful effects of alcohol, and a complete demonstration of the ability of this poisonous drug to break down the most vigorous constitution, paralyse the strongest muscles, and break down the most magnificent physique.—*Good Health.*

"NOTHING is so great a foe to health and happiness as idleness, aimlessness."

THE *Medico*, a French periodical, gives a recent account of a new form of intoxication which is becoming fashionable with Parisian ladies, in which the desired exhilaration is obtained by inhaling the fumes of naphtha. The intoxication induced by naphtha is similar to that caused by ether drinking, as practised in Ireland, or as inhaled for surgical anæsthesia, but lasts much longer and is very much more injurious. This mode of intoxication, it is claimed, was introduced into Paris by American ladies who had long practised it at their homes in America.

There seems to be a mania at the present time for the discovery of some new nerve tickle, or some new means of fuddling the senses. It is time the medical profession raised its voice in solemn protest against the use of all felicity-producing drugs, every one of which is toxic and injurious in its nature.—*Modern Medicine.*

Interesting Items.

—Severe storms with floods, are reported from the United States, especially from Ohio and Pennsylvania.

—The petitions already presented to the House of Commons against the Home Rule Bill contain over a million signatures.

—Fifty-three per cent. of the lunatics in the asylums of Bengal are there solely as the result of using hashish, a preparation of Indian hemp.

—The National Committee of the World's Fair has decided by thirty votes against twenty-seven in favour of the opening of the Exhibition on Sundays.

—The Correctional Tribunal at Mulhausen (Alsace) has sentenced a young Alsatian woman to three weeks' imprisonment, and a fine of 16s., for shouting "Vive la France."

—The Legislative Council of New South Wales has adopted a resolution in favour of Australasian Federation, and generally approving the Commonwealth Bill drafted by the Sydney Convention.

—It is said that there are five printing presses in Iceland, and that ten newspapers and eight magazines are published. If this is so, the Icelanders must be as a class about the most literary people in the world.

—Reuter's telegram from Budapest, May 17, says: In the Lower House of the Hungarian Diet to-day the Government, amid great applause, introduced the Bill assuring freedom to all religious denominations in Hungary.

—In Iceland the past winter has been the finest on record, the lowest temperature registered being 12deg., which is not as low as we had in some parts of England. In the three months to the end of February there were no frosts at all.

—At a meeting of the Religious Tract Society, Miss Ashburner, who is about to return to mission work in Mongolia, referring to the great power of the mother-in-law over the Chinese women, declared that she knew even a Christian preacher who had had to beat his wife in order to please his mother.

—In connection with the Russian student who was lately found murdered, it is reported that the society to which he belonged contemplated the assassination of the Czar and the Czarewitch, as well as of several of the prominent members of the Government. He was murdered because he would not carry out his part of the affair.

—Mr. Alfred W. Stokes, public analyst of Paddington, recently called upon to make an analysis of a patent medicine, was unable to discover any remedial agent whatever. After recounting what he did not find in the supposed compound, the analyst declares that there was at any rate one substance—water.

—An Act of Parliament passed during the last Session at Toronto provides that a curfew bell is to be rung in all cities, towns, and villages throughout the province at nine o'clock at night, and that all persons under 17 years of age found after that hour in the streets without the permission of their parents or guardians are to be punished by fine and imprisonment.

—A speaker at one of the Church Missionary Society meetings said that the Turkish authorities at Constantinople refused to allow the circulation of the Epistle to the Galatians, supposing that it was a letter addressed to the people of Galata, the suburb of Constantinople. When corrected on this point, to make sure they demanded the certificate of St. Paul's death!

—The United States Government enacted a law that all Chinese in the country, who should not register their names by the fifth of May, should be sent back to China. The Act was in open violation of the treaty with China, but was passed, like other Chinese exclusion Acts, for political purposes. Very few of the Chinese registered, but those who did not will not be exported, since to do so would cost over five million dollars, and there are only thirty-five thousand available for the purpose.

—President Cleveland has signed the extradition treaty between Russia and the United States. The treaty has not yet been published, but it is known that conspiracy against the life of the Czar is to be an extraditable offence. In Russia this includes everything from throwing a bomb at the Czar, to criticising the methods of the Government, so that the American Government will be simply as one paper puts it, "the watchdog of Russian Absolutism, as forty years ago it was a slave-catcher for Southern planters." There is much dissatisfaction over the treaty, and most enthusiastic meetings, addressed by prominent citizens, protested against its ratification.

—The *Echo* says that the blow aimed at the Church of England by the Welsh Suspensory Bill, comes at a most opportune time for the Church as an establishment. "It comes when the Imperial sentiment is aroused to full activity, and when other powerful interests feel themselves threatened. An attack simultaneously made on different interests has simultaneously called into existence a common combination for common defence. When the House of Lords is attacked, as it is pretty sure to be when it rejects the doomed Home Rule Bill, it will have behind it, not only the landed aristocracy, but the capitalist class; not only the Church, but the great drink interest; not only, as a rule, the commercial class, but the Imperialistic sentiment."

—Dr. Pentecost spoke at the annual meeting of the Baptist Missionary Society, and took occasion to speak of the educational system adopted by most of the denominations in India, namely, the system of educating heathen men in secular education for secular purposes. This system, he said, reversed the Divine order, which was not Go ye educate and then preach, but, "Go, preach." It was subsidised by a Government, which, to say the least, was not intensely favourable to the missionary enterprise. It employed two heathen teachers for every one Christian teacher. It gave a minimum of the Gospel which saves, to a maximum of knowledge which puffs up. Its tendency was almost invariably to lose the missionary in the educationalist; and its results were seen in the conversion of less than one in every thousand students.

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THE PRESENT TRUTH.

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

LONDON, JUNE 1, 1893.

A LANDSLIP occurred at Vaerdalen, near Trondhjem, Norway, on the 18th, resulting in the loss of one hundred and twenty lives, and destruction of property to the amount of 1,000,000 kroner,—over £55,000.

THE United States Supreme Court has decided that the infamous Geary Chinese Exclusion and Registration Act is constitutional. The Supreme Court is doing its best of late to bring the United States Constitution into contempt. The decision was not unanimous, however; one judge was absent, and of the eight remaining, three, including the Chief Justice, dissented from the opinion of the majority.

The Russian police have now turned their attention to the Pashkovites, an energetic body of Protestants, whose adherents are generally found among the upper classes of St. Petersburg and Moscow. Priests of the Russian Church are in the habit of attending Pashkovite meetings in St. Petersburg, and engaging in theological controversy with those present, with a view of catching expressions hostile to the church. Proselyting by means of the police is peculiar to a State Church.

THE New York Central Railway Company is breaking its own record for speed. Its new engine two weeks ago took the Empire Express train from Syracuse to Buffalo, and for a portion of the distance made the unprecedented time of a mile in thirty-two seconds, which is a rate of one hundred and twelve and one-half miles an hour. With the *Campania*, the *Gigantic*, and other and swifter steamers that may follow, unity of action for the whole world will be more possible than for a single nation a few years ago. "This they begin to do; and now nothing will be restrained from them, which they have imagined to do."

WHEN the World's Fair at Chicago was opened it was announced that the grounds would be closed on Sundays. A large crowd went to the gates the first Sunday, having understood that they were to be open, and were furious at being denied admission. Later it was announced that the grounds would be opened on Sundays, but that the buildings would be kept closed. Now the news comes that the buildings are to be open, but that no machinery will be running. How this compromise will suit all parties remains to be seen. It will doubtless be a disappointment to many

mechanics, and it is sure not to please those people who want all to be made to act as though they kept Sunday, even though they care nothing for it.

"A SIGNIFICANT article on disarmament is published by the *Osservatore Romano*. It urges that as a preliminary to international disarmament international peace must be established by the suppression of secret societies, race hatreds, and national jealousies."—*Catholic Times*.

That's very good. And now will some wise person tell how to suppress secret societies, race hatreds, and national jealousies? It is a truth that all talk about disarmament and universal arbitration is folly, as long as race hatred and national jealousies exist; but these are the natural products of human nature. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James iv. 1. So long as men are what they are, wars will continue. The only thing to do, therefore, is to preach the Gospel of peace, which will produce peace in all that believe.

ARRESTS for Sunday labour are now getting very common in certain portions of the United States. One striking feature is that, with a few insignificant exceptions, the persons arrested are all conscientious and faithful observers of the seventh day of the week. Others who make a profession of keeping Sunday, or who do not profess to keep any day, work on Sunday at the same time, and are unmolested. Recently in Maryland a man was arrested and sent to gaol for thirty days for working in his field on Sunday. The work was of a quiet nature, and there was no disturbance. A minister on his way to church saw the man at work, and informed against him. The writ was served on Sunday, which made it illegal, nevertheless it was allowed to stand. A Sunday law being itself a piece of injustice it is quite fitting that justice should be ignored in every part of its application.

IN *Lloyd's Newspaper* of April 23 there was an account of an inquest regarding the death of a man who was alleged to have died from poisoning by pork from Ostend:—

"Dr. Stephenson, analyst to the Home Office, gave it as his opinion that the pork contained a chemical poison, the greater part of which disappeared by absorption during life. Death was caused by chemical poisons produced by the excreta of bacteria. The coroner having remarked on the fact that this pork, which would produce death, seemed wholesome and fit for food, not only to an outsider, but even to a butcher, the jury returned a verdict of 'Accidental death.'"

At its best state the hog is an unclean animal, utterly unfit for food. A direct

command of the Lord forbids its use, and all who violate the commandment must expect to suffer the consequences. It is only occasionally that death is traced directly to pork eating, as in this instance, but for that very reason the danger is augmented. Nobody can habitually partake of the flesh of swine, in any form, without being injured not alone physically, but mentally and spiritually as well.

THE Archdeacon of London says:—

"It is one of the peculiarities of our ancient and complex ecclesiastical system that the idiosyncrasies of a Prime Minister can alter the personal complexion of a whole diocese, and, if he is long enough in office, of almost the whole Church, by the appointments to bishoprics."

THE Rev. A. R. Buckland, writing in the same journal,—the *Review of the Churches*,—also says in regard to Church patronage:—

"There is no age qualification: an infant can present, the guardian guiding his hand. There is not even a moral qualification; the patron may go straight from the Divorce Court or from gaol to present a clergyman to a cure of souls. An Atheist, a Mohammedan, a Theosophist may present equally with a Wesleyan or a Baptist. Some day the Church may find, with amazement, that a Unitarian is, as Prime Minister, choosing its Bishops."

Why not? A State church is a church dependent on the fluctuations of politics. The only way to avoid such fluctuations is to have the State a despotism, in the hands of one man, or to provide that none but those who profess, and will swear to maintain, a certain creed shall hold office. There is at present too much individual freedom in England for the consistent working of an Established Church. Union of Church and State, and individual liberty, cannot exist together. Just to the degree that the union is complete is there despotism and tyranny.

JESUS said: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

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