

# 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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—BY—

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THE great question that has always confronted men is, How can I live a Christian life in the midst of the rush and bustle of the world? Too often it has been given up as unanswerable. Most people have thought, and still think, that it is impossible. So they have not attempted to be Christians, or have put it off until they could retire from the world and live a sort of hermit life. Still others have thought there must be a different standard for one living in the thick of the busy world, from that for those who live in comparative solitude.

EVERY such idea is a mistaken one. While the example of Christ with His disciples shows that it is right and necessary for one to have seasons of retirement, it is a fact that He made no provision for any such class as monks or hermits. To the Father He said of His disciples: “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.” John xvii. 15. His people are to be the light of the world; and the object of a light is to shine in the midst of the darkness. They are to be the salt of the earth, which means that they are to come in contact with those who need saving. Salt that has to be kept shut up in a box and carefully kept from coming in contact with any perishable substance, lest it lose its savour, might as well be thrown away at once. So the religion that has to be kept in a cell, in order that it be not lost, is not worth preserving.

IN short, the Christian is not to live for self, but for others. He is to preserve his Christianity by putting it to active service. Thus it was with Joseph, with Daniel and his three fellows, with David and Hezekiah in the midst of the cares of a great people. What was the secret?

They walked with God, and could be alone with Him even in the midst of a crowd. Nehemiah was cup-bearer to Artaxerxes, king of Persia. As he served the king his heart was heavy because of the condition of Jerusalem. The king learned the cause of the trouble, and asked him what he wanted; and while the cup was in his hand, before replying to the king, he “prayed to the God of heaven.” Neh. ii. 1-5. It is the presence of the Lord that makes every place sacred, for He Himself is a sanctuary for His people, and we need not lose Him in the crowd.

“The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life’s throng and press,  
And we are whole again.”

### THE GOSPEL TO THE GENTILES.

IT is quite commonly supposed that until several years after the ascension of Christ nothing had ever been done for the Gentiles, and that the carrying of the Gospel to them was something in the nature of an afterthought, even with the Lord. Without realising how dishonouring to the Lord such a thought is, men have rather taken it for granted that the Lord loved the Jewish people more than He did any other people, and that all of His plans for centuries were with reference to them alone. Yet the whole teaching of the Bible is contrary to such an idea, as the following points will in part show.

WE may note, in passing, that more than two thousand years of the world’s history passed before there were any such people as the Israelites. In this period we may note Enoch, the faithful prophet and teacher, and Noah, the “preacher of righteousness,” whose message was to the whole world. Coming to Abraham, the head of the Jewish race, we find that God called him when he was a Gentile, in the midst of heathen people. His faith was reckoned to him for righteousness. “How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal

of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Rom. iv. 10. 11.

SO WE see that in the very call of Abraham the Lord showed that He is no respecter of persons, but that “in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Abraham was to be the father not simply of a certain race, but of all them that believe, no matter of what nationality. In the very days of Abraham there was Melchizedek, a king in the land of Canaan, and a priest of the Most High God, who was a greater man than Abraham, and whose greatness Abraham recognised in receiving his blessing, and paying tithes to him. Heb. vii. 1-10.

THAT God did not cast off the Gentiles in choosing Abraham, is shown not only by the fact that Abraham was himself a Gentile, but also by the fact he would not give Abraham and his seed an inheritance in the promised land until the present occupants of it had been proved to the full. As in later times He bore with the Jews until they should fill up the measure of their iniquity, and as He gave the people before the flood a probation of one hundred and twenty years after the flood was threatened, so to the inhabitants of Canaan He gave a probation of four hundred years. This is an illustration of the truth that God “will have all men to be saved, and to come unto the knowledge of the truth.” 1 Tim. iii. 4. It is an instance of the long-suffering of God, who is “not willing that any should perish, but that all should come to repentance.” 2 Pet. iii. 9.

WE come to the time when God sent Moses to Egypt to deliver the children of Israel from bondage. In doing this God did not doom to destruction all the rest of the inhabitants of the world. His wonderful works for Israel were that His name might be declared throughout all the earth. Ex. ix. 16. Therefore in delivering the Israelites, it was for the pur-

pose of making them missionaries to the whole world. The only reason for making His name known throughout the whole earth was that people out of every nation might believe on Him. Evidence of this is seen in the fact that when the plagues came on Egypt, warning was given, so that any among the servants of Pharaoh who feared the Lord might save themselves and their cattle. See Ex. ix. 18-21. The blood upon the door-post would have saved the lives of Egyptians as well as the lives of Israelites, if they had believed. The only advantage of the Jew was that to them were committed the oracles of God. Rom. iii. 1, 2. To them was given the high honour of carrying the Gospel to the nations.

We find that the purpose of God in bringing the plagues upon the obstinate Egyptians was fulfilled, because His name was declared throughout all the earth. When the spies entered the house of Rahab, forty years after, she said to them: "I know that the Lord hath given you the land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt: and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, He is God in heaven above, and in earth beneath." Josh. ii. 9-11. All the inhabitants of Canaan had heard of the Lord and His power. Rahab believed, and "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. xi. 31. All the other inhabitants of Canaan might have been saved, as well as Rahab, if they had only believed, as she did. The opportunity was given them.

It is true that the Israelites were forbidden to make any league with the inhabitants of the land. And why? Because the Israelites were the congregation, or church, of the Lord, and He would not have His church in alliance with the world. The union of Church and State is a thing that is utterly abhorrent to the Lord, since it destroys the life of the church, and makes the world no better. But all who had faith might in those days, as well as in these, become identified with the church, and thus come out and be separate from the world. See in the case of Rahab.

It is a sad fact that the Jews did not accept the high commission given them, and did not proceed to evangelise the

world. Once in the land of Canaan, they settled down to their ease. They assumed that what the Lord had done for them was because He thought more of them than of any other people in the world, and so they began to trust in themselves that they were righteous, and despise others. This spirit was shown in the case of Jonah, which also shows God's care for other people besides the Israelites. How strange it is that with the case of Jonah before them, men will think that God had no care for any people but the Jews! It is far more strange than that the Jews themselves should have thought so.

THROUGHOUT the prophecies of Isaiah we find many references to the Gentiles, and there are prophecies addressed especially to them. The same is true of other prophets. At length, because the Jews would not make known the truth of God to other people, they were carried into captivity, God Himself delivering them into the hands of their enemies, in order that in captivity they might do that which they refused to do in freedom. And so God's name was made known throughout the world. Nebuchadnezzar himself was given a wonderful dream, and its interpretation. Through the three friends of Daniel the truth of God was made known to all the rulers of the kingdom. In all the history of the captivity we find that six hundred years before Christ, as well as in the days of Paul, God was desirous of having His name borne before kings.

We come to the birth of Christ. When the angel appeared to the shepherds on the plain, he said, "I bring you good tidings of great joy, which shall be to all people." Luke ii. 10. When Jesus was presented in the temple, six weeks after His birth, the aged Simeon took Him up in his arms, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, that Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke ii. 29-32. So there was no reason in the world for the exclusiveness which the disciples of Christ manifested. What Simeon knew they might all have known. For through the prophet Isaiah the Lord had said of Christ, "I have put My Spirit upon Him; and He shall bring forth judgment to the Gentiles," and had said that He was to be given "for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. xlii. 1, 6, 7.

In the presence of His disciples Jesus said, "I am the light of the world."

John viii. 12. To them, together with the assembled multitudes, He said, "Ye are the light of the world." Matt. v. 14. This shows the position that He wishes His people to occupy. And this is what He designed them to be from the beginning. The disciples might have known and ought to have known, that the mission of the Gospel was to the whole world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. And when was Christ given? "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter i. 18-20. God changes not; therefore from the beginning, and all the time, He has been working for the salvation of the whole world. Ever since the fall it has been as true as it is now, that Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2.

TAKE the instance in which to the superficial reader Jesus seemed to be the most indifferent to suffering, and regardless of any but the Jews. "Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered, I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 21-24. Yet He granted the woman's request, and healed her daughter, thus showing that when He said, "I am not sent but to the lost sheep of the house of Israel," He did not mean that He was not sent to every one that would believe on Him. By her faith the woman showed that she was one of the house of Israel. The fact that Jesus granted her request should have taught the disciples that He was not exclusive in His work.

ALL this is only a beginning of the evidence that from the first God's plan has been the same. When Peter went to Cornelius, and, after hearing the whole story of how God had brought him there, he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts x. 34, 35. This was the first time that Peter had perceived that truth, but it was not a new thing. God did not at that hour cease to be a respecter of per-

sons. He had never been one. God was at that time just what He had always been. And thus it will be that before the throne of God will stand at last a multitude "of all nations and kindreds, and tongues." Rev. vii. 9. The closing message of the Gospel, which is "to every nation, and kindred, and tongue, and people" (Rev. xiv. 6), is but the last note of the song which was begun in Eden, after the fall, and which the angels echoed to the shepherds in the fields of Bethlehem. As Christ was sent that the world through Him might be saved, so are His disciples sent to all the world; not aside from the Master, but together with Him; for the assurance is, "Lo, I am with you alway, even unto the end of the world."

**EVOLUTION AND THE GOSPEL.**

YEARS ago, when the subject of evolution began to be generally discussed, the prevailing idea was that it was wholly an infidel scheme in opposition to the Bible. Now, however, things have greatly changed, and we find that evolution is believed and defended by the greater number of religious teachers, and is regarded as an essential part of religion. Indeed, the minister who does not believe in evolution to some extent, is considered greatly behind the times. They feel that it would be dangerous to their reputation as scholars, if they should not agree with the men who have given their whole lives to the study of science.

Besides, it is claimed that no mere "layman" has any right to express an opinion upon matters purely scientific. The lordly position is taken that the dictum of "scientists" ought to be received without question by common men. But as evolution has to deal with the very fundamental teachings of the Bible, that is the same as saying that none but a privileged class may form a just opinion on all matters of faith. This is the very spirit of the Papacy, which will not allow that common people can decide matters of faith for themselves, but that they must accept the decision of their leaders. But this is a thing that God never designed that any man should do. No man on earth has a right to assume the control of another man's judgment and conscience, and no man has any right to allow another man to so control him.

"The head of every man is Christ." 1 Cor. xi. 3. The promise of the new covenant is, "They shall all know Me, from the least to the greatest." Heb. viii. 11. No man on earth is or ever was wise enough and good enough to stand in the place of Christ to any other man; and no man on earth is so poor and uneducated that he needs another man to stand between him and the Lord, to interpret the will of God to him.

When Christ was on earth, "the common people heard him gladly," for the reason that they could understand Him. Even the children pressed around Him to catch the gracious words that came from His lips. Those same words are in the Scriptures. In them Christ is speaking to the humble, believing soul as clearly and as plainly as when He was in Judea. The Bible is the living word of the living God. It is able to make a man "wise unto salvation;" to make him "perfect, thoroughly furnished unto all good works." And it reveals Christ, who is "the fulness of God." Therefore it is a complete revelation, and perfectly adapted to all time. It is inexhaustible.

Now while it is true that the ordinary man cannot follow the scientists through all the mazes of argument by which they reach their conclusions, and it is fortunate that he cannot, it is true that he can take those conclusions when they are stated in plain English, and by comparing them with the Bible can tell whether or not they are true. If this were not true, then there would be no other alternative but an infallible Pope. For it is evident that the people cannot trust every man who may want to teach them. Scientific teachers, like purely religious teachers, differ greatly, and so there must be an infallible teacher to decide among them. But the Lord has provided for this, not in the person of any man, but in the Holy Spirit, which is freely given to all who believe. Thus no man is left to follow blindly the dictum of some other man.

**AUTHORITATIVE STATEMENTS OF EVOLUTION.**

IN the month of April, Professor Henry Drummond delivered a course of lectures in Boston, U. S. A., before the Lowell Institute of that city, taking the Evolution of Man as his subject. Those lectures were quite fully reported in the current numbers of the *British Weekly*, from which we shall quote. Professor Drummond is a religious teacher of prominence, and is also a teacher of science, so that in his utterances we have the latest and best theories of evolution from a religious point of view. Let the reader decide whether it is possible for a man to be a believer in the theory of evolution and a believer in the Bible at the same time.

The Professor began his first lecture by saying that he proposed to introduce his hearers to "a few of the more recent facts bearing upon the ascent of man." That when the evolutionist speaks of the "ascent of man," he refers to the man spiritually as well as physically, is shown by the following statement concerning man:—

"Should his pedigree prove to be related in undreamed-of ways to that of all

other things in nature, 'all other things' have that to gain by the alliance, which philosophy and theology have often wished to dower them with, but could never lawfully do. Every step in the proof of the oneness in an evolutionary process of this Divine humanity of ours, with all lower things in nature, is a step in the proof of the Divinity of all lower things. If evolution can be proved to include man, the whole course of evolution, and the whole scheme of nature from that moment assume a new significance. The beginning must then be interpreted from the end, not the end from the beginning. All that is found in the product must be put into the process."

This is in direct contradiction of the Bible, which declares that "God hath made man upright; but they have sought out many inventions." Eccl. vii. 29. These "inventions" are not the discoveries of good things, but the products of the "inventors of evil things," (Rom. i. 30,) on which the Lord takes vengeance. Ps. xcix. 8. Evolution speaks of man as ascending; the Bible speaks of him as having fallen. Which is true? And remember that evolution is entirely independent of faith. It applies to all men and to all things alike. So that while the Bible teaches that men have fallen, and that only through faith in Christ can they rise, evolution teaches that man has never fallen, but has always been ascending.

Evolution, however, discounts the Bible entirely. If, as Professor Drummond says, "the beginning must be interpreted from the end, not the end from the beginning," then the record of the creation and fall of man, as related in Genesis, is of no use to us. According to evolution, therefore, even as set forth by a professed Christian teacher, the Bible is not a guide to us, but is to be interpreted by human science. In that case, there would be really no need for the Bible, since the science which interpreted the Bible must be amply sufficient of itself, and the study of the Bible would become merely an unnecessary pastime.

Take the above statement, that "all that is found in the product must be put into the process," and put it with the following: "Men begin to see an undeviating ethical purpose in this material world, a tide, that from eternity has never turned, making for perfectness. In that vast procession of Nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognises in all its height and depth the eternal claim upon itself." What do they teach? This, that man is his own Saviour. Not only that, but that every man will be saved; evolution is universalism. Still more, they teach that everything that is in all men is good; for if there is from

the beginning a steady tide working in all nature, making for perfectness, and all that is in the product must be put into the process, then it follows that perfectness has been in all men from the very beginning. That is just what evolution means,—an unfolding. Therefore all that the Bible says is evil in man, evolution says is only undeveloped good; and that is simply the teaching of Spiritualism. So evolution is Spiritualism. But let us note further.

Mr. Drummond says:—

"The supreme message of Science to this age is that all Nature is on the side of the man who tries to rise. Evolution, development, progress are not only on her programme, these are her programmes. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious. Darwin's great discovery, or the discovery which he brought into prominence, is the same as Galileo's—that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high. And this is the latest and most splendid contribution of Science to the faith of the world."

With the above, contrast the following declarations of men who spake as they were moved by the Holy Ghost; "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Heb. i. 10-12.

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now." Rom. viii. 20-22.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. lxiv. 6.

Immediately after the last quotation from Professor Drummond, that the discovery of evolution—the movement from low to high—come the following words: "The discovery of a second motion in the earth has come into the world of thought only in time to save the world from despair."

What does that mean? It can mean nothing but that the Gospel, which has been in the world for ages, gives man no

hope, but on the contrary has plunged the race into despair. The Gospel provides a perfect salvation for all, if they will accept it; yet a professed Christian says that evolution, which means the salvation of all in spite of themselves, is the only thing that stands between man and despair. Can there be any doubt that evolution is only one manifestation of antichrist?

Which shall we take as a basis for our faith—the "latest contribution of Science," or the word of the Lord?

#### WHAT IS MAN?

"AND God said, Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. i. 26, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7. "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Ps. viii. 5. The Revision has it, "Thou hast made him but little lower than God." This is what the Lord says; what does evolution say? Read the following:—

"Nature husbands all it gains. A momentum won is never lost. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal which in some mysterious way has played part in the pedigree of the human race, which may itself long since have disappeared, from off the earth, but is now and for ever built into the inmost being of man. These lower animals, each in its successive stage, have stopped short in their development; man has gone on."

Why this contradiction should occur in evolution; why the dog and the monkey should not go on developing into men, and finally into gods, the evolutionists do not explain. But read farther:—

"The single cell, the first definite stage which the human embryo attains, is still the adult form of countless millions both of animals and plants. Just as in modern America the millionaire's mansion—the evolved form—is surrounded by labourers' cottages,—the simple form,—so in Nature, living side by side with the many-celled higher animals, is an immense democracy of unicellular artisans. These simple cells are perfect living things. The earth, the water, and the air, teem with them everywhere. They move, they eat, they reproduce their like. But one thing they do not do—they do not rise. These organisms have, as it were stopped short in the ascent of life. And long as evolution has worked upon the earth, the vast numerical majority of plants and

animals are still at this low stage of being. So minute are some of these forms, that if their one-roomed huts were arranged in a row, it would take twelve thousand to form a street a single inch in length. . . . Yet as there was a period in human history when none but cave-dwellers lived in Europe, so there was a time when the highest forms of life upon the globe were these microscopic beings. It is a general scientific fact, however, that over the graves of these myriad aspirants the Animal Man has risen."

If there were any such thing as the evolution of which the Professor speaks, then these microscopic beings would in turn become men, just the same as those others did in the ages past. The acknowledged fact that the microscopic forms "do not rise," should be sufficient to show the baselessness of the whole evolution fabric.

Indeed, Professor Drummond, for all of his positiveness in regard to evolution, admits that "part of this embryological argument is at present founded on analogy," and still further, that "evolution is after all a vision." It is a creature of the imagination. The Professor says that "No one asks more of evolution at present than permission to use it as a working theory. Without some hypothesis no work can ever be done." But the work that is done with this hypothesis is only evil. A fact is surely more valuable for working than an hypothesis; and the Bible furnishes us with facts, with which righteousness may be worked.

#### THE ORIGIN OF EVIL.

The Bible says that "by one man sin came into the world, and death by sin." Rom. v. 12. What does evolution say?

Let it be remembered that the argument is that man has in his structure the characteristics of all the lower animals out of which he has been evolved. Contrary to the common supposition, however, Professor Drummond says that "it is not to be supposed that man is descended from any existing ape." In fact, the Professor is impartial in his distribution of honours, and gives all the animals a chance. The fishes come in also, the fact that in man there is a connection between the ear and the throat being evidence to his mind that man has brought the remnants of gills as a legacy from his fish ancestors. With this statement the reader can understand what follows on the problem of evil:—

"If man inherits the gill slits of a shark, is it unscientific to expect that he will also inherit the spirit of a shark? . . . If man inherits the head of a tiger or a bear, shall not some blood of the tiger or the bear run in his veins? and if the temptation is to let these loose in his family life, are the means for helping him to check it a thing of laughter? . . . It is not to be supposed that his animal past has left nothing more in man than material relics. A father leaves his son

his money, his home, his business, his material likeness, it may be, and physical constitution. But these are nothing. His chief legacy is his mind and soul. What mind and soul, what disposition and nature an animal has, that also it has partly left in man."

Does the reader detect any lack of harmony between this statement and that of the Scripture? The Bible tells us that the serpent, "which is the devil and Satan," beguiled Eve, and that she induced Adam to partake of the forbidden fruit. Adam was not deceived, therefore his was the greater sin. Thus "by one man sin came into the world." But evolution, according to the latest and best exposition, tells us that sin came into the world of human beings through all the lower animals. Which will the reader accept?

Do you think that this is not a very serious matter, after all? Then consider the further statement that "the problem really is not how sin came into the world, but how to get it out," and the statement that if science can even in part diagnose the disease, that is a step toward removing it. "If we saw how vestiges disappeared in the animal world, that knowledge might accelerate the disappearance of evil."

Thus we see that the Gospel is wholly ignored as a means of salvation. The disappearance of evil becomes simply a matter of training and education and environment. But the Bible tells us that Jesus Christ has been set forth for the remission—the sending away—of sin. It is by faith, and not simply by education and training. "There is none other name under heaven given among men, whereby we must be saved." Acts. iv. 12.

It is not possible for a man to be an evolutionist and at the same time believe the Bible. The very name contradicts the Bible narrative of the fall of man, and thereby denies the necessity for the Gospel. Our views on evolution will doubtless be thought very antiquated. That may be the case; we shall not stop to dispute it, but simply to ask a candid decision of the question as to whether evolution does not contradict the Bible.

**THE CHARGE AGAINST EVOLUTION.**

THE charge is this: that it is one of the devil's means of undermining the Gospel, or rather to undermine the sense of need of the Gospel, on the part of men. The only result of its teachings can be an increase of wickedness. And this danger is augmented by the fact that so many men in high position in the church have taken up with it.

How does it tend to evil? In this way: As noted above, it teaches that everything naturally tends to rise. It teaches that the perfection which is sure to be seen at the last, exists in every

man; so that everything in man is really good, and that evil is only undeveloped good. Therefore there cannot possibly be any incentive on the part of those who are consistent in their belief of evolution, to lay hold of the Gospel of Christ.

Moreover evolution if true would do away with the possibility of any Judgment day, or of any punishment for sin. For just as the jelly-fish is not to blame for being a jelly-fish, and the undeveloped cell is not to blame for being only a cell, so, if evolution were true, the man who is all deformed by evil habits is not to be held responsible for them. This is the direct teaching of Spiritualism, which is only evolution under another name.

Evolution, by directly contradicting the Bible, lessens its hold upon men; indeed, it cuts them entirely loose from it. Thus they have no safeguard against sin; for the word of God hidden in the heart is the only protection against sin. The record of the fall of man, as given in the Bible, being declared untrue, the necessity for the sacrifice of Christ is also denied, and thus the entire Gospel is cast aside as a myth. The Bible teaches that the Gospel is the power of God unto salvation, to every one that believes; but evolution teaches that it itself is the power of nature unto salvation of every one, whether he believes or not.

It virtually teaches that whatever is right. Evolution being the law of nature, and all the good that can ever be developed in man, being in him all the time, it follows, as Spiritualists tell us, that all a man has to do is to follow the inclinations of his own heart. But "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark vii. 21-23. Therefore the man who with all his heart believes in the theory of evolution will act out all the evil that Satan can suggest to him. Surely, "He that trusteth his own heart is a fool."

At a recent meeting of the English Church Union a resolution was adopted, affirming that no settlement of the question of religious teaching in Board Schools could be acquiesced in which did not "guarantee to the children of members of the Church of England compelled to attend such schools, the teaching, by members of that Church, of the articles of the Christian faith, as contained in the Apostles' Creed, and of their duty to God and their neighbour, as summed up in the Lord's Prayer and the Ten Commandments; and does not admit of similar provision for the religious instruction of the children of members of other religious bodies in all cases where their parents desire it."

It is strange that the clergy who are so persistent in demanding that religion shall be taught in the Board Schools, do not use a little more caution, lest they find their occupation gone. For it may occur to some that there is no use for the clergy when religion is taught daily by others in the schools. Religion ought to be taught every day, but only in the church and the home.

**GOD'S ANSWER TO MAN'S FOOLISH ROASTING.**

IN spite of the contradictions in the theory of evolution, and the acknowledgement that it is at best only a vision, we are gravely told that "Evolution is seen to be little more than the story of creation, as told by those who know it best." That is either to deny the inspiration of the Bible, or else to claim that modern "scientists" know more about the story of creation than the Lord Himself! To all this wise folly the words of the Lord, as recorded in Job, chapters xxxviii., xxxix., and xl., are strikingly applicable:—

"Who is this that darkeneth counsel  
By words without knowledge?  
Gird up now thy loins like a man;  
For I will demand of thee, and declare thou unto Me,  
Where wast thou when I laid the foundations  
of the earth?  
Declare if thou hast understanding.  
Who determined the measures thereof, if thou knowest?  
Or who stretched the line upon it?  
Whereupon were the foundations thereof fastened?  
Or who laid the corner stone thereof;  
When the morning stars sang together,  
And all the sons of God shouted for joy?  
Or who shut up the sea with doors,  
When it brake forth as if it had issued out of the womb;  
When I made the cloud the garment thereof,  
And thick darkness a swaddling band for it,  
And prescribed for it My decree,  
And set bars and doors,  
And said, Hitherto shalt thou come, but no further;  
And here shall thy proud waves be stayed?  
Hast thou commanded the morning since the days began,  
And caused the dayspring to know its place:  
That it might take hold of the ends of the earth,  
And the wicked be shaken out of it?"

"Have the gates of death been revealed unto thee?  
Or hast thou seen the gates of the shadow of death?  
Hast thou comprehended the breadth of the earth?  
Declare, if thou knowest it all.  
Where is the way to the dwelling of light,  
And as for the darkness, where is the place thereof;  
That thou shouldst take it to the bound thereof,  
And that thou shouldst discern the paths to the house thereof?  
—Doubtless, thou knowest, for thou wast then born,  
And the number of thy days is great!"

"Canst thou bind the cluster of the Pleiades,  
Or loose the bands of Orion?  
Canst thou lead forth the Mazzaroth in their season?  
Or canst thou guide the bear with her train?  
Knowest thou the ordinances of the heavens?  
Canst thou establish the dominion thereof in the earth?  
Canst thou lift up thy voice to the clouds,  
That abundance of waters may cover thee?  
Canst thou send forth lightnings, that they may go,

And say unto thee, Here we are?  
Who hath put wisdom in the inward parts?  
Or who hath given understanding to the mind?  
Who can number the clouds by wisdom?  
Or who can pour out the bottles of heaven,  
When the dust runneth into a mass,  
And the clods cleave fast together?"

"Hast thou given the horse his might?  
Hast thou clothed his neck with the quivering mane?"

"Doth the hawk fly by thy wisdom,  
And stretch her wings toward the south?  
Doth the eagle mount up at thy command,  
And make her nest on high?"

"Gird up thy loins now like a man:  
I will demand of thee, and declare thou unto Me.

Wilt thou even disannul My judgment?  
Wilt thou condemn Me, that thou mayest be justified?

Or hast thou an arm like God?  
And canst thou thunder with a voice like Him?  
Deck thyself now with excellency and dignity;  
And array thyself with honour and majesty.  
Pour forth the overflowing of thine anger:  
And look upon every one that is proud, and abase him.

Look on every one that is proud, and bring him low;

And tread down the wicked where they stand.  
Hide them in the dust together;  
Bind their faces in the hidden place.  
Then will I confess of thee  
That thine own right hand can save thee."

#### NATURE OF THE BOYCOTT.

THE word "boycott" is of recent origin. It was introduced into Ireland in 1880, and soon became, like the practice, common throughout the English-speaking world. It is defined as "an organised attempt to coerce a person or party into compliance with some demand, by combining to abstain, and compel others to abstain, from having any business or social relations with him or it; an organised persecution of a person or company, as a means of coercion or intimidation, or of retaliation for some act, or refusal to act in a particular way." The word is derived from the name of Captain Boycott, upon whom the persecution was perpetrated.

The verb is thus defined: "To combine (a) in refusing to work for, buy from, sell to, give assistance to, or have any kind of dealings with, and (b) in preventing others from working for, buying from, selling to, assisting, or having any kind of dealings with (a person or company), on account of political or other differences, or of disagreements in business matters, or as a means of inflicting punishment, or of coercing or intimidating."

Boycotting has now become so common, and the word is so well known, that it is not necessary to define it; for there is nobody who has not seen instances of it. We have given the definition in order that the reader might more clearly see the identity between it and the more ancient forms. For although the word is of such recent origin, the thing itself is not new. It may be noticed, in passing, that to boycott is about the same thing as "to send to Coventry," which from old times has been common principally among school-boys. The

thing itself is really as old as sin, of which it is one of the meanest examples.

The Saviour said, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12. He said also, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 44, 45. Again He said, through His chosen Apostle, "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 19-21. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17.

From these texts it will be seen that the boycott, or the same thing under another name, is directly contrary to the law of God, and the Gospel; that none who are the children of God and who have His love dwelling in them can engage in it; for it is as directly contrary to God as it is possible for anything to be. The boycott, therefore, under whatever name it goes, is something that proceeds directly from the devil. If any think that this is strong language, let them read the Bible and see if they can find any warrant in the Gospel for the boycott. If they cannot, and indeed they cannot, then it is sin; "and he that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John iii. 8. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." James iii. 14-16.

#### RELIGIOUS BOYCOTTS.

ALTHOUGH in modern times the boycott has been used more frequently in connection with political and business matters, it originated in religious differences. We can mention only a few instances. In the fourth century the Trinitarian controversy arose in Alexandria. Arius, a presbyter of that city, held views contrary to those held by Alexander, the bishop of the city. It is perhaps safe to say that neither party was correct, since the controversy was over the nature of God, which cannot be defined by man. But that is a matter that does not affect

our subject. Following is a portion of a letter that Alexander wrote to his brother bishops:—

"I beseech you, beloved brethren, to avoid those who have thus dared to act against Christ, who have publicly held up the Christian religion to ridicule, and have eagerly sought to make a display before judicial tribunals, who have endeavoured to excite a persecution against us, at a period of the most entire peace, and who have enervated the most unspeakable mystery of the generation of Christ. Unite unanimously in opposition to them, as some of our fellow-ministers have already done."

It may not be amiss to note here that opposition to Christ was not the sole, nor by any means the greatest, offence of the Arian party, in the eyes of Alexander. In the same letter in which he urged his fellow-ministers to boycott them, he gave this as the sum of their offence: "They not only set their battle in array against the Divinity of Christ, but ungratefully insult us." The doctrinal views held by the dissenters might have been tolerated; but when by the persistent advocacy of them they insulted the bishops, the bounds of endurance were passed. That is the real secret of all the religious persecution that has ever been practiced. Compare Alexander's statement with that quoted in our last number from the *Advance* in which the resolution to open the gates of the World's Fair on Sunday was called a "defiant action," not a defiance of God, but a "stupid defiance of the decent opinion of mankind."

In course of time the views held by Arius and his friends were condemned by the Council of Nice, which was convened and supported by the Emperor Constantine, and was therefore able to speak with "authority." Sozomen says:—

"The emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had broached might remain, whoever should be found secreting his writings, and who should not burn them immediately on the accusation should undergo the penalty of death, and suffer capital punishment. The emperor wrote letters to every city against Arius and those who had received his doctrines.

"He threatened with punishment those who should venture to speak well of the exiled bishops, or to adopt their sentiments."

It will be seen that when any party can secure the aid of the government in their boycott, it can be made very effectual.

Coming down to later times, we find Charles the Fifth declared a general boycott against Martin Luther. Here is the substance of it:—

"The Almighty having confided to us

for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we purpose to employ all our power to preserve our holy empire from being polluted by any heresy.

"The Augustine Monk, Martin Luther, regardless of our exhortations, has madly attacked the holy Church, and attempted to destroy it by writings full of blasphemy."

"We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil; and it is our intention that, so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury."

"For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment the said term is expired, or to harbour, or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work."

"As to his adherents, you are enjoined to seize upon them, putting them down, and confiscating their property."

The boycott, although under another name, has always been a favourite weapon of the Papacy. It first connected it with professed Christianity. It was Augustine who laid down the rule that has ever since been followed. In his treatise on the "Correction of the Donatists," he said, "It is indeed better (as no one ever could deny) that men should be led to worship God by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces the better men, therefore these who do not yield to it should be neglected." And then he proceeds to argue from the Bible for persecution. He says, "Why therefore should not the church use force in compelling her lost sons to return, if the lost sons compelled others to their destruction?" That is to say, that whatever course is followed by wicked men ought to be followed by the church.

That force may rightly be used in matters of religion, is a cardinal doctrine of the Papacy, as is shown in the 'Syllabus of Errors,' issued by Pope Pius IX. the 24th section of which declares it to be an error to teach that "the church has not the power of availing herself of force, or any direct or indirect temporal power."

With all this before us, and this is only a suggestion of what might be presented, what shall be thought of the spirit manifested by the leading ministers and religious journals of the United States, and by many journals of England, in relation to the Sunday opening of the World's

Fair? We quoted in the last number, the statement that "the Christian Endeavour Societies have declared a general boycott in the event of Sunday opening." The Chicago *Advance* (Congregationalist) says, "Secretary Baer of the Christian Endeavour Society states that thousands of members of these societies all over the country have not only declared their intention of staying away, but are earnestly working to extend such action. The United Society has not 'instituted a boycott,' as it has no authority or power to do so, but this is a widely prevailing sentiment among its members." It will be remembered also that the Evangelical Alliance of Boston and vicinity telegraphed the Government, asking that troops be called on to enforce Sunday closing.

AN IMAGE OF THE PAPACY.

ALL this is in fulfilment of prophecy. In the thirteenth chapter of Revelation we have the Papacy represented as a beast, which exercises the power of the dragon, or Satan. "And there was given unto him a mouth speaking great things and blasphemies." "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations." Rev. xiii. 5-7. That this beast is antichrist, is further shown by the fact that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Then another beast is seen coming up, which exercises all the power of the first beast before him, or in his sight. This power says to them that dwell on the earth that they should make an image to the first beast. "And he had power to give life unto the image of the beast, that the image should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. xiii. 11-17.

Here we see the declaration of a general boycott, and a boycott for a religious purpose. What is the mark the rejection of which causes this general boycott. It is the distinguishing characteristic of the Papacy. It was in the days of Constantine that the Papacy first took definite shape, in the union of Church and State. In the year 321 he issued an edict in favour of Sunday observance, of which "Chambers' Encyclopædia" says:—

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A.D. 321."

The original law was not a very strict one, as it gave all country people full liberty to continue their agricultural operations on Sunday, requiring only city people and tradesmen to rest. It was not until several years later that this decree was passed at the synod of Laodicea:—

"Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall specially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."

One testimony will be sufficient to show that the institution of Sunday is the special mark of the authority of the Catholic Church. In the "Catholic Christian Instructed," by the Right Reverend Richard Challoner, we find the following:—

"Q. What are the days which the Church commands to be kept holy, or as days of particular devotion?"

"A. First, the Sunday, or Lord's day, which we observe by apostolical tradition instead of the Sabbath."

Then follow New Year's day, Christmas day, Easter, etc.

"Q. What warrant have we for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic Church and apostolic tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the Church, and to hold fast the traditions of the apostles; but the Scripture does not in particular mention this change of the Sabbath."

"St. John speaks of the Lord's day, Rev. i. 10, but he does not tell us what day of the week this was, much less does he tell us that it was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting together to break bread on the first day of the week, Acts xx. 7; and St. Paul, 1 Cor. xvi. 2, orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither one nor the other tells us whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that, in fact, the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humour than by reason and religion; since Sundays and holidays all stand on the same foundation, viz., the ordinance of the Church."

Here we have the distinguishing mark

of the Catholic Church. And true to the prophecy, we find professed Protestantism following directly in its steps, and enforcing its mark upon the people. We see already the indications of the decree that no man shall buy or sell save he who has the mark of the beast; and when the churches ask the government to call out troops to enforce the observance of Sunday, it is not difficult to foresee the decree that all who shall not observe the day which is the mark of the authority of the Papacy, shall be killed.

But all will not obey these decrees, no matter how severe the boycott declared. In these days the Gospel is to be proclaimed with greater power than ever before, calling upon all men to "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters," (Rev. xiv. 6, 7) the special memorial of which is the seventh day, which "is the Sabbath of the Lord thy God." In this final conflict the call is, "Who is on the Lord's side?"

#### THE STATE AND THE INDIVIDUAL.

THE Hon. Auberon Herbert, recently addressed a meeting of the Oxford University Social Ethical Society, at St. John's College, on the subject of "The True Relation of the State to the Individual." He said that the question was this, "Is the individual to exist for the State, or is the State to exist for the individual?" To this he replied in words, some of which follow, which are worthy of careful consideration:—

"If they said the State was supreme over the individual what did they exactly mean? They meant that they did not belong to themselves, but belonged body and soul to a crowd outside them, which they might like or dislike, and with which they might agree or disagree. If, on the other hand, they believed in individual supremacy they said that each person belonged to himself. Most people, however, tried to find some middle course and to divide supremacy between the two claimants, but the attempt was a failure.

"Self-ownership necessarily implied the widest possible liberty and the freest use of faculties, and also the right of self defence as regarded the rights vested in him. This right was delegated to a body conveniently called the State, and so long as the State employed force only to guarantee the sovereignty of the individual, and to repel the aggressive force that threatened it, so long was it acting within its true powers, but whenever it passed beyond the limit and exercised power for any other purpose, it was using powers which it could not rightfully possess, because there existed no one competent to clothe it with those powers. In fact nine-tenths of what the State took on itself to do at present was immorally done, nine-tenths of its power was usurped.

"As to the rights of property, free trade, and free contract, there was only one

system which satisfied self-ownership and was equal for all. The system was the open market—the market in which tariffs, customs, taxes, rates, official interference and inspections, professional monopolies, trade corners, trade union restrictions, were things unknown."

But State interference in all these private matters is of trifling importance compared with its interference in religious affairs, presuming to prescribe the forms of religion that the individual shall adopt. It is a fact scarcely ever recognised, that the principle that the State has to do with a man's religion, is at the bottom of all its usurped authority. All the efforts of socialists, and labour reformers of every class, to better the condition of the individual, will be in vain so long as the root of oppression remains. There can be no civil liberty where the State either controls the church or is controlled by the church.

#### "A LITTLE WHILE."

"Yet a little while and He that shall come will come and will not tarry."—Heb. x. 37.

A LITTLE while until the veil is lifted,  
That hides Thee, Saviour, from our longing view,  
Then praise without a note of sorrow mingled,  
Shall rise in endless anthem, ever new.

A little while to serve amid the shadows,  
Till breaks the day dawn on our far-spent night;  
Then in Thy kingdom rest to gather round Thee,  
For perfect service in unclouded light.

A little while to wait while Thou art bringing  
Thy costly stones from Nature's quarry yet:  
All for the temple of Thy glory needed;  
Each on Thy heart in priceless value set!

A little while to watch till Thou shall call us  
To lay the weapons of our warfare down;  
When in Thy victory we have more than conquered,  
And in Thy worthiness we claim our crown.

Till then, dear Lord, as strangers here we tarry,  
All that we prize with Thee has gone before;  
Within the veil our love, our hope, our worship,  
What but Thy coming can our joy restore?

"A little while." We trust for Thou hast spoken,  
Though dreary seem the night and long the way;

Come, Jesus Lord, and let Thy weary pilgrims  
Find in Thy presence our eternal day!  
A. E. W., in *The Christian*.

#### CHRIST'S USE OF PARABLES.

"THE disciples came, and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their

ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Jesus said to His disciples, "It is given to you to know the mysteries of the kingdom of heaven." He did not mean by mysteries the things that could not be understood; but those things that could be comprehended by the human mind when enlightened by the Spirit of God. To those who were humble of heart, who trusted not in their own wisdom or righteousness, the mysteries of the kingdom of heaven could be revealed. "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent [the worldly wise,] and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. 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."

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in man. For all things are yours." Nothing is withheld from him who earnestly and sincerely seeks for truth and wisdom. For "ye are Christ's, and Christ is God's."

"Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; Which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to His working, which worketh in me mightily." "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

In His instruction to His followers the Lord used scenes from nature, occurrences from life, the habits and customs of the world, as illustrations whereby to convey to the minds of men the significance of truth. If they desired to understand Divine things, they might have perceived the import of His

words; for the Divine Teacher was ever willing to explain what He taught to the honest inquirer after truth. In figurative language He brought before the multitudes that which pertained to their eternal interest. He pictured before them the perils of the times, and made plain the way of escape to those who had ears to hear, eyes to see, and a heart to understand.

It is only the honest seeker after truth who can be benefited by the presentation of truth. Those who have not a heart to receive the truth, be it ever so plainly presented, will find a way whereby they can misinterpret its plainest portrayal, and evade its evident conclusions. Jesus had to meet this class in His day, as we have to meet them to-day. They perverted His word, distorted His utterances, and presented His teaching in a false light, declaring that the mission He proclaimed He had come to accomplish, was needless and would not be fulfilled. "Without a parable He spoke not unto them." In this way He could present the plainest truths, and the Pharisees and Sadducees were placed at a disadvantage; for they could not find fault with His words, or bring an accusation against Him. His warnings, rebukes, and denunciations were spoken in the language of parables. In figures and symbols He presented the principles of truth, and those who had a heart to understand were not left in doubt as to the meaning of His words; for the Holy Spirit was ever present to make the right impression upon heart and conscience.

This characteristic of the teaching of Jesus is presented in the words of the Psalmist when he says, "I will open my mouth in parables, I will utter things which have been kept secret since the foundation of the world." The words of Christ were necessarily clothed in mystery, in order that those who would have made Him an offender for a word should have no opportunity to take advantage of His plain speaking. Christ had to deal with many who would hear, and not understand, who would have eyes, and not perceive, and hearts that stubbornly refused to admit one ray of heavenly light. They clung tenaciously to their old traditions and superstitions, and they could not consent to give up the customs and habits handed down to them by their fathers. They were fortified against truth by their proud self-righteousness. They would not admit that they were in need of a Saviour, or consent to alter the character of the instruction which they had been giving to the people. Christ taught the precious truth of redemption through faith in Himself, through the unmerited favour of God bestowed upon men because of the merits of His only begotten Son. His mission to the world was to reveal to men the character of God, and by the revelation of His love win men to the Father.

Christ came to teach men of God, and

He made manifest the fact that everything in nature teaches of spiritual and eternal things. To the eye that is not dimmed, the ear that is not closed, the heart that is not gross through selfishness, prejudice, and pride, the glories of nature unveil the things of the Father. "For the invisible things of Him from the beginning of the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." To illustrate heavenly truth, Jesus employed the things of nature, and imparted to man Divine enlightenment. He harmonised science and the word of God, leading the mind from nature to nature's God, and blending the spiritual with the natural. So wide was His view of truth, so extended His teachings, that every phase of nature was employed by the great Teacher in illustrating truth. The scenes upon which the eye daily rests are all connected with some spiritual truth, so that nature is clothed with the parables of the Master. Through familiar objects He attracted the minds of His hearers to His subject, and impressed upon them solemn, eternal truth.

The Lord Jesus was the maker of the things in heaven and earth, and the expositor of His own truth, and He called upon nature to reflect the light of the glory of God. The birds of the heaven, the flowers of the field, the trees of the forest, the fruitful fields, the barren land, the grain ripe for the sickle, the fruitless tree, the goings forth of the morning, the setting of the sun, the sowing of the seed, the gathering in of the harvest,—all were employed as emblems of Divine truth. He connected the visible works of the Creator with the words of life, and led the mind up from nature to nature's God. Every humble shrub and delicate flower bears testimony to the heart of the love of God. If the eye is not closed, if the ear is not heavy, if the heart is open to receive the impressions of the Divine Spirit, nature will speak of the harmony of the natural with the spiritual. Through illustrations drawn from the natural world, Christ has taught lessons of vast importance to the soul; and in thinking of His words while contemplating the object with which He associated His lessons, the Divine significance becomes clearer to the mind, and the truth of God enlightens the understanding like a flash of light. Mysteries grow clear, and that which was hard to grasp becomes evident.

The heart that has not become hardened through error, and has not been perverted through false theories,—the heart that honestly desires to know what is truth, will joyfully accept the message which Christ brings to the soul. Great multitudes listened with attentive ear to the precious words that fell from the lips of Christ. Many among them were wayside hearers, many were stony-ground hearers; but many were hungering and thirsting for a knowledge of

spiritual things, such as they failed to receive from the religious teachers of the time. In the exposition of truth by these Jewish leaders were mingled the doctrines and commandments of men, and their injunctions were burdened with exactions which the people could not bear. The people were as men lost on a highway, where the signboards were placed above their reach, and the directions were written in a language they could not understand. But Jesus, the greatest Teacher this world ever knew, looked with compassion upon the people, as on sheep that had no shepherd, and invited them to come to Him. He 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. For My yoke is easy, and My burden is light." Who is it that makes this gracious announcement, that extends to men this precious invitation?—It is He who is one with the Father. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father,) full of grace and truth." MRS. E. G. WHITE.

#### WHAT IS THE MOTIVE?

ANOTHER singular action of a sanctified Christian is to be more in love with the employment of holiness than with the enjoyment of happiness.

Thousands of professors prize the wages of religion above its works; but a Christian will prize its works above its wages. Give me that singular preacher who prefers his labour to his lucre; and the flock he attends to the fleece he obtains.

Some men serve God that they may serve themselves upon God. He loves not religion sincerely, who does not love it superlatively.

"Israel is an empty vine, he brings forth fruit unto himself." Empty and yet fruitful; fruitful and yet empty. Thus that fertility which springs up from the bitter roots of self has nothing but vacuity in the account of God.

Such professors do not make gain stoop to godliness, but godliness to gain; which is as if a man should fit his foot to the shoe when he should fit the shoe to his foot.

That tradesman is poor and needy who must have ready money for all he sells. In all the good a carnal man doth for God he seeks himself more than God. The clock of his heart will stand still unless its wheels of profit be oiled.

If the virgin should only give her hand in matrimony for her bridegroom's riches she would not espouse herself unto his person, but unto his portion. This were not properly to make a mar-

riage with him, but a merchandise of him. Saint Austin hath an excellent saying: "He loves not Christ at all who does not love Christ above all."

"Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Christ was the object of their actions; but self was the end of their actions. They came to Christ to serve their own turns, and when their turns were served then they turned away their service. They were cupboard disciples, more than men at their meat, but less than women at their work. When the loaves were gone the disciples were gone; when He left off feeding them they left off following Him.

Reader, till you can love the naked truth you will never love to go naked for the truth. Most persons are mercenary in those works wherein they should be filial and free. They look more after the streams than upon the spring from whence they constantly run; and admire the beams more than the sun from whence they are emitted. The want of pardon is the only spring of a servile man's duty; he plies his prayers, as sailors do their pumps—only in a storm, or when fearful of sinking.

"And now, O Father, glorify Thy Son, that Thy Son also may glorify Thee." Christ prayed for glory, more for the Father's sake, who bestowed it, than for His own sake, who received it. A true Christian not only desires grace that God may glorify him, but that he also may glorify God.—*Rev. Wm. Secker.*

#### THE GIVER IS THE GAINER.

"REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 35. If all believed this assertion, there would be less desire to receive, and more would covet to be givers. Yet it is doubtless true, whether it is believed or not. The apostle Paul calls attention to this saying of our Lord, which had otherwise remained unrecorded; and his life and labours were such as to convince all that he, for one, believed it true. His own hands had ministered to his own necessity and the necessity of those who were with him. He had set an example so that others might willingly labour to support the weak. And in harmony with this great truth concerning giving and receiving, he says to the Philippians, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. iv. 17.

Here the same principle is required. The fruit of giving abounds to the account of the giver. He is the gainer.

All have the privilege of sharing in this fruit. The blessing is not confined to those who can give largely. The pureness of the motive is weighed, rather than the gift. The large gift given to be seen of men and admired by them, has its reward in human honour and applause. "Verily, they

have their reward." They gain the object sought; but it is worthless. But the mites given by the poor with an eye single to the glory of God, amount to more than all such; yes, and more than all that is given with good motives from those that have an abundance, and consequently feel not a sacrifice.

And it should not be forgotten by ministers that the priests who received tithes from the people had the privilege of giving a tithe of the tithes thus received to the Lord. Those who receive means consecrated to God have the privilege of doing something that may abound to their account. If they fail to embrace this privilege, they are the losers; since they permit the blessing which might be theirs to rest upon others. If they receive much, they certainly cannot afford to lose this privilege; but if they receive but little, by withholding, they sell it very cheaply. Can they afford to sell out cheaper than Esau did?—*R. F. Cottrell.*

#### RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

THE following, which is a portion of an editorial in the *London Daily Chronicle*, relating to the controversy before the London School Board, contains some sound principles on the subject of religion and the State. Its statement that the list of memorialists for religious teaching in the schools "reeks of Toryism and aristocracy," is worth noting; for it is in keeping with the principle of union of Church and State, which is despotism. Union of Church and State arises from the idea that none but a favoured few have any rights:—

"A memorial has been drawn up urging the Board 'to take such measures as shall secure for the children in the schools under your control definite Christian instruction by properly qualified teachers in all cases where the parents make no objection.' Among these memorialists we observe the names of a couple of dukes, a great number of lords, two generals, and other patrons of Newmarket. The entire list reeks of Toryism and aristocracy.

"A wise observation was once made by George III. Hearing of a certain 'Apology' for the Bible, his Majesty observed that he never knew the Bible needed any apology. We too should say that the Christian religion does not need the officious aid of 'distressed ratepayers' and Tory obstructionists. The memorialists really ask the Board to pass the resolution by which the children would be taught 'that religion which includes as essential a belief in the incarnation of the Son of God—that is to say, that Jesus Christ our Lord, born of the Virgin Mary, is both God and man.'

"But the memorialists go further, with an unerring logic rare among the 'barbarians' and the 'philistines' (as Arnold would have called them) whom

they represent. They want not only what they regard as sound doctrine taught in the schools, but also taught by the right persons. These memorialists 'maintain that for the London School Board to place the religious instruction of Christian children in the hands of non-Christian teachers, and to permit them, when explaining the Gospel narrative, to maintain an attitude of neutrality towards the divinity of our Lord, or even to deny that cardinal doctrine of the Christian faith, would be to inflict a grievous injury upon its helpless charges, and to wound the Christian feeling of the whole country.'

"We are glad of this candour. There is no concealment of the design, which is to enact a theological test for the appointment of every teacher on the London School Board. The schools are to be converted into theological seminaries, where the pupils are to be 'taught' the mysteries upon which the Christian world began to be in disagreement as soon as it reflected upon them, and as regards which it has been in profound disagreement ever since. And these schools are to be committed to the charge of men and women from rectorial schools and church confraternities, whose sound orthodoxy, we presume, is to be tested by a committee of theological experts, with the Bishop of London, perhaps, at their head.

"London has witnessed a good deal of pestilent nonsense during the past few weeks. It has seen the patrons of rowdism gathered together to protest against their 'liberties' being invaded; and it has seen London bishops and lawyers presuming to dictate to the people of Wales what kind of religious creeds they shall be compelled by law to maintain. But this precious memorial is, by all odds, the most outrageous product of perverted intelligence that we have seen in recent years.

"We have heard of the person who said, 'By religion I mean the Christian religion, and by the Christian religion I mean the Protestant religion, and by the Protestant religion I mean the religion of the Church of England.' These are the steps which would obviously be taken by these memorialists were we mad enough to deliver the London Board schools into their hands. These schools would be utilised as bulwarks of the Anglican Church, and each teacher would probably in time be required to attend the parish church twice on Sundays and to assist in the choir.

"There is nothing more degrading, nothing calculated more certainly to vulgarise religion and to render it meaningless, than the unintelligent, parrot-like repetition by ignorant persons of words they do not understand, conveying ideas of the loftiest and grandest kind.

"Besides, if this kind of repetition of creeds and formulas is thought desirable, what are church Sunday-schools and

other kindred institutions doing? Are the Board schools to do their work? If the time of children in our public schools, erected at the expense of the people, and belonging to the people, is to be spent in waving national flags, and in learning theological dogmas at the hands of young Anglican men and women certified 'safe' by their curates or bishop—if this degradation of the the great and noble Board schools of London were to be permitted by the people of London, we should indeed despair of the future of this city."

THE CHURCH AND THE NATION.

THE gathering of Anglican Churchmen in the Albert Hall last week gave the representatives of that communion an absolutely unique opportunity of speaking words of wisdom and of inspiration. What was actually said must fill every unprejudiced Christian with distress, if not with dismay. The Archbishop of Canterbury actually identified his own particular Church with "the nation itself." Even if there was no other Church in existence, that doctrine would be pestiferous. To identify the Church and the nation is to make every atheist and every secularist in the realm a member of the Church of God, to ignore the necessity of conversion altogether, and to degrade the Christian Church into the very mire. But in the present divided state of Christianity the claim is positively comic. The episcopal sect is a minority on this island even if we count all adherents. And if we count only those adherents who are really Christian men, the absurdity of the Archbishop's statement almost surpasses the power of utterance. It is true that until the harvest the tares and the wheat must grow together. But to argue that the tares are the wheat is a feat that one might have hoped was beyond the reach even of a metaphysical theological controversialist. —*Methodist Times.*

THE ESSENCE OF HEATHENISM.

HEATHENISM does not consist in belonging to a dusky, scantily-clad tribe in some warm climate. Nor in being dirty, poor, homeless, friendless, or the victim of evil habits in a great city, nor in all these at once. The essence of heathenism is that which repels men from goodness and from God. It is selfishness. Just so far as selfishness rules our lives, to that extent we are heathenish, no matter how cultured we may be or what church we attend. One of our polite, refined, modern city heathen may be more in fault than are the brown or black heathen who represent the lowest known types of humanity. The apostle declares that even they have enough knowledge of God to lead them somehow to Him, but their ignorance is so stolid that the selfishness which impels them to refuse or neglect to turn to

Him is much less blameworthy than it would be otherwise.

Heathenism shows itself as often as elsewhere in the grasping after the gratification of desire. Is it money which you crave, or social recognition, or literary or political success, or only the name of being the best housekeeper in the village or the best blacksmith in the county? Every one of these may be a proper and honourable object of effort, and, on the other hand, if any one of them absorbs you enough to cause you to forget to put God and your fellowmen first, then, so far as its influence extends, it is making you as truly a heathen as if you lived in China. Heathenism reveals itself, too, in an assumption of wisdom, in a foolish vanity based upon supposed intellectual superiority. How often this absurd self-conceit renders young men and women ridiculous. If that were all, it would be comparatively a small matter. But when it tempts them to deny God, to smile at Christianity, to imagine that agnosticism is smart, and that the eternal and immutable principles of righteousness somehow have been outgrown and set aside, it is making actual heathen of them, as true and pitiable and needy heathen as if they lived somewhere five thousand miles away and talked another language.

Heathenism in its essential principle always and everywhere is the love and service of self instead of God. Let us remember it.—*Congregationalist.*

GIVING AND GIVING UP.

"HE certainly is a most generous giver. He has just given five thousand pounds to the work of foreign missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking at the reports of the past few years, and I saw nothing like that sum on the donation list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God for such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed all my life: "Send forth labourers into Thy harvest;" and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, Surely here is a true test of love—not giving only, but giving up.

For though love cannot exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear."—*Selected.*

PERVERTING GOD'S GIFTS.

GOD fills the world with water. The great sea rolls its pure, fresh waves of violet, and the tropic sun evaporates them, and they are distilled in the sweet laboratory of the air, and the wings of the wind winnow them free from all impurity, amid the soft clouds of heaven, and they steal down in dew and in silver rain, and hang like diamonds on the grass, and gladden the green leaves, and slide softly into the bosom of the rose, and are filtered through the pure soils of the earth, and so spring up again in crystal fountains and gurgle in fairy waterbreaks and linger in glassy pools, and bubbling through the mountain turf become the rivulets and the rivers, and are the sweet, wholesome, natural drink of man and beast, and we thank God for these springs of health, and disease drinks and sleeps.

Now to the simple, natural, noble taste this is enough; it delights us—this pure diamond of God. But man has distilled, in his laboratories, a fiery, flaming spirit; and what sweetness is there in water to the coarsened palate, the inflamed thirst, the parched tongue, the vitiated taste, the depraved craving of the drunkard? How can that which is sweet and simple and natural contend with the brutifying attraction of oily, maddening, scorching drams, which poison and degrade, as they run through the throbbing veins in liquid fire; burning up a man's vitals, blighting his powers, blasting his happiness, degrading him and his mind and his manhood, and his wretched wife and his more wretched children after him, and biting at last like a fiery serpent with agony in its incessant sting?

The taste for spiritual things—for the things of God—is like that pure, cool, delicious, wholesome, but unmaddening, unseducing water; the drink of Egypt, the drink of the house of bondage, and the drink of the drunkard, and the madman, and the sensualist, is like that dissolved spirit of evil which is ruin, and sickness, and disease, and death.—*Selected.*

I REMEMBER a friend of mine who had gone far into what is called "a life of pleasure," telling me, when he became a Christian, that what surprised him most of all was this—he had always looked on religion as a burden which he knew he ought to carry; but he found that it was something that carried him and his burden too. He said also that he had enjoyed in a single week, after he was a Christian, more real pleasure than in all the years he had devoted to what is termed the pursuit of pleasure. —*Rev. J. Stalker, D.D.*

## CLEANSING.

LORD, we are vile, and full of sin,  
We're born unholy and unclean;  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

Soon as we draw our infant breath  
The seeds of sin grow up for death;  
Thy law demands a perfect heart,  
But we're defiled in every part.

Behold, we fall before Thy face;  
Our only refuge is Thy grace;  
No outward forms can make us clean;  
The leprosy lies deep within.

Nor bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor earthly priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.

Jesus, Thy blood, Thy blood alone,  
Hath power sufficient to atone;  
Thy blood can make us white as snow;  
No other tide can cleanse us so.

—Isaac Watts.

## THE SACRED WATERS OF INDIA.

WHAT a strange place to go to pray!  
Why do they do it?

If you were in India, you would see many scenes like this, and once a year you would see thousands and thousands of people coming from every direction along the hot, dusty roads toward certain rivers and wells. Some travel for many miles on foot until they are well-nigh ready to die with the heat and fatigue.

Why are they so anxious to visit these particular rivers?

Have they no water nearer home?

They have water at home, but none like

this water, they are told. Their false guide-books declare that the sight, the name, or the touch of the river Ganges takes away all sin or naughtiness, however bad; that thinking of the Ganges when at a distance, is sufficient to remove the taint of sin; but that bathing in it has blessings more than any one can imagine.

No wonder, then, that the poor Indians are so willing to leave their work and home and everything and make long pilgrimages, if they only can see this wonderful stream and bathe in its sacred waters.

If you knew of a fountain where you could really wash away every unkind word that you have spoken, and every hateful thing that you have done, would

you not also gladly go to any trouble to reach it?

Well, the Lord says that there is such a fountain opened for sin and uncleanness, where every naughty thing that you have ever done can be washed away, but there is only one such fountain, and it is not the River Ganges or any other river in India.

Satan knows where the real cleansing fountain is, but he hates people, and wants them to be destroyed by sin, so he sends them false guide-books and tries to lead them around some other way to fountains and rivers that can do them no good, some of which are too filthy to cleanse even their hands and faces. How sad it is to see people travel for hundreds and hundreds of miles to have their sins washed away, and then go back home just as sinful, just as unsatisfied, and just as thirsty as when they came. They have indeed "forsaken the fountain of living waters,

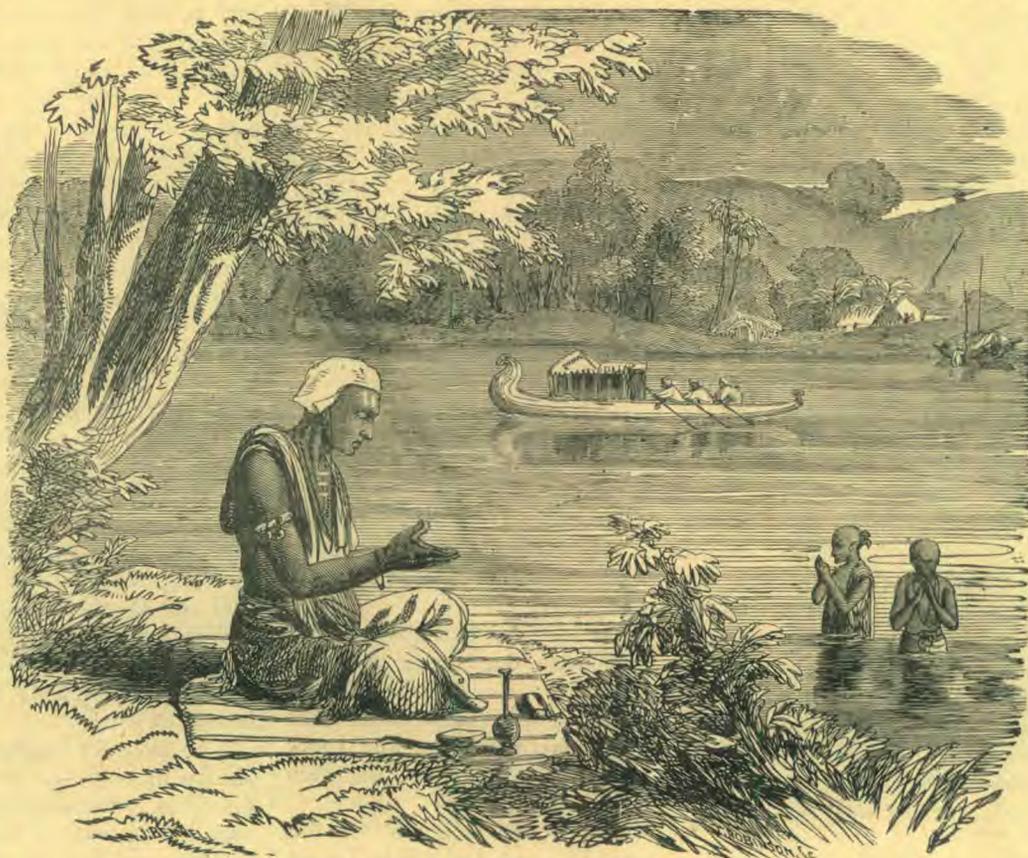
with no food, no drink, no medicine! A great many are thus forced to die of hunger, for they are not always so ill as their friends suppose.

"Why don't they take them home again? you will ask. Because if a man gets better after he has been taken to the river, his friends say it must be because he was so wicked the gods would not have him, so none of his relatives, not even his mother or his little boys or girls would ever touch him again, and he would have to live by himself all his life and be a beggar, and every one would think it a disgrace to have anything to do with him." "And this is all the comfort and help that the Hindu religion can give to the dying soul." It is said that one thousand of these unhappy deaths take place every day in India!

But India is such a large country that not all of the poor people in the far south can afford to travel the thou-

sand miles or more to reach the Ganges. They therefore have their own sacred streams and fountains which, although not thought so sacred as the Ganges, are yet thought to have power to cleanse from sin.

One Brahmin, however, not satisfied with these, worked for years, spending all his money and much that he begged from others, in digging a tank where they might have the sacred Ganges water. Although the river itself was more than 1,100 miles away



WORSHIPPING THE GANGES.

and hewed them out cisterns, broken cisterns that can hold no water."

"When a pilgrim first comes to Allahabad, he sits down on the bank of the Ganges, and has his head shaved, holding it over the water, so that every hair may fall into it; and he believes that for every single hair he will get a million years in heaven."

The Hindus are also taught to believe that whoever dies in that stream is sure of future happiness. Many sick people, therefore, are brought there to die. As soon as it is thought that a man is too ill to get well, he is carried down to the river, laid on the ground so that the sacred water may touch his feet; his mouth is filled with mud out of the stream, and then he is left alone to die,

the sacred books said that if one should dig deep enough in that certain place he would find a spring into which the Ganges flowed. Poor misguided soul! If he had only sooner known of the true Guide-Book he might have used his money and strength in a way that would have done him more good, for after the tank was all finished he found that its water could not wash away a single sin!

In the Golden Temple at Benares is a well called the Well of Knowledge. It is full of dead flowers and rice mixed with Ganges water; the flowers and rice being the offerings put in by those who have come there to worship. "A dreadful smell is caused by all these dead leaves and the stagnant water; and yet a Hindu will give a great deal of money,

if he has it, to be allowed to have just one teaspoonful of that water; he thinks it so very holy."

Besides all the sacred tanks and wells, that have been made in different parts of India, Ganges water is taken by carriers around the country and sold to those who wish it. Then those who go to the Ganges themselves, carry some of the water home for their friends. "It is used to purify people who have been defiled, it is sprinkled on the bride and bridegroom at a wedding, and on the dead."

Women as well as men bathe in the Ganges. Of course a high-caste lady must not be seen by men outside of her own family, so she is shut up tightly in her palky, and carried to the river. She does not get out even when she reaches the river, but is dipped in the water, she and her palky together. (As the bottom of the palky is full of holes the water can easily get into it.) Then she is carried back home without so much as an opportunity to put on dry clothes.

If a Christian touches a Hindu after he has been bathing in the Ganges, all the good is undone, and he must either go without the good, or go back and bathe again.

But what does the good amount to? "An old Hindu named Moses, said he had worshipped many idols, and dug into many wells, washed in many streams, drank even the water in which he had first washed a Brahmin's dirty feet. But nothing satisfied his soul; it was still unclean, and he thirsted still."

Bathing in these so-called sacred streams does no more good than bathing in any other water. Water will indeed cleanse from outward stains and filth, but sin is in the secret chambers of the heart, and it has left such deep, poisonous stains there that no water on earth can take it away. The Lord Himself says that "though thou wash thee with nitre, and take thee much soap, yet thine iniquity [sin] is marked before Me."

THE ONLY FOUNTAIN FOR SIN AND UNCLEANNESS.

It is necessary to have clean faces, clean hands, and clean bodies, and to have clean clothes and clean houses and clean gardens, for uncleanness of any kind brings disease and sometimes death. But the uncleanness of sin is worse yet, for it will always bring eternal death unless it is removed.

Have you ever disobeyed your father or your mother? Have you ever said unkind words, or acted selfishly, or thought or felt naughty things in your heart? The Lord says that every time you thought or acted thus, it left poisonous stains in your heart that will destroy you forever unless you have them all washed away. You need to be cleansed from sin as much as do the people of India. Suppose you should lay this paper away and never get an-

other mark on it, would that take away the marks that are already upon it? Suppose you should never make another sin stain on your heart, would that take away the sin stains that you have already made there? No, even though you should never do another naughty thing, your heart must be cleansed from the sins already in it, or they will destroy you.

Jesus knew that you never could wash these stains out with water or anything else that you could find.

He knew that they must be washed away or you would perish. He loved you. He could not bear the thought of seeing you destroyed. He knew that He alone could do it for you, that He only could open a fountain that would cleanse you. But it would cost Him His very life if He did it. Jesus loved you so that He willingly suffered the shameful death that the fountain might be opened where you could be cleansed. Oh, what love!

Where is the fountain? In *Him* is the fountain of life.

Who will cleanse you? "If we confess our sins, *He* is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

With what will He cleanse you? "And the *blood of Jesus Christ His Son* cleanseth us from all sin."

Can His blood cleanse from very bad sins? "*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*"

How much will it cost? "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*"

Is there enough for all? "*And whosoever will, let him take of the water of life freely.*"

Does He invite the children? "Suffer the little children to come, and forbid them not."

How far away is He? "Behold I stand at the door and knock."

When will He cleanse you? "If any man hear My voice, and open the door, I will come in to him."

How only can you take darkness out of a room? By bringing a light in.

Why does Jesus' coming into our hearts drive out the dark stains of sin? "I am the light of the world."

Dear child, will you let Him in? If you are sorry for your naughty ways, tell Jesus, and ask Him to forgive you and come into your heart. He is the only fountain of cleansing, of righteousness, of life, of happiness.

Sin brings eternal death, but righteousness brings eternal life. Therefore as long as you let Jesus dwell with you you are safe, for His own purity and righteousness drive out your sins. He has promised to come in if you ask Him to, really wanting to give up your ways and take His ways. Then you must believe that He does come in and that

He does cleanse away your sins. As soon as you believe, it is done.

You cannot see Him now with your eyes, but you can feel His sweet, gentle Spirit helping you to do right, and by and by, if you do not grieve Him away, you shall see Him coming in the clouds of heaven to take you to His beautiful home.

TEACH GIRLS HOW TO USE MONEY.

A PRACTICAL result or illustration of such teaching is more telling than a volume of mere theory.

It has just been my pleasure to entertain a living proof that young girls can be early taught to spend money to the very best advantage.

My guest was twelve years of age, the daughter of refined parents; the father, a judge of great reputation in his own state; the mother, thoroughly domestic, but a wise ruler in her own home, as I learned before seeing the daughter.

On the day of her arrival, my young friend showed me a long list of purchases her mamma had given her to make. I sighed inwardly as I glanced over it, thinking: "That means a day's shopping for me—and such a responsibility." The next morning, as cares were pressing, I handed "Timothy's Quest," to my womanly little guest, saying: "The paperhangers need so much looking after, you must excuse me." She looked thoughtful an instant, then said: "I think I will do my shopping this morning, and get it off my mind."

"I thought she had more sense," I mentally ejaculated, but said aloud: "Really, dear, you see how I am situated, I cannot accompany you; wait patiently until to-morrow." As I proceeded, the honest brown eyes opened wide, and with womanly grace, the child in a tone of surprise said; "There is not the slightest need of your going, indeed, I do not want you to, you are so busy!"

"But your mother surely expected me to select what she sent for!"

"Why, no, she never thought of imposing such a task upon you. I do nearly all of the buying at home, the babies keep mamma so closely confined. Then she says I never can learn any younger."

Still I hesitated, saying: "What does a girl of your age know of 'corduroy?' I noticed that on your list."

Very modestly she replied: "Why, I know the price and quality mamma uses for brother's clothes. She thought I might do better here."

Slow to yield the point, I said: "Where are your samples of the silks you want to buy?"

"I haven't any. I know what mamma wants to pay, and the colours she wants, and I must do the best I can, just as she would."

Half convinced, I gave her the name of a reliable firm, and awaited the result with bated breath. In an amazingly short time my young guest reappeared,

and I was forced to admit that the purchases were really more judiciously made, than they would have been had I aided her. She laughed heartily, saying: "It seemed so strange to be treated like a little girl; at first they would hardly show me anything, thinking I only wanted samples. At home they treat me just as they do mamma, show me what they have and wait for me to decide."

"No wonder," I replied, looking into the face of the speaker. "Truly, there are girls and girls, and mothers and mothers." Then I questioned her as to her accomplishments. She said:—

"I commenced to buy when I was just a little girl, and now I buy all of my own clothes. Papa gives me an allowance, and I am trying to save all I can out of it.

Such a daughter is indeed a treasure. Is not the example worthy of imitation? —Mrs. E. H. Thomas, in *New York Observer*.

#### "SOMEBODY MUST BE IN."

THE late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate, consumptive-looking.

"What!" cried Mr. Hare, "you in the water, Sterling? You, so liable to take cold!"

"Somebody must be in," responded the youth; "why not I, as well as another?"

The spirit of this answer is that of all great and generous doings. Cowardice, and coldness too, says, "Oh, somebody will do it," and the speaker sits still; he is not the one to do what wants doing. But nobility of character, looking at necessary things, says, "Somebody must do it! why not I?" And the deed is done.—*Selected*.

#### PROTECTION AGAINST THE SUN'S RAYS.

Now that the season of hot weather has come again, the following, which we clip from the *China Mail*, will be of interest. We present it just as we found it, without vouching for its value. It is a simple experiment, however, and is worth a trial by those who are much exposed to the direct rays of the sun:—

"A correspondent writes to the Lahore paper the following letter: 'With reference to the protective effect of certain colours against the sun's rays, years ago, on my way out to India the second time having already been invalided home once from the effects of the sun, it occurred to me to try the photographer's

plan. I reasoned to myself that since no one ever got sunstroke or sun fever from exposure to a dark source of heat or even to one which, though luminous, possessed no great degree of chemical energy, the furnaces in the arsenal for example, it could not be the heat rays therefore which injured one, but must be the chemical ones only. If, therefore, one treated one's own body as the photographer treats his plates and enveloped oneself in yellow or dark red, one ought to be practically secure, and since the photographer lined the inside of his tents and belongings with yellow it was obviously immaterial whether one wore the yellow inside or out. I had my hats and coats lined with yellow, and with most satisfactory results, for during five years and with extreme exposure never once did the yellow lining fail me, but every time that either through carelessness or over confidence, I forgot the precaution a very short exposure sufficed to send me down with the usual sun-fever. Many friends tried the plan, and all with the same satisfactory results.'"

### Interesting Items.

—A general strike of Bohemian miners has taken place.

—Three hundred and seventeen deaths from cholera occurred at Mecca from the 13th to the 16th instant.

—Ten years ago the capital invested in the railways of the United Kingdom amounted to £750,000,000; now it is £1,000,000,000.

—A dynamite bomb was exploded on the 12th near the royal palace in Madrid. The buildings were shaken, but not seriously injured.

—An immense cargo of China tea is on the way to England from Woo Sung. A vessel left there a few days ago with 3,280,000 lbs. on board.

—It is computed that there are in the Metropolis some 50,000 families in such a miserable plight that each family has only one room to live in.

—Over 10,000 people, the great majority of whom are negroes, have been rendered homeless by the inundations that have occurred in Louisiana, U. S. A.

—In Greater London there are consumed every year about 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine, and 4,500,000 gallons of ardent spirits.

—Russia is actively pushing forward her naval armament. A second and a third cruiser of the Rurik type are to be built, each having 14,500 tons displacement.

—It is reported that the Queen of Hawaii has formally abdicated. If the report be correct, the United States Government will annex the islands, and grant the ex-Queen a quarterly allowance.

—The emigration of Jews from the Baltic provinces to America continues to increase. Some fifty Jewish families have left their homes in Riga during the past few days in order to take up their abode in the New World.

—In seconding Mr. Cremer's motion in the House of Commons, in favour of arbitration with the United States, Sir John Lubbock declared that one-third of the national expenditure of England is devoted to payment for past wars, another third in preparation for future wars, while the last third alone is available for purposes of Government.

—It is stated that of the 750,000 voters in Belgium, more than one-fourth are proprietors, managers, or agents of drinking saloons. The remainder are probably patrons.

—Officers of the Fishmongers' Company seized at Billingsgate last month over 63 tons of fish as unfit for food. It would be interesting to know how much that was unfit for food was not seized, but was eaten.

—The municipal election in Rome last week resulted in a Catholic triumph, the Catholic Church candidates being nearly everywhere successful. This, as a matter of course, has caused great satisfaction at the Vatican.

—Last year New York City paid for its school bill \$4,000,000, for its amusement bill \$7,000,000, and for its drink bill \$60,000,000. The worst of it is that New York doubtless presents a fair average with other large cities.

—France has decided to spend more money on her navy. In the French Naval estimates for 1894 the proposed expenditure is 267,571,528 francs, being an increase of some 12,000,000 francs upon the votes of the present year.

—A Belgian glass-blower, working at Jeannette, Pennsylvania, has blown a cylinder of window-glass, from which was cut a sheet clear of blemishes 59in. by 92in. It is said to be the largest cylinder of window glass ever blown.

—The *Financial World* says that the richest man in the world is Han Quay, a Chinese banker, worth the almost inconceivable sum of 1,800,000,000 dollars. A great number of the largest banks in the Chinese Empire are believed to be under his control.

—The gifts from individuals and religious orders to the Pope during his episcopal jubilee celebrations amounted to 5,600,000 francs, of which the Duke of Norfolk gave 1,000,000 francs. The various pilgrims in their corporate capacity gave 3,460,000 francs.

—Prayers for rain have become quite general in the churches of East and Mid-Kent, where the drought is very severe. A Canterbury correspondent of the *Chronicle* states that in one district in the Isle of Thanet more than 400 acres have not been ploughed this season owing to the hardness of the soil, and where the seed has been got in it has either not germinated at all or the crops are miserably thin. The outlook for graziers is equally serious. To sell their stock at the present unremunerative prices would mean ruin, while the difficulty is to find keep for them. Cases are mentioned where in default of other sustenance sheep are devouring the nettle tops. A water famine is also being experienced in many high-lying districts, and supplies have at considerable expense to be carted long distances. At Stone Street, a few miles from Canterbury, the rain-water supplies are quite exhausted, and the inhabitants have to obtain their drinking water from ponds which are fast drying up.

—It is extremely difficult to import goods into Turkey, owing to the absurd Custom House regulations. Political, medical, and explosive, are the three heads under which objectionable articles are classed. "Chambers' Encyclopædia" was promptly confiscated as being political. A drum was treated in like manner, because it is a military instrument. A walking-stick was seized because it might be a dangerous weapon. Some aniline dyes had safely passed, when it occurred to the inspector to test them by fire. They crackled, like salt, and were forthwith declared explosive, and so were seized. A phonograph was seized as being "an instrument of a suspicious nature." The English Consul-General at Constantinople reports that Custom House difficulties are increasing. The *Chronicle* says: "These fresh examples of Turkish folly prompt afresh the wonder how long such a country will continue to cumber the soil of Europe—how long it will be before the unspeakable one will be turned out 'bag and baggage,' in Mr. Gladstone's famous phrase, to his natural home in Asia?"

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## THE PRESENT TRUTH.

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

LONDON, JUNE 29, 1893.

WITH the next number of the paper, which will be issued July 6, one week from the date of this paper, will begin the weekly publication of PRESENT TRUTH.

By a vote of 383 to 116 the Presbyterian General Assembly of the United States has reversed the decision of the New York Presbytery, which cleared Dr. C. A. Briggs of the charge of heresy. Dr. Briggs has therefore been suspended from the Presbyterian ministry.

A NOVEL thing has occurred in Spain, being nothing less than a barristers' strike. It is one of the best things in the way of a strike that we ever heard of, and the whole world will owe the Spanish lawyers a debt of gratitude if they will only keep it up long enough to demonstrate the fact that they can very well be dispensed with.

THE United States Court of Appeals has finally decided against the Sunday closing of the World's Fair. The reason given is that the Government has not sufficient capital invested in the Exhibition to support its claim to absolute jurisdiction, the court holding that the local administration has complete control of the Fair. The case may now be considered as permanently settled, as any further appeal would have to go to the United States Supreme Court, which does not meet until October, when the Fair will be over.

THE Daily News, commenting on the Free Church Jubilee, put the matter of church and State union very truly and concisely, in the following paragraph:—

"If the Church is to know none but spiritual authorities, it must content itself with spiritual prerogatives and spiritual motives. It cannot take the pay of the State without taking also State control. It cannot be given special prominence and privileges unless it renders some service in return. This condition is realised in the Church of England, which owns the Sovereign as its Head, allows its chief pastors to be appointed by politicians, and is in fact only another aspect of the State."

IF anything were needed to show how zeal for enforced religious observances drives the spirit of the Gospel from men's hearts, the following from a letter from a Chicago correspondent of a religious weekly, supplies it:—

"Christian sentiment here does not favour a general boycott, since it is not clear to the bulk of church people that they are called upon to forego all the privileges of the fair because they have

been beaten after a brave and prolonged fight."

That is, they would think nothing of doing everything in their power to injure their neighbours, if it did not involve any personal sacrifice. The only thing that keeps them from trying to ruin the fair is the fact that they would lose some pleasure. And this is called "Christian sentiment"!

AT a recent meeting in Cardiff, to consider the subject of the Sunday opening of free libraries, museums, public parks, etc., a letter was read from the vicar of the parish, Rev. Canon Thompson, who was unavoidably absent, in which he said:—

"I need hardly say that the question under consideration is one requiring wise handling, and every consideration for the religious sentiment of the community. In my opinion, it is indeed a religious question, using the term in its highest and truest sense, and on that ground mainly, I am in favour of the removal of all conventional restrictions on liberty of conscience and of conduct."

That is the language of a man who evidently knows something of the meaning of religion "in its highest and truest sense." We are glad to know that other ministers concurred in these sentiments.

Now religion "in its highest and truest sense" means liberty. It means liberty for every man, not only to decide in what way he shall honour God, but also whether he shall honour Him at all. God gives to every man this privilege of choice. The command is, "Choose ye this day whom ye will serve." The privilege of choosing implies the privilege of rejecting. God does not compel people to serve Him. His law is a law of love, and not of force. God draws men by the power of love, knowing that only those who yield to love are religious in the highest and truest sense, since love is of God, and only those who are like God have pure and undefiled religion.

LET it not be imagined for a moment that the decision to open the World's Fair on Sunday is a satisfactory solution of the main question. That is not touched by the decision of the Directors. Some have thought that the only point involved was whether the gates of the Exposition should be open or closed on Sunday. With most people that was all that was seen. With us, however, it made no difference. The only thing of consequence was the position of the United States Government in regard to the matter. It has not changed its position in the least, but still stands committed to the unrighteous principle that it has a right to decide matters of religion. Thus it turns its back on the sound principles set forth by the founders of that Government. If the Directors of the Exposition had decided

to keep the gates closed on Sunday, they would have had the right to do so, and no one except shareholders could have reasonably objected. If they had, of their own accord, decided to keep the gates open, that was their privilege. Those who thought it wrong could have stayed away, not only on Sunday, but on every day, if they wished. The new evil that has arisen, and to which we have of late called special attention, is the unchristian and antichristian principle of the boycott, which has been advocated by professed Christians.

## SUNDAY IN INDIA.

THE *Bombay Guardian* of May 6 says that "a Lord's Day Union for India has been formed in Calcutta, through a provisional committee appointed by the Calcutta Missionary Conference. The Constitution is drafted, and is in process of revision. The central committee, which consists of seventeen Calcutta Christians appointed by the provisional committee, will meet one month hence to take final action in the matter. Among the items suggested is a 'Sabbath Creed Card,' being a simple statement of belief in the sanctity and value of the Sabbath, and a promise to keep it holy. This card will be widely circulated, particularly among the young. In all the principal centres of India, vice-presidents of the Lord's Day Union will be nominated, who, it is expected will become presidents of Auxiliary Unions in their own localities. When the list is completed, their names as well as names of other officers of the Union will be made public."

Of course this movement, like all others in the interest of Sunday observance, means not simply encouragement for the stricter observance of Sunday by professed Christians, but compulsion for those who do not profess to be Christians, or who, being professed Christians do not see the connection between Christianity and Sunday-keeping. And thus the work of substituting a gospel which is but the power of man, for the only true Gospel, which is the power of God, goes on throughout the world.

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