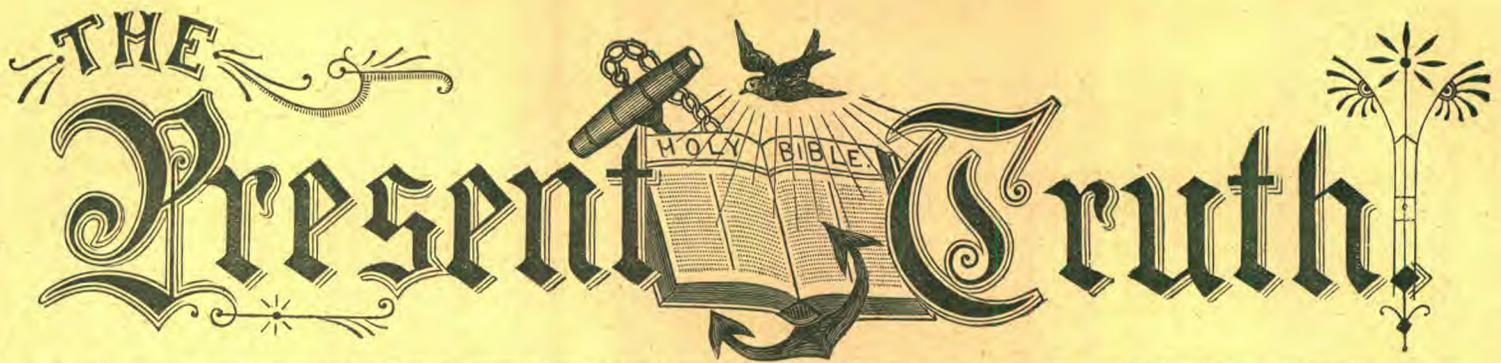


THE Present Truth



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

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The Present Truth.

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"TURN you at My reproof; behold,
I will pour out My Spirit unto you, I
will make known My words unto you."
Prov. i. 23.

THIS is the promise of Wisdom,
which is but another name for Christ,
"in whom are hid all the treasures of
wisdom and knowledge." Col. ii. 3.
He is "the power of God, and the
wisdom of God." 1 Cor. i. 24.

THEREFORE the promise in the first
chapter of Proverbs is identical with
that recorded in the Gospel according
to John. Jesus promised His disciples
the Comforter, and said, "Howbeit
when He the Spirit of truth is come,
He will guide you into all truth; for
He shall not speak of [from] Himself;
but whatsoever He shall hear, that
shall He speak; and He will show you
things to come. He shall glorify Me;
for He shall receive of Mine, and shall
show it unto you." John xvi. 13, 14.

THE Holy Spirit, then, makes known
the things of God. It unfolds to us
the meaning of the words of Christ.
The psalmist exclaimed, "O Lord,
how great are Thy works! and Thy
thoughts are very deep." Ps. xcii. 5.
The Lord tells us, "As the heavens
are high above the earth, so are My
ways higher than your ways, and My
thoughts than your thoughts." Isa.
lv. 9. But however deep and wonder-

ful the ways and thoughts of God are,
the Spirit is able to make us under-
stand them; "for the Spirit searcheth
all things, yea, the deep things of God;"
and "we have received, not the spirit
of the world, but the Spirit which is
of God; that we might know the
things that are freely given to us of
God." 1 Cor. ii. 10, 12.

WE are told that God "made known
His ways unto Moses, His acts unto
the children of Israel." Ps. ciii. 7.
This was by means of His Spirit, for
we read that He gave them His good
Spirit to instruct them. Neh. ix. 20.
This was not because they were so
good, for the chapter which tells us
this is filled with the record of their
misdeeds; but God sends His Spirit
to convince men of sin, in order that
it may bestow righteousness upon
them. As disobedient as the children
of Israel were, the Spirit of God was
ready to make them intimately ac-
quainted with the words and ways of
God, if they would but listen to His
reproofs.

IT is not in man to give to another
an understanding of the words of God.
The words of God are an expression of
His thoughts, which are very deep;
and only the Holy Spirit knows the
deep things of God. The Spirit alone
can give an understanding of the truth
of God. Men are used by the Spirit,
to open the Scriptures and present
them to their fellows; but only the
Spirit of God itself can give an under-
standing of them. There is therefore
no such thing on earth as a class of
men possessing the sole right and
power to deal out the truth to less
favoured mortals.

FOR God is no respecter of persons.
In far greater measure than sinful men
are willing to give good things to their
children, is God willing and able to
give the Holy Spirit to them that ask

Him. Luke xi. 11-14. The Holy
Spirit is given to everyone who be-
lieves. John vii. 39. And what must
he believe? "He that cometh to God
must believe that He is, and that He
is a rewarder of them that diligently
seek Him." Heb. xi. 6. The Spirit
is given without stint to everyone who
desires it, and who believes that God
gives it.

THEREFORE the poorest and hum-
blest may understand the words of
God as well as the greatest. No one
can have a monopoly of the knowledge
of God. Everybody can believe, and
whoever believes shall understand. No
self-constituted priest is needed to
stand between the soul and God, for
the humblest soul may come boldly to
the throne of God, through Christ the
great High Priest, "who can have
compassion on the ignorant, and on
them that are out of the way." No
man can hinder another from receiving
the Spirit, and therefore no one can
prevent another from finding and know-
ing God, if that other really desires to
know Him. Then let the despondent
ones, who have thought that they were
too poor and ignorant to know God's
truth for themselves, take courage.
The promise is without exception,
"If any of you lack wisdom, let him
ask of God, that giveth to all men
liberally, and upbraideth not; and it
shall be given him." James i. v.

GIVING MEN A CHANCE.

"WHAT about those who haven't
heard the Gospel—the men who have
never had a chance for salvation?"
This question is almost invariably
asked in these days, whenever the
necessity for righteousness, and the
certainty of judgment for all men,
are preached. It seems to be quite
generally taken for granted that the
great majority of men have never
had an opportunity to know anything

about the Gospel, and consequently the theory of a probation at some time after death has been devised, as the only means by which all men could have a chance to accept the Gospel. To be sure, there are some who will have it that there must be a future probation for all who do not accept the Gospel in this life; but others arrange a probation only for those who they say "have not had a chance in this life."

THE question is easily answered. In the first place we must understand beyond all question, that God is just. The plan of salvation includes all men. "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. "Whosoever will, let him take the water of life freely." Rev. xxii. 17. God says, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. xiv. 22. Christ by the grace of God tasted death for every man. Heb. ii. 9. Therefore salvation is provided for all, and all are called to accept it.

In the next place, it is certain that there will be no probation for any man after the coming of the Lord. When the Lord comes, there will be but two classes—the righteous and the wicked. To the first, Christ will say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. To the other He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 41. There is no intermediate class, and so the fate of all is decided when the Lord comes. Read also in this connection Rev. xxii. 11, 12.

STILL further: When Christ came the first time, He bore the sins of all men, and tasted death for every man. "The Lord hath laid on Him the iniquity of us all." Isa. liii. 6. But when He comes the second time, He comes "without sin unto salvation." Heb. ix. 28. He bears no sin then for anybody. And He "dieth no more." Rom. vi. 9. He "offered one sacrifice for sins for ever." Heb. x. 12. Therefore if any were to be saved after the coming of the Lord, they would have to be saved without Christ; but that cannot be. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Acts iv. 12. So it is absolutely settled that there will be no further opportunity for salvation after Christ comes. And since "the dead know not anything" (Eccl. ix. 5), but their thoughts have perished (Ps. cxlvi. 4), and in death there is no remembrance of the Lord (Ps. vi. 5), it follows that all the probation that anybody ever has is in this present time, before death comes.

THE question then resolves itself into this: "Has everybody that has lived on this earth had a chance to learn the Gospel? What saith the Scripture? Paul wrote to the Colossians, "We give thanks to God . . . for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you." Col. i. 3-6. And again, he said that they would be presented holy before the Lord, "if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Verse 23.

THAT is explicit enough, but the Scripture says much more. The apostle Peter speaks of the fact that God will judge the living and the dead, and then adds, "For this cause was the Gospel preached also to them that are dead." 1 Peter iv. 6. He does not say that it is now preached to them that are dead, but that it *was preached to them that are dead*. To how many that are dead?—"To them that are dead." There is no exception; all that are dead have had the Gospel preached to them, and therefore they may justly be judged with the living.

WE might leave the matter here; but some will not be satisfied without an answer to the question, "How has the Gospel been preached to all who have lived on the earth?" It makes no difference if we cannot tell how; since the Bible says that it has been done, that is sufficient. Still we may partially answer the question. We cannot tell how many people have heard the Gospel through human agency. The number is much larger than is commonly supposed. But there is one way in which all have had a chance to know God, and that is through His works; and that they are

sufficient, the next paragraph will show.

THE Apostle Paul tells us that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [restrain] the truth in unrighteousness." Rom. i. 18. Notice that there is no exception; "all ungodliness and unrighteousness of men," whether of Jew or Gentile, is to receive judgment from God. And the justice of this is shown in the two verses immediately following: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

THERE is no excuse for any, because God has showed to everybody the truth concerning His power and Divinity. This means that He has preached the Gospel to them, for the Gospel is the power of God unto salvation. Rom. i. 16. The works of God, then, preach the Gospel, so that it is impossible that a person having the use of his senses should have lived in the world without having heard the Gospel. One more proof from Scripture must suffice on this point.

THE Apostle Paul having said that whosoever shall call on the Lord shall be saved, and having admitted that men cannot believe in Him of whom they have not heard, and that they cannot hear without a preacher, says, "How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x. 15-18.

THIS assures us that everybody has heard the Gospel of peace. As proof, the apostle says, "Their sound went into all the earth, and their words unto the ends of the world." Whose sound, and whose words? The sound of the works of God, for the apostle was quoting from Psalm xix, which reads: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech,

and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ever since the creation, the sun, moon, and stars have been preaching the Gospel in a language that all men can understand if they will. And in every generation, and from every class of people, some have listened to the word of the truth of the Gospel, and have believed. Some "of all nations, and kindreds, and people, and tongues" (Rev. vii. 9) will stand before God in white robes, as evidence to all the unsaved that they are without excuse. And in all the host of the lost there will not be one soul to charge God with injustice, for every tongue shall confess that Jesus Christ is Lord. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day if ye will hear His voice, harden not your hearts."

MOVE TO ADJOURN.

"RESOLVED, that the Christian life is one of gloom." Perhaps you do not remember having heard this resolution read anywhere, but we dare say you notice something about it that sounds familiar. Some one has presented that resolution to you, and asked you to endorse it. Can you say that you have never assented to it? It has been presented a great many times, not only to you, but to all who have any thoughts of living a Christian life; and its author has had wonderful success in palming it off for truth.

This resolution is drawn up by the devil, the father of lies. He comes to you with a company of his imps, choosing some opportune time, and with a voice full of the semblance of mournful reality; he repeats the words. "I move," he says, "that the Christian life is a hard, toilsome, and gloomy one." The motion is at once seconded by his imps, and you—you, it may be, give your assent. So it is moved, seconded, and carried unanimously that the Christian life is hard and cheerless and full of gloom. You are discouraged and tempted to give up, angels are made sad, and the devil and his imps rejoice.

You know the wicked falsity of the whole proceeding. Your whole Christian experience, if it has been genuine, tells you so. Genuine Christian experience is based on belief in the promises of God. You know, if you have taken God at His word, that He "is a Sun and a shield"; that Jesus

Christ is the "Sun of righteousness," and "the bright and morning Star," that rises upon you and dispels your night; that "the blessing of the Lord maketh rich, and He addeth no sorrow;" that "the fruits of the Spirit are love, joy, peace"; and that the psalmist spoke with no impropriety when he said, "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." You know the peace, and joy, and satisfaction that come into the heart from believing and trusting God. You know the brightness of the hope that is set before you, that is always in sight to the eye of faith. Then do not allow Satan and his evil company to hold a meeting with you and pass a joint resolution on the gloominess of the Christian life. Keep these texts and others before your mind, and when the prince of darkness comes next time to discuss Christianity with you, and begins his old story of "I move that the Christian life is one of gloom," you say, "I move that we adjourn!" Angels will second that motion, and the devil and all his imps will have no power to prevent its being executed.

"COME THOU WITH US."

"WE are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. x. 29.

We are journeying unto the land of which the Lord has said to His people in this age, "I will give it thee." The Israel of to-day are not the literal seed of Abraham, but they are the spiritual seed, the children of promise. "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Know ye therefore, that they which are of faith, the same are the children of Abraham." Rom. ix. 6-8; iv. 13; Gal. iii. 7.

The promise to Abraham was that he should be the heir of the world; and the same promise reaches down to us to-day; for "if ye be Christ's, then are ye Abraham's seed, and heirs ac-

ording to the promise." Gal. iii. 29. Abraham did not receive the promise, for, said the martyr Stephen, "He gave him none inheritance in it [the land of promise], no, not so much as to set his foot on" (Acts vii. 5); nor did his descendants receive it, nor any of the faithful who lived after him. "These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13. This has been the lot of God's people in all ages. They have been but strangers and pilgrims, knowing that "here we have no continuing city" (Heb. xiii. 14), but looking, as did Abraham, for "a city which hath foundations, whose builder and maker is God." Heb. xi. 10.

It is true that the literal descendants of Abraham did enter and possess the land of Canaan, but that was not the fulfilment of the promise to Abraham that he should be the "heir of the world." The Israelites possessed but a very small portion of the world, and their tenure of that was only maintained by almost continual war with the surrounding nations. They did not obtain that for which Abraham and the patriarchs looked. They did not enjoy the promised rest. "For if Joshua had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God." Heb. iv. 8, 9. The promise to Abraham and to his seed is yet to be fulfilled.

The promise is, as we have seen, that they shall inherit the earth. It is not an inheritance in heaven, or on some distant star or planet, but here, where they have sojourned as strangers, and amid trials and temptations and persecutions have fought the good fight of faith. But they will not inherit the earth in its present state, for now it is given over to the dominion of sin and evil. It is under the rule of "the god of this world" (Satan), who "hath blinded the minds of them which believe not." 2 Cor. iv. 4. Also Peter tells us that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii. 7. "For behold," says the prophet Malachi, "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts,

that it shall leave them neither root nor branch." Mal. iv. 1. And we, says Peter, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13.

We are journeying to this land, this new earth, of which the Lord has said to the seed of Abraham, I will give it you; and we are nearing the end of the journey. We are "looking for and hastening unto the coming of the day of God, wherein the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." 2 Peter iii. 12. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i. 19.

The day dawn is near at hand. If we inquire, in the language of the prophet, "Watchman, what of the night? Watchman, what of the night?" the answer is, "The morning cometh, and also the night,"—the morning of eternal day to those who are the seed of Abraham, and the night of eternal death to such as are not the children of faith. Isa. xxi. 11, 12. "The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. xiii. 12. "This gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14.

We are living in the day of the fulfillment of these words. Already the proclamation of the hour of God's judgment (Rev. xiv. 7) has encircled the earth. Every nation and kingdom has been entered, and dwellers in the uttermost parts of the earth have heard the voice of them "that preach the gospel of peace, and bring glad tidings of good things." Their sound has gone "into all the earth, and their words unto the ends of the world."

A little work yet remains to be accomplished, and "then shall the end come." Then "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii. 18. That is the kingdom of the Son of David, the Seed of Abraham, to whom the promise of inheritance was made. The prophet beheld the time when "there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. vii. 14. This kingdom and dominion His saints will share with

Him. Verse 27. Then the heirs of the world will enter upon their inheritance—the new earth purified from sin and every trace of the curse—and enjoy with faithful Abraham the rest which has so long been promised.

To this land of promise we are journeying, and we would that every man might share in this inheritance. Come thou with us. "Set your affections on things above, and not on things on the earth," for "the world passeth away, and the lust thereof." Col. iii. 2; 1 John ii. 17. It is hastening on to the burning day, when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Already war and commotion, pestilence and earthquake, distress of nations with perplexity, signs in the heavens and in the earth, the sea and the waves roaring, and men's hearts failing them for fear and for looking after the things that are coming, betoken the approach of the day of God. It is the rumbling of the chariot wheels of the coming King. "The Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to His work." Matt. xvi. 27.

The reward of the faithful is the inheritance promised to Abraham. Set your face toward Zion, and away from the city of destruction. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. xxxviii. 9-11.

Come thou with us to this inheritance. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." Rev. xxii. 17. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

Socialism and Christianity.—Many people fancy that modern Socialism is a step towards primitive Christianity—the Christianity of Christ and the apostles; but there is as great a difference between them as there is between earth and heaven. "And all that believed were together, and had all things common; and sold their possessions and goods, and

parted them to all men, as every man had need." Acts ii. 44, 45. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own." Acts iv. 32. This was not the result of a claim made by the poor, and a forced distribution of the property of the more wealthy, but the result of individual unselfishness. They all had one mind, and that was the mind of Christ. Socialism says, "Your property belongs to me as much as to you." Christianity says, "My property belongs to you as much as to me." Socialism says, "Give"; Christianity says, "Receive." There is a world of difference.

THE DRINK CURE.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 19-21.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

We have heard much of late about cures for drunkenness. A man in America has made a fortune out of credulous people who believed that by swallowing an unknown mixture, and having another solution injected into their arms, they could for ever be cured of drunkenness. More recently, Mr. Stead has publicly advertised for five confirmed drunkards, who are the children of drunkards, whom he proposes to so effectually cure by means of a new remedy which they are to swallow, that they will for ever after hold alcoholic liquor in abhorrence. And yet with all these "sure cures" for drunkenness, and with thousands who in their sober moments earnestly desire to be free from the drink bondage, drunkenness is on the increase in every country.

Drunkenness is a sin, and not a disease. Of course men inherit a tendency to drunkenness, just as they

inherit a murderous or a thievish disposition. Those who advocate medical cures for drunkenness, may be sincere in their desire to promote temperance, but, as a matter of fact, they are working against it. They are helping to establish the idea that drunkenness is no more wrong morally than is rheumatism or consumption, and are inducing people to put their trust for salvation from it in that which is worthless.

The Scriptures quoted above class drunkenness with theft, murder, adultery, covetousness, idolatry, etc. Therefore it is as absurd to think of curing it by taking medicine, as it would be to think to cure a man of a disposition to steal, murder, or commit adultery, by inducing him to swallow some patent nostrum. The logical outcome of a generally-received idea that drunkenness is a disease, that may be cured by drugs, would be the discovery and advertisement of a sure cure for licentiousness, and there would be men claiming to cure pride, covetousness, and hatred in two months, provided the patient would take his mixture thrice daily.

But there is a remedy for drunkenness, as well as for all other forms of sin. A fountain has been opened for sin and uncleanness. Zech. xiii. 1. The Apostle Paul said to those to whom he had said that thieves, drunkards, adulterers, extortioners, etc., cannot inherit the kingdom of God: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Verse 7.

This is a sure cure. No case is too hard for the Great Physician, for "He is able also to save them to the uttermost that come unto God by Him." Heb. vii. 25. And it costs nothing, but may be had "without money and without price." There is hope for every sinner, however degraded, for the Lord says, "Look unto Me, and be ye saved, all the ends of the earth" (Isa. xlv. 22); and Jesus says that He

will in no wise cast out any that come to Him. Then do not spend your labour for that which satisfieth not, but come to Christ, and find healing from every earthly ill.

SATURDAY, SUNDAY, AND THE SABBATH.

WE have received the following letter, which speaks for itself:—

Permit me to call your attention to the error in your issue of Aug. 17th, where our Sunday is repeatedly called the "seventh" and "Sabbath" day. Surely it only needs a reminder to cause an acknowledgment of the fact that Saturday is the seventh day of the week, and always was, and is at the present day, the Jewish Sabbath. Everyone who receives even a partially-complete religious education is taught the reasons for the Christian and apostolic observance of Sunday, the "first day of the week," as the day of rest.

The writer was momentarily shocked when the above lines first met his eyes. Could it be possible that so egregious a blunder as to call Sunday the seventh day of the week had found its way into PRESENT TRUTH? A little examination showed that it had not been done. God forbid that we ever should do such a thing. The article in question was written for the express purpose of showing that by no possibility could Sunday, the first day of the week, be the Sabbath. Unfortunately our correspondent seems to have the idea so fully fixed in his mind that Sunday is the rest day, that he has assumed that any reference to "the Sabbath," by a Christian, must mean Sunday. Let us see if a few points cannot be made so clear that any can see them, whether they believe them or not.

1. In the Bible the days of the week are not named, but numbered, with the exception of the seventh day of the week, which is named the Sabbath. "The seventh day is the Sabbath of the Lord thy God." Ex. xx. 10. The seventh day, the last day of the week, is the only day of the week that is honoured in the Bible with a name. But *that seventh day*—THE SABBATH—*is not Sunday.*

2. "The Sabbath day according to the commandment" (Luke xxiii. 56) is the day before the first day of the week. Compare the verse above referred to with the first verse of the next chapter, and also with Mark xvi. 1 and Matt. xxviii. 1, where we find that the Sabbath immediately precedes the first day of the week, and that when the first day of the week begins, the Sabbath is "*past.*"

3. Let it be remembered that these statements concerning the Sabbath and the first day of the week were

written long after the resurrection and ascension of Christ, through the inspiration of the Holy Spirit, by Christian men, and for Christians, and also for those who through their words might become Christians. Therefore, as surely as the Scriptures are the word of God, and the perfect guide for Christians, that is, the guide which if heeded will make perfect Christians, the seventh day of the week is the Sabbath for Christians. The writers of the Bible, the prophets and apostles, knew of no other Sabbath.

4. The seventh day of the week is not, and never was, the "Jewish Sabbath." Such a thing is unknown in Scripture. Read again: "*The seventh day is the Sabbath of the Lord thy God.*" Ex. xx. 10. The Lord Himself calls it "My holy day." Isa. lviii. 13, 14. It was made for man in Eden, at the close of the six days of creation, thousands of years before there was a Jew in existence. Gen. ii. 1-3. True, the Jews kept it, except when they apostatised from God, but that did not make it their day. Christ kept it, and His life is the model life for all men. "He that saith he abideth in Him, ought himself also so to walk even as He walked." 1 John ii. 6. The disciples, as we have seen, kept it, and the Holy Spirit has set the Divine seal to the fact that it is the Sabbath. He who would find any other name for it, or would find any other day appointed as a day of weekly rest, must go elsewhere than to Holy Scripture.

5. The reasons for "the Christian and apostolic observance of Sunday," are not so apparent as our correspondent thinks. From an influential Presbyterian journal, the editor of which must be supposed to have had at least a "partially-complete religious education," we quote the following statement:—

"It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

The venerable Dr. Scott, the commentator, in his comment on Acts xx. 7, says:—

"The change from the seventh to the first appears to have been gradually and silently introduced, by example rather than by express precept."

And the *Christian at Work*, above referred to, also said editorially:—

"Some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all. . . . The truth is, so soon as we appeal to the *litera Scripta* [the literal text] of the Bible, the Sabbatarians [those who observe the seventh day of the week] have the best of the argument."

The fact that the change from the

seventh to the first day of the week, was "gradually and silently introduced," as Dr. Scott says, shows that the change was a part of that "falling away," of which the Apostle Paul wrote, which was the result of the working of the "mystery of iniquity." 2 Thess. ii. 3-7. Chamber's Encyclopedia (art. "Sunday") says:—

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

That law commanded city people to rest "on the venerable day of the sun," the chief heathen festival day, but allowed those who were "situated in the country" "freely and at full liberty to attend to the cultivation of their fields." Yet notwithstanding the fact that this law allowed all who lived in the country—the majority of the people—to work on Sunday, the ecclesiastical historian, Mosheim, says that in consequence of it, Sunday was "observed more sacredly than before." Anyone, therefore, can readily judge how much sacredness was attached to Sunday as late as 321 A.D.

6. It should not be forgotten that "Saturday" and "Sunday" are not the exact equivalents of "the seventh day of the week," and "the first day of the week." The Sacred Record says that "the evening and the morning were the first day," "the evening and the morning were the second day," etc. Gen. i. 5, 8. The "evening," according to the Scripture, which must be our sole guide in everything pertaining to the Sabbath, begins at the setting of the sun. See Deut. xvi. 6; Joshua x. 26, 27; Mark i. 32. The day properly begins and ends with the setting of the sun. But "Saturday" and "Sunday" are heathen names, and are applied to two days beginning and ending at midnight, according to the change made by the heathen. The "seventh day of the week" begins at sunset of the sixth day, commonly called Friday, while "Saturday" does not begin until midnight, several hours later. Those who rest on "the Sabbath day according to the commandment," begin their rest at the setting of the sun on the sixth day. Thus the Sabbath of the Lord begins several hours before "Saturday" begins, and ends several hours before the beginning of "Sunday." Strictly speaking there are no, or at the most very few, observers of the first day of the week, which begins and ends at sunset.

7. Let it therefore be understood that whenever the PRESENT TRUTH mentions the Sabbath, it means "the

Sabbath according to the commandment,"—the seventh day of the week,—the day immediately before the first day of the week. Let it never be supposed that the PRESENT TRUTH calls Sunday either the seventh day of the week, or the Sabbath. For all this it claims no other authority than the plain word of God, and for this or any other religious act it will recognise no other authority than that.

PILGRIMS AND STRANGERS.

THE people of God are, and have been in all ages, pilgrims and strangers in the earth. They have been such because it has always been a necessity to them. As servants of God, owning and maintaining allegiance to Him, there was never any other course for them to take. When man fell, the earth which had been given to him for his possession and his abode as a "son of God" (Luke iii. 38) passed into the possession of the one by whom man was overcome. Man was overcome by Satan, and became his servant; for the Scripture says, "of whom a man is overcome, of the same is he brought in bondage." 2 Peter ii. 19. Consequently all that man possessed passed under the dominion of Satan.

Satan thus became the "god of this world" (2 Cor. iv. 4), and he spake not untruly when he said to Christ on the mount of temptation that all the glory of the kingdoms of the world was his, and he gave it to whomsoever he would. Luke iv. 6. The world became his dominion, and all the descendants of Adam became his subjects. The vast majority of these have chosen to remain under his rule, but a few in every age have renounced the dominion and service of Satan, through the provision made therefor by the sacrifice of Christ, who died to redeem man and that which man had lost. By thus renouncing allegiance to Satan they necessarily renounced all desire for home or position in the kingdoms of this world. They looked by faith to a future country, and to a city whose builder should be the Lord.

The promise was made to Abraham that he should be the heir of the world. Rom. iv. 13. Isaac and Jacob were heirs of the same promise. Heb. xi. 9. The Seed of Abraham, which was Christ (Gal. iii. 16) was also Heir with Abraham, and all who are Christ's are heirs likewise. Gal. iii. 29. But Abraham received not the dominion of the earth, nor has it yet come to any of his descendants. "The whole cre-

ation groaneth and travaileth in pain together until now," being still under the dominion of the author of pain and death. Rom. viii. 22. Abraham sojourned by faith in the land of promise, and "looked for a city which hath foundations, whose builder and maker is God." Heb. xi. 10. And his descendants, the spiritual seed, also died "not having received the promises," but having confessed by their lives that they were "strangers and pilgrims on the earth." Heb. xi. 13. When the heavens and the earth that are now, which by the word of God are reserved unto fire (2 Peter iii. 7), shall have passed through the burning day, and from their ashes creative power shall have called forth a "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13), then the promise will have its fulfilment; the meek shall inherit the earth, and "the saints of the Most High shall take the kingdom and shall possess the kingdom for ever." Dan. vii. 18.

The children of faith have never reckoned this world to be their home, or counted its riches and honour and power as the objects for which their efforts here should be put forth. They have never been imbued with the idea of subduing a part or all of the dominions of the god of this world, so as to make it the dominion of Christ. They have never looked for a country here wherein should dwell righteousness, or in which they should be anything else than strangers and pilgrims. For earthly power and dominion they have never sought nor cared.

But with the subjects of Satan it has been just the reverse. They have never counted themselves pilgrims and strangers here. Their lives have never declared that they seek a country other than this for the realisation of their ambitions and their hopes. They have sought ever for power, wealth, and honour among men. They have sought for possession and dominion on the earth. And not merely those who made no pretence of allegiance to God—the openly worldly and irreligious—are to be reckoned in this class; it includes nearly the whole Christian church as well. But it is a mark of worldliness, wherever it may be found. Temporal power, temporal dominion, belong to him who is the "god" and "prince" of this world, the one by whom Adam was overcome, and to whom, consequently, he lost his possession, the earth; the one to whom every person not born again yields a natural allegiance; the spirit that has ever

ruled in the "children of disobedience." This is his, to be given to whomsoever he will, and must remain his until the day when "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" for "the heavens and the earth that are now, by the same word [the word of God] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter iii. 7, 10.

The church therefore is entirely out of her sphere when she seeks for temporal power; and that person is greatly deceived both in his own heart and in respect to the nature of Christianity, who imagines that it is the church's place to be established in wealth and power and dominion here, to rule earthly governments and countries and kingdoms. The Church of Christ cannot legitimately fill any position or occupy any station here that is not consistent with that of a stranger and pilgrim in the earth. The mission of the Church, and her only mission, is to go into all the world and preach the gospel to every creature. Mark xvi. 15. Therefore the Church, or individual that is looking to any country or any place in this earth for the attainment of dominion and honour among men, is moved by another spirit and following another leadership than that of the Author of Christianity.

SUFFERING WITH CHRIST.

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." 1 Peter iv. 1.

There are various kinds of suffering, and the severest kind is not that which is of the body alone. The suffering of Christ for us in the flesh was during His whole earthly ministry, and not alone while He was being buffeted by the rude soldiers, scourged before Pilate, and nailed to the cross. In 1 Peter iii. 18 we read that Christ "suffered for sins, the just for the unjust." The sins were not His own, but ours. He who knew no sin, was made to be sin for us. 2 Cor. v. 21.

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." Isa. liii. 5, 6. Since He suffered be-

cause of our sins, and was bruised for our iniquities, it must be that His suffering in the flesh was all the time that our sins were on Him. But that was from the first, for He was made to be sin for us; He was "made under the law" (Gal. iv. 4), literally, "born under the law," as we read in Revised Version. He was sent "in the likeness of sinful flesh, and for sin" (Rom. viii. 3), being in all things made "like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. So during the whole of His earthly life Christ was bearing our infirmities, and suffering for us in the flesh.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15. "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Heb. ii. 18. This is how Christ suffered for us in the flesh. His suffering was in the resisting of temptation.

The first recorded temptation was the forty days' temptation in the wilderness. The last was in the Garden of Gethsemane. In both these instances He most emphatically "suffered, being tempted." He kneeled down and prayed, saying, "Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." Luke xxii. 42-44. This was a most powerful temptation of Satan, as is shown by the fact that when Jesus had foretold His sufferings and death, and Peter had said, "Be it far from Thee, Lord [Pity Thyself]; this shall not be unto Thee" (Matt. xvi. 22, margin), He replied, "Get thee behind Me, Satan; thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men." Verse 23. The same spirit that was seeking, through Peter, to induce Jesus to shun the cross, was working with inconceivably greater force in the garden, for the same purpose.

But in this crowning temptation Jesus was steadfast, as in all others. He was perfectly submissive to the will of God. In that temptation

Satan exhausted his power upon the Son of God, but without effect. When that trial was over, the great victory was won. No more temptation came to Him, for there was nothing more that could come. The final victory for man was gained in that night struggle in Gethsemane. Therefore it is to that time that the Apostle Paul directs our minds in the following exhortation:—

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of (our) faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood, striving against sin.*" Heb. xii. 1-4.

Christ did that very thing. In the greatest trial that any being ever passed through, He resisted unto blood. "With His stripes we are healed." Through His sufferings, He "obtained eternal redemption for us." The victory over sin is to be obtained by us through our Lord Jesus Christ. So we come back to the words, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." What suffering, and what kind of suffering is here referred to?—Evidently to the suffering that Christ endured. Christ suffered for sin; we are to arm ourselves with the same mind; and having done that, His sufferings will be borne in us, and they will prove as effectual in us as they were in the person of Jesus of Nazareth.

It is no fancy that the sufferings of Christ are to be experienced by men who shall overcome. The Apostle Paul expressed this as his desire, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. iii. 10. And again, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 5.

There can be no question but that the man who resists sin as Christ did, will not sin. But the only way in which this can be done, is to have

Christ Himself living in us His own life of resistance to sin. He alone of all those who have lived on earth, committed no sin. "Ye know that He was manifested to take away our sins; and in Him is no sin." 1 John iii. 5. God was manifest in the flesh in order to demonstrate His ability to live in the flesh of man. He stands at the door of every heart and knocks, craving admittance. If He is given full permission to come in and take up His abode in any heart, He will resist sin with the same strength that He did eighteen hundred years ago, for He is "the same yesterday, and today, and for ever." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

ESSENTIALS AND NON-ESSENTIALS.

WHAT are the "essentials" and "non-essentials" of the Christian religion? From the ideas expressed by people on the subject it would seem that the "non-essentials" of Christian faith and practice were very numerous. No one, perhaps, would be able to define just what they are, still the belief in their existence is both wide-spread and firm. Of course, if the "non-essentials" cannot be defined, it is equally impossible to say what constitute the "essentials." In practice, each individual adjusts the matter to suit himself. The "essentials" he endeavours to put in practice, and the "non-essentials" are practised so long as their observance is not a matter of too great inconvenience.

There has been an effort made for many years to bring about a union of the various bodies of Christendom upon the basis of these "essentials" of the Christian faith, but the movement has made little progress. The united wisdom of these various bodies has not been able to produce a satisfactory statement of what these essentials are. The prospect, to many minds, is an alluring one; but the more the ground is explored from which the proposed union must come, the more does the subject become involved in obscurity. There is a vagueness about it which prevents the promoters of the enterprise from getting hold of anything tangible. The basis upon which it must rest is altogether unstable.

Turning to the Bible, from whence all truth upon questions of Christian faith and practice must be drawn, we find it altogether silent regarding the "non-essentials" of which we are speaking. The only information it

gives on the subject is of a negative kind. And this fact is sufficient to account for the confusion that exists with regard to it in the minds of men; the question is one which exists only in the human imagination, and concerning which each man is his own source of authority. The only authority on the subject—other than the negative information of the Scriptures—is human reasoning, dictated by self-interest. When God wrote the Bible to tell man what things he must do to be saved, He left the non-essentials out. Whatever the Bible has set forth as man's duty in his relation to God, is essential; and whatever the Bible has left unmentioned, is not essential. All the practices and forms and observances pertaining to religious worship, that are not specified and enjoined in the Bible, are non-essentials. And they are so entirely non-essential that they have no rightful place in Christian faith or practice whatever.

This belief in non-essentials pertaining to the service of God is not peculiar to our own day. It has been manifested in all ages. The Bible tells us of the experience of some who held this belief in ancient times. Cain did not think it essential that his sacrifice should consist of a lamb, as Abel's did, and he brought the fruits of the ground, but his offering was not accepted. Nadab and Abihu, the sons of Aaron, on one occasion did not think it essential to offer one particular kind of incense before the Lord in the tabernacle; "and there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. x. 1, 2. King Saul did not think it essential that a sacrifice to God should be offered by one particular man when it necessitated a long delay, so he offered the sacrifice himself. The sacrifice was the essential thing; the particular person offering it was a non-essential. But when Samuel who was to have offered the sacrifice, appeared, he told Saul that obedience was an essential thing, and that the kingdom should be taken from him for his transgression.

The ancestors of the idolatrous heathen did not think it essential to worship God in the particular way that was practised by those who feared God, and decided it would make no difference if they worshipped Him through something that their eyes could behold, just as Roman Catholics to-day think it makes no difference if they worship God through an image, since it is God, and not the image that

they worship; but the result was that "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 22, 23. And their descendants speedily sunk into the lowest depths of ignorance and degradation. It is not necessary to refer to all the examples given us on this point. It is evident enough that man, in venturing upon this ground, does so at a terrible risk. It is evident that the wise and only safe course to be pursued, is to regard nothing as non-essential which is enjoined upon us in God's word.

It is at the peril of their souls that people undertake to decide that there are essentials and non-essentials in that which concerns their duty to God, and to determine what these are. When God speaks, it is man's place to hear and obey, without reference to his own views of what the situation requires; and when God has not spoken, it is man's place to know nothing on that point, and to be silent both in word and in deed.

THE SINNER'S NEED OF CHRIST.

MAN was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgressions that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so for ever had not God specially interposed. It was the tempter's purpose to thwart the Divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there,—every heart responding to the heart of Infinite Love,—would touch no answering chord in his soul. His thoughts, his

interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the centre of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, "Except a man be born from above,"—unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life,—"he cannot see the kingdom of God." The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Marvel not that I said unto thee, Ye must be born again." Of Christ it is written, "In Him was life; and the life was the light of men." His is the only "name under heaven given among men, whereby we must be saved."

It is not enough to perceive the loving-kindness of God, the benevolence, the fatherly tenderness of His character. It is not enough to discern the wisdom and justice of His law,—to see that it is founded upon the eternal principle of love. Paul the Apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." He longed for the purity, the righteousness, to which in himself he was powerless to attain, and he cried out, "O wretched man that I am! who shall deliver me from this body of death?" Such is the cry

that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world."

Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought which above all others pressed upon his soul was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast, shadowy stairs seemed to lead upward to the very gate of heaven, and upon them angels of God were passing up and down; while, from the glory above, the Divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul,—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.

This is the same figure to which Christ referred in His conversation with Nathanael, when He said, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between there could be no communion. But through Christ earth is again linked with heaven. With His own merits Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man, in his weakness and helplessness, with the source of infinite power.

But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. "Every good gift and every perfect gift" is from God. There is no true excellence of character apart from Him. And the only way to God is Christ. He says, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels,

the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man's redemption.

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labour and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation. The exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?

And on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's word to warn us against the service of Satan.

Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us, that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.—Mrs. E. G. White, in *Steps to Christ*.

♦♦♦♦♦ "A MAN IN CHRIST."

ALL Bible readers must have noticed how frequently the words "*in Christ*" occur in the New Testament, but especially in the epistles of Paul. Besides a great many other places we find the words in one of his seven wishes in Philippians iii.—"That I may be found *in Him*." They have been turned into a prayer in the well-known lines—

"Rock of Ages, cleft for me,
Let me hide myself *in Thee*."

"A man in Christ." There could not be a simpler, and yet how beautiful a description of a Christian! What does it mean? It means a man united to Christ by faith. Many illustrations of this are given us in God's Word. Let me select four.

1. The Vine and the branches. Our Lord says to His people, "I am the Vine, ye are the branches." John xv. 5. This is one of the sweetest and fairest emblems of our union with Christ. A vine may have many branches—some weak, some strong, some large, some small—and yet it is one life which passes through every one.

2. The house and the stones. "Ye are . . . of the household of God, and are built upon the foundation of

the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord." Eph. ii. 19-22. Peter teaches the same truth in these words—"Ye also, as living stones, are built up a spiritual house." 1 Pet. ii. 5.

3. The body and its members. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." 1 Cor. xii. 12. And yet again:

4. The man and his wife. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." Eph. v. 31, 32.

I think these similes help us to understand this great truth, and we may add to them those "seven together" which Paul elsewhere brings before us. His people are:—

Crucified together with Christ. Gal. ii. 20.

Quickened together with Christ. Col. ii. 13; Eph. ii. 5.

Raised together with Christ. Eph. ii. 6.

Seated together with Christ. Eph. ii. 6.

Heirs together with Christ. Rom. viii. 17.

Sufferers together with Christ. Rom. viii. 17.

Glorified together with Christ. Rom. viii. 17.

But indeed the tongue of an arch-angel would stammer in telling what Christ *is*, and what Christ *has*, for all who trust in Him. All we need we find in Jesus.

Forgiveness is "in Christ."—"In whom we have redemption through His blood, the forgiveness of sins." Eph. i. 7.

Peace is "in Christ."—"These things have I spoken unto you, that in Me ye might have peace." John xvi. 33.

Joy is "in Christ."—"In whom believing ye rejoice with joy unspeakable." 1 Peter. i. 8.

Safety is "in Christ."—"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. xviii. 10.

Victory is "in Christ."—"Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Rom. vii. 24, 25. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

In a word, to the "man in Christ" we may say, "All things are yours, . . . because ye are Christ's." 1 Cor. ii. 21.

Those were memorable words uttered on his dying bed by a Professor of Divinity in the University of Edinburgh, David Dickson, two hundred

years ago. He said, "I have taken all my good deeds and all my bad deeds, and cast them . . . in a heap before the Lord, and fled from both, and betaken myself to the Lord Jesus Christ, and in Him I have sweet peace."

We might sum up the whole Gospel in the glorious words: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. When I look at the trees and flowers, every tree and flower seems to say to me, "I live; yet not I, but the sun liveth in me." The sun paints the flowers and ripens the fruit; indeed, it does more—it gives life to all creation. What the sun is to the world of nature Christ is in the world of grace. So every true believer may say, "I live; yet not I, but Christ liveth in me."

And I must add, if you are "in Christ before God," washed in His blood, clothed in His righteousness, accepted for His sake, you will be *for Christ before men*, you will take Christ's side though men and devils oppose, and thus you will be the salt of the earth, and the light of the world."—*Rev. F. Harper, in Home Words.*

PROMISES.

HOSEA XIV. 5.

I WILL be as dew to Israel,
At the weary day's decline,
That lifts up the drooping lilies,
And revives the thirsty vine,
So will I be to My people
Who from idols turn away;
I will heal them, love them freely,
And give strength to meet their day.
Lebanon shall be their vintage,
And for grace the olive tree,
And as dew to cool all nature,
To My people I will be.

JOHN IV.

As the cool, refreshing water
From the deep Judean well
To the weary, thirsty traveller,
All his languor to dispel,
So My words are "wells of water,"
Springing up to endless life
In the heart of each believer,
Giving strength for daily strife,
Giving courage, faith, submission,
Hope an anchor sure and strong,
Power to wait for that fruition
When my grief shall turn to song.

ISAIAH XI.

They who wait on their Redeemer
Ever shall their strength renew;
They shall mount with wings as eagles,
And with joy their way pursue.
They shall run and never weary,
Though the way be e'er so long,
And the path be dark and dreary;
For in Me the weak are strong.
Know'st thou not that thy Creator,
He who made the heaven and earth,
Fainteth not, nor e'er is weary,
But in power and strength goes forth?
Yet with love such as a father
Gives the child who goes astray,
Thus the Lord regards His people,
Though they stumble by the way.

—*E. A. S., in Review and Herald.*

A CARDINAL DOCTRINE.

ONE of the cardinal doctrines of the Bible is the second coming of Christ. This doctrine intensified and quickened the hopes of the primitive church. The apostle Paul interweaves it into

his exhortations and warnings. It entered into the heart and life of the early church. It was conspicuous by the frequency of reference to it; it is conspicuous now by its absence. The party of premillenarians have taken it into their possession as though it was their exclusive right. The doctrine belongs to the whole church, and the church must be aroused from the stupor which long waiting has induced, and embrace with joyous anticipation the coming of the Lord."—*Christian Advocate.*

ARE THERE HYPOCRITES IN THE CHURCH?

WHY, of course there are. It would be one of the strangest things in the world if there were none. Who was ever surprised at the announcement that the bills of a bank were counterfeited? Did you ever hear any one say that the existence of counterfeit bank notes was a strange thing? No, never. People of all classes expect such a thing, and look out for the shrewd counterfeits. Why, then, should ungodly people raise their hands in "holy horror" when referring to the existence of hypocrites in the churches? Because they wish to score a big point against Christianity. But do they thereby prove the falsity of Christianity? No; they only point to one of the best proofs of the reality and value of Christianity. The moment that one says there is a counterfeit bank note, he virtually says that there is a *real bank* and a *good one too*; and he also tacitly declares that its notes are valuable. Does a man who gets "taken in" by a counterfeit bank note get angry at the bank and refuse to patronise it? No. Then let him not get angry at the Church of Christ, and refuse it his support, because there are hypocrites in it.—*Gospel Trumpet.*

A BOOK FOR ALL TIME.

WE are often told that the Bible is not a scientific book, and that it bears the stamp of the ages of ignorance in which it was penned. As a matter of fact there is not one book that was ever written that has less of that stamp. It is especially there that we see the mark of the divine hand on the Bible. Other ancient books are unreadable to-day, just because their ideas are saturated with the ill and wrongly informed thought of the time. They are discredited and often ludicrous in their faded trappings of a once great authority. The Bible keeps the place from which, one by one, all other books have been degraded.—*Better Day.*

"HE that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii. 13.



LET THERE BE LIGHT.

WHEN the rosy beams of sunlight
Through my chamber window creep,
And with kisses on my eyelids
Gently waken me from sleep,
Thoughts come flocking o'er my senses
Of that far-off wond'rous dawn,
When the voice of God, commanding,
Brought the light of earth's first morn.
Out of darkness beamed the brightness,
Out of gloom the morning light,
Day succeeded at God's bidding
To the darksome shades of night.
Oh the wond'rous transformation
That His speaking quickly wrought;
But another quite as wond'rous
Claims a portion of my thought.
O'er my life the darkness brooded,
Sin alone was ruling there,
Filling all my weary being
With the blackness of despair.
And the same dear voice of power
That dispelled earth's darksome night
Spoke again in loving accents;
Thus it said,—“Let there be light.”
All the darkness quickly vanished,
And the light obeyed His call,
Then I saw the face of Jesus;
He became my all in all.
Oh the lovely face of Jesus!
'Tis the source of all my light;
While my eyes are fixed upon it
I need fear no coming night.
For my day grows clearer, brighter,
Every cloud shall flee away,
Till at last, at His appearing,
Comes the light of perfect day.

JENNIE OWEN.

Bath.

CLOUDS.

CLOUDS can sometimes look very threatening, but there is only one kind that can really harm us. It is the kind spoken of in Isa. lix. 1, 2:—

“Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.”

No other clouds, however threatening, can shut us away from the Sun of Righteousness. But sin cherished in the heart covers us with a pall of blackness. As long as we hold on to it we cannot see a ray of light. At any moment it is liable to burst upon us in all its fury and carry us down to destruction.

But there is hope for us even then. When we let go of sin and really want it removed, and allow Jesus to speak light into our souls, that instant the cloud disappears and the blessed light

shines in. Then He can say to us, as He did to ancient Israel, “I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins.” Isa. xlv. 22.

Trials, sicknesses, and troubles of various kinds are sometimes called clouds. But these clouds need not frighten us at all. They cannot harm us if we but have faith and ever cling to the Master. He is near us though we cannot see Him, for He says so, and “the eyes of the Lord are over the righteous, and His ears are open unto their prayers.”

“Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings o'er your head.”

“These very days of dreariness are sent us from above;
They do not come in anger, but in faithfulness and love;
They come to teach us lessons which bright ones could not yield,
And to leave us blest and thankful when their purpose is fulfilled.”

“We do not need to see through the dark clouds. We have only to lie in Jesus' arms and let Him carry us along. He knows the way. To Him ‘the darkness and the light are both alike, and the night shineth as the day.’

“A mother took her baby in her arms to carry her up stairs to bed. Through a long hall, and up the circular stairs, without any light she wended her way. The baby clung closely.

“‘Darkee, darkee,’ she lisped, ‘baby ‘faid.’

“‘Baby needn't be afraid, mother knows the way,’ mamma said cheerfully, hugging the little one still more closely; and the baby was quiet, there was no cry or word of alarm.

“When the door was opened into the light, pleasant bedroom, the little one clapped her hands with delight. ‘Mamma knows the way,’ she repeated, ‘baby no more ‘faid.’

“In the simple trust of the little child let us contemplate the dark clouds before us. We would prefer sunlight it is true, but if our Father sends clouds it is not to alarm us, only to test our faith. It is that we may get the sweetness, and comfort, and real joy of trusting.

“When we open our eyes in the bright shining of the better land we shall thank God for the clouds through which he carried us so tenderly and safely. ‘I would rather walk in the dark with God than go alone in the light.’”

HOW TO SPOIL A CHILD.

1. Begin young by giving him whatever he cries for.
2. Tell him he is too much for you—that you can do nothing with him.
3. Have divided counsels as between father and mother.
4. Let him learn (from his father's example) to despise his mother.
5. Do not know or care who his companions may be.

6. Let him read whatever he likes.

7. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.

8. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*The Author of “How to be Happy Though Married.”*

IN A TRAP.

POOR little mouse! It came through a hole in the wall, and saw what appeared to be a fine little house. Inside was a piece of cheese which looked very tempting, but there was only one way to get at it, and that was through a small door in the top.

“I'll go in just for a minute and then come right out again,” said the mouse to himself. So he went quickly in and was nibbling the cheese when a noise frightened him and he started to go back; but a little door had closed behind him when he went in, and now he could not get away. His heart throbbed with fright, and he tried again and again to find a way out, but there was no escape. He was caught in a trap!

There are traps for boys and girls and men and women as well as for mice. They look very pleasant on the outside, but when once within, they become a prison from which there is no escape. There are thousands of them in our cities. There is the drinking trap. It looks pleasant on the outside, and there is music within. Many, many have been caught and have lost their lives in such traps, and many are still going in. They think that they will go only once, or that no harm will come to them, but they go again and again till all is lost.

Then there is the tobacco trap. A few days ago I saw a boy who was caught in this trap. He was walking along the street smoking a cigar, but when he saw me, he looked ashamed and quickly turned another way. He once came to Sabbath school and read the Bible, but he is caught in a strong trap, and it may be he will never get away.

All kinds of bad habits are traps, and we hope our boys and girls will escape every one. Satan places them in our way; he will do all he can to get us to go in, and when he sees we are caught, he is glad.

There is only one way we can be safe from his snares, and that is to ask God to help us to see them and keep away from them. It is never safe to go near temptation, to look at it, or to try it for just once. If we have been caught, there is only one way to get

free, and that is to ask Jesus to forgive us for what we have done, and give us strength to do so no more. He will always do it, for he came to this world "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Has Satan caught you in any of his traps? If so, ask Jesus to set you free.—*V. J. O., in Our Little Friend.*

THE HANDIWORK OF MAN AND GOD.

THE handiwork, or handwork, of a man is really the work that he has done with his hands.

You can tell a great deal about a man by looking at his works,—the things that he has made. If he finishes off the smaller things as carefully as he does the greater, and takes pains to make the hidden parts as perfect as those parts that are plainly seen, you say that he is a *faithful* workman. The man who can make a steamboat is *wiser*, you say, than the one who can make only a row boat, and the man who can by his word set a whole army in motion is more *powerful* than the one who can send out but one man. The one who chooses to make only those things that are for the convenience and comfort of those around him is more *kind* than the one who chooses to make things to weaken and destroy his neighbour.

But did you ever stop to think of the great difference between the handiwork of God and the handiwork of man?

The wisest man that ever lived could never make a ship out of nothing, and hang it upon nothing, and cause it to make regular trips year after year, and year after year, for thousands of years. Yet look at the earth which carries millions of people and animals and all the things they need,—their houses, gardens, pasture lands, forests, and everything else, at the rate of thousands of miles an hour. God but spoke the word, and it was. He hung it upon nothing and it does not fall. It daily and yearly travels in its appointed track and passes the stations at the appointed seasons.

Look at its twinkling lights. What man could even count them? Yet they came at God's call, are upheld by His word, and daily do His bidding; and He knows them each by name.

How perfect even now is the earth in every part! How full of light and beauty! The tiniest flower or the eye of an insect is formed as perfectly as the loftiest tree or the highest mountain. Think of the faithfulness of the Master workman!

What man could put life into the smallest blade of grass? Yet see grass, flowers and trees, insects, birds and animals, and men, women and children, all living and growing by the power of the life-giving God.

What man in his handiwork has shown such kindness? Out of the

ground grows every tree and plant that is pleasant to the sight and good for food. In the ground are treasures for man and beast. The waters and the air are filled with things of beauty and comfort; and the heavens with their light and warmth and beauty are a continual reminder of the love and kindness and goodness of God, as well as of His glory and power.

How mean, how weak, how ignorant does man appear when we compare his handiwork with the handiwork of God. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the Son of man that Thou visitest him?"

"The God of nature and of grace
In all His works appears;
His goodness through the earth we trace,
His grandeur in the spheres."

NOT SEEN BUT KNOWN.

ONE day as a German prince named Baron H—, and a French gentleman who came to visit him were talking together, the French gentleman said some things about God which grieved the good Baron very much. He could not help saying to him, "My friend, are you not afraid of grieving God, who reigns above, by speaking of Him in this way?"

"No," said the gentleman, "I have never seen God. I know nothing of Him, and care nothing about Him."

The Baron said nothing more to him at that time, but resolved to try to show him how wrong he was before he left his house. So, the next morning, he took him about his castle grounds to show him different things. In the first place he showed a beautiful picture that hung on the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture must be a very good painter."

"My son drew that picture," said the Baron.

"Then your son is a very clever man" said the gentleman. The Baron then went with him into the garden. It was beautifully laid out with a great variety of the finest flowers and trees.

"What a beautiful garden!" said the gentleman. "Do tell me who planned and arranged it."

"It is my son's work," said the Baron.

"Indeed," said the gentleman, "I am beginning to think very highly of him."

The Baron then took him into the village, and showed him a nice cottage which his son had built, at his own expense, as a home and school for all the young children in the village, who had lost their parents, where they could be taken care of and educated. The little children in the home seemed so clean and comfortable and happy that the gentleman was quite delighted

with the sight of them. And when he had returned to the castle he said to the Baron, "What a happy man you must be to have so good a son!"

"How do you know that I have so good a son?" asked the Baron.

"Because I have seen his works, and I know that he must be good and clever, if he has done all that you have shown me."

"But you have not seen him."

"No, but I know him very well, because I judge of him by his works."

"Very true," said the Baron; "and it is just in this way that I judge of the character of our heavenly Father. I know by His works that He is a God of infinite wisdom, and power, and goodness. And every star that twinkles in the sky by night, and every tree that grows in the field, and every flower that blooms in the garden by day, seem to tell me that I ought to love Him and trust Him."—*Nature's Mighty Wonders.*

FIRST IMPRESSIONS.

EARLY impressions are always lasting. The ideas which are stamped upon the mind in the plastic period of childhood, do not easily wear away when the material of character has become hardened. How important then, that these early impressions should be truthful, and such as will draw the soul toward that which is good and pure in later years. The following item is to the point:—

"Prof. Henry Drummond says he got his first conception of God from Isaac Watts's old hymnbook in which there was a picture of a great, sombre thunder cloud, black as night, in the middle of which was a piercing eye. Since then, though not without struggle and pain, God to him has evolved from a detective into a Father. Well may he say:—

"It is almost impossible to obliterate childish impressions, and hence we should take the utmost care to guard our children against bad books, bad theology, and a bad conception of the Father."

MILK has been found to possess remarkable healing qualities if applied to burns at an early stage. Compresses soaked in milk and laid on the burn, to be renewed night and morning.—*Philadelphia Record.*

LIGHT is not obtained by searching, but by submitting. You can never find God by searching. You must come like a child; you are not asked to understand, only to accept and believe.—*Haslam.*

THY mercy, O Lord, is in the heavens, and Thy faithfulness reacheth unto the clouds. Ps. xxxvi. 5.



THE HANDIWORK OF GOD.

THE heavens declare the glory of God,
His handiwork they show;
All people of whatever speech,
Through these God's power may know.

He counts the number of the stars
And calls them all by name;
He shares His glory with each one
Until they glow like flame.

He guides the path of every star;
'Tis by His light they shine;
And thus they speak of God, and say
Our Maker is Divine.

You each may be like little stars
And share His glory too,
And shine for Jesus every day
Just where He leadeth you.

J. E. O.

THE FIRMAMENT.

"The heavens declare the glory of God; and the firmament showeth His handiwork." Psalms xix. 1.

DID you ever watch the steam rising out of the tea-kettle and floating off in the air? If you look at it closely it looks very much like little tiny drops of water floating about. And that is really what it is, for if you hold a cold tin over it, the tin soon will be covered with water. When the sun comes out bright and warm after a rain, you can see steam or vapour, like this, rising from the wet pavements; in a few moments the water that was on them has all gone up in the air, and the pavements are dry. Some mornings when you look out of the window the air is so full of fog, or vapour, that you cannot see across the street.

When the earth was first created, you remember it was all covered with water. Part of this water was in vapours and fogs, like that which you have seen, only very much thicker. Job xxxviii. 9.

On the second day, the next day after the heavens and earth and light were made, God said, "Let there be a firmament in the midst of the waters," that is, Let there be a *space* between the waters. It was the same as though He had said, "Waters, do not stay together any more, but let there be a space between you." And it was so! Part of the waters (those which were in vapours) rose right up, away from the other waters (Jer. x. 13), and there was a great space between them and the others! And God filled this great space or firmament with air;

Some of these waters which rose up, God bound in thick clouds (Job xxvi. 8), and others float around in such fine specks that we cannot see them. Even in a bright clear day, there is a great deal of water mixed up with the air. And God balances these clouds full of water and keeps them from breaking, and causes them to be driven by the wind from one place to another where rain is needed. Then he causes them to let the rain come gently down in small round drops upon the thirsty plants and trees.

When we look up through this great firmament which God made, it looks blue, almost like a blue curtain or roof above our heads. We call it the "sky." This beautiful space or firmament above us which looks so blue, which is lighted with the twinkling stars, and in which are the air and the wonderful clouds,—this we call the "heavens." How grand and beautiful!

We cannot see the air, but we know there is air and wind because we see

what it does. In just the same way we know there is a God. We cannot see him, but we know that God is, for we see all around us and over us the wonderful things that He has done—things that no one else could do. No wonder that the Bible says, "The heavens declare [or tell of] the glory of God, and the firmament showeth His handiwork." In other words, the wonderful things in the firmament show us some of the glory of God, and some of the work that He is able to do.

1. Did you ever watch it rain?
2. Did you ever catch any rain?
3. What is it?
4. From whence does it come?
5. How did water first get up so high? God put it there.

6. When? On the next day after He made the heavens and earth and light;—on the second day.

7. Did God take the waters in his hands and put them up there, or how did He do it? He did not touch them at all. He just said, "Let there be a firmament [or space] between the



waters," and all at once there was a great space between them; part of the waters rose right up away from the other waters and stayed there!

8. Can you make a space between things in that way?

9. With what did God fill the firmament? Air.

10. What did God do with some of the waters that rose up? He bound them up in thick clouds.

11. And when God sees a certain place on the earth that needs rain, what does He cause these clouds to do?

12. Do we know when the rain is needed as well as God does?

13. Instead of complaining, then, and looking cross when it rains, what should we do? We should be happy, and should thank God for sending the beautiful rain just when we need it. If He did not send it just when He does, we might be ill, or the plants or trees might not grow, and then we would not have any good food to eat.

14. Can you think of anything else for which the clouds are good?

15. When we look up through the vast firmament, how does it look?

16. What do we call this blue that looks so much like a blue roof? The sky.

17. Then on the second day when God said, "Let there be a firmament," what three things did He really make? The air, the sky, and the clouds.

18. What name did God give to this firmament? or the air and the sky, and the clouds? The heavens.

19. What do the heavens declare, or tell us?

20. And what does the firmament or heavens show us? His handiwork, or the work that He has done.

21. Can anyone but God do such wonderful things?

22. You cannot see the air, but how do you know that there is air?

23. You cannot see God, but how may you know that God is?

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"In the sun, the moon, the sky;
On the mountains wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain;
In the little birds that sing;
God is seen in everything."

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CIGARETTE SMOKING.

A NINETEEN-year old New Jersey boy died not long ago from excessive use of cigarettes. He began to smoke them when eight years of age, and the habit so grew upon him that he could not shake it off. A few weeks ago he became so ill that he had to cease work, and grew weaker every hour. From his former healthy, robust form he dwindled to a skeleton. As he died, he turned to those beside him and said, "Tell the boys that cigarettes killed me; let them profit by my sad experience." A moment later he was dead.

Two-thirds of the girls working in

cigarette factories become ill after working six months, and one in five dies.

Professor Laffin declares that all cigarettes contain nicotine, saltpetre, and opium. This last should startle us. Opium is the giant curse of China, and is a habit more to be dreaded than either liquor or tobacco. It looks as if the old enemy was fixing an opium bait for our boys, in the innocent looking cigarette. Don't use them, boys.—*The Magnet*.

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THE BEST ROYAL HOUSEKEEPER.

THE Empress of Austria is the best royal housekeeper in Europe. She is as thoroughly acquainted with the details of the Imperial Austrian kitchen as her husband is with the details of the Imperial Austrian Government. She superintends the household affairs of the big palace at the Austrian capital with the greatest care. She receives personally, reads and acts upon reports from cooks, butlers, keepers of the plate, and keepers of the linen. Cooking devices which have become inconvenient or antiquated are abolished only at her command. New methods of preparing or serving food are adopted only at her suggestion. Changes in the *personnel* of the establishment are made for the most part only in obedience to her orders. Consequently, a person can eat, drink, sleep, and be served better in her palace than in any other in Europe.—*British Weekly*.

Interesting Items.

- King Milan of Serbia is dangerously ill.
- War with the Matabeles is anticipated in South Africa.
- Low water in the Nile is causing considerable anxiety at Cairo.
- The Clyde steamship *Alca* is thought to have been lost at sea.
- Crops in Norway are reported to have been much damaged by frost.
- Serious apprehensions are felt in India of a renewal of the Hindu riots.
- A strong feeling prevails in France against foreigners residing in that country.
- The attendance for the first three months at the World's Fair numbered 7,000,000.
- The Primrose League is gaining numerical strength. The membership is now 4,160,561.
- The Czar has ordered the Russian autumn manoeuvres to take place on a magnificent scale near the Austrian frontier.
- A revolutionary plot which was to have been put in effect Aug. 14, in Spain, was discovered and suppressed by the government.
- It is estimated that the unemployed number ten per cent. of the workmen of the country, or three quarters of a million men.
- According to the latest news from Uganda the country is quiet, and the natives are cordially co-operating with the missionaries.
- News by steamship from Japan, received at Victoria, B. C., report the destruction of several Japanese villages by fire, with terrible loss of life.
- The latest use of aluminium is in the manufacture of slate-pencils. It is claimed that the metal will mark on slate, will not break, needs no pointing, and will last a long time. A German company is now engaged in this manufacture.

—Roman Catholic mission stations in the province of Hupeh, China, have been attacked by mobs, which compelled the priests to flee for their lives.

—A good deal of the sugar now used is made from beetroot. France has this year grown 4,775,000 tons of the root for manufacturing purposes.

—A collision took place between a World's Fair express and a goods train near Batesville, Indiana, resulting in the death of six persons and injury to many others.

—The city of Rio Janeiro is in a state of great excitement owing to the demand made by the commander of a Brazilian squadron lying off the city, for the resignation of the government.

—In spite of the recommendations of the supreme sanitary board, the Austrian Emperor insists upon the military manoeuvres taking place in Galicia, though the district is cholera-infected.

—The Tower Bridge, now nearing completion, will have cost £800,000. In its construction there have been used twenty-four million bricks, 415,000 tons of granite, and nearly 16,000 tons of iron and steel.

—A widespread Nihilist conspiracy against the life of the Czar is reported to have been discovered at Moscow, leading to the arrest of a large number of university students and several professors.

—September 4 was "Labour Day" in America. Processions representing the various industries passed through the streets in all the leading cities and towns and no serious disturbance was reported in connection with the demonstrations.

—The coroner for East London held sixteen inquests in one day, nearly all the deaths having been brought about through strong drink. On account of the extraordinary evidence the coroner asked if there were any sober people in the neighbourhood.

—A circumstantial report has reached London of the death of Emin Pasha, which states that he was killed by Arabs in the Manyema country out of revenge, together with his escort of thirty Nubian soldiers, and their bodies devoured by cannibals.

—Reports from the various districts affected by the coal dispute indicate a gradual collapse of the strike. Disturbances have been reported among the miners in Derbyshire, and in South Yorkshire, and at several collieries the strikers have done much damage.

—The Home Rule Bill passed the House of Commons by the usual government majority, and is under consideration by the House of Lords, by whom it will doubtless be thrown out. The promoters of the bill do not look for its passage by both houses prior to 1895.

—The cholera epidemic in Europe shows no signs of abatement. At Grimsby and Hull cases continue to occur daily, and the disease is marching inland, one death having occurred in the district of Masborough, Rotherham, and one also among the employees in the House of Commons.

—A railway collision occurred near Chicago, resulting in the death of ten persons and injury to twenty-five others. Another collision occurred between a passenger express and an accommodation train thirty miles from Valparaiso, Indiana, about twelve persons being killed and many injured.

—A popular vote in Toronto, Canada, on a proposal to run street cars in the city on Sunday, resulted in showing a majority of 1,000 against the proposal, out of a total of 27,000 votes. Compared with a similar vote taken in January, 1892, it appears that the number favouring Sunday cars has increased by nearly 3,000.

—The Roman Catholic congress connected with the World's Fair at Chicago began its session on the morning of September 4, to continue for one week. A glance at the programme for the session shows that the purpose is to promote the effort that is being made by the Pope and the Catholic Church to win the favour of the labouring classes.

—A terrible railway disaster is reported from New York, a part of the Western express, one of the fastest trains on the Boston and Albany Railway, having fallen through a bridge over the Westfield River, near Chester, Massachusetts. The engine had safely crossed the bridge (which was under repair) when the latter gave way, and four cars were precipitated into the river. Fifteen passengers were killed outright, and thirty-six injured, many fatally.

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The Present Truth.

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

LONDON, SEPTEMBER 14, 1893.

FOR TERMS, SEE FIRST PAGE.

SPEAKING of the martyrs of 1593, Mr. R. F. Horton said in a recent sermon:—

"There still exists in England a kind of tyrannical public opinion which forces men into specific forms of worship when they have no heart in the matter; and we want to realise, as these martyrs did, that it is better not to worship at all than to worship under compulsion, or to worship with any ulterior ends of social or pecuniary gain."

It is stated in *The Hospital*, that about five and a half pounds of tea, per head, are consumed annually in England. This is equal to about thirty-seven gallons of the fluid; and this makes no note of those who do not drink it. The paper above referred to says that the people are yielding with all the weakness of the inebriate to nerve and stomach diseases consequent on tea-drinking. It anticipates the time when temperance advocates will plead with people even to substitute beer for the more harmful tea.

THE *New York Observer* is now publishing a series of articles, the object of which is to prove that Calvin had nothing whatever to do with causing the death of Servetus. It has been but a few years since the same paper published a series of five articles designed to show that Calvin was justified in compassing the death of the brilliant Spaniard. The inconsistency is one that will always occur when faith is built upon fallible men instead of the infallible word of God. He who builds only on the word, is never put under the necessity of making apologies.

"THEY that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee." Psa. ix. 10. What is the name of the Lord? It is a "glorious and fearful name," and here it is, proclaimed by the Lord Himself: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. xxiv. 6, 7. To know God is to love and trust Him. To know Him is eternal life. It is impossible for one to know the Lord and not to trust Him. Consequently it is only those who do not know the Lord, that will be destroyed.

But no one need be unacquainted with Him, for He has declared His name in all the earth. "O taste and see that the Lord is good; there is no want to them that fear Him."

THERE are very few more pernicious ideas than that the majority must always be right, or that, right or wrong, the majority ought always to have their own way, regardless of the wishes of the minority. Here are some plain and simple statements of fact from the *New York Independent*, which are worth thinking about:—

"The majority may rule like tyrants, to the suppression of the rights of the minority. A majority can make slaves of a minority, and has done it often. That only is a free government in which the minority as well as the majority are free, a principle not easy always to understand or to apply. It is a very common and a very subtle and dangerous error to imagine that the majority has the right to interfere with the liberty of the minority, either through the tyranny of law, or the tyranny of society, or the tyranny of voluntary organisation."

ASKING AMISS.

"YE ask, and receive not, because ye ask amiss." So wrote the apostle James in his letter to the church. Thus it is with a great many prayers that are offered to-day. "If we ask anything according to His will, He heareth us." 1 John v. 14. But the majority of prayers that are offered are not asked "according to His will," but according to the will of man. A notable instance of this is now before the public. The committee on religious congresses at the World's Fair have issued a request for universal prayer on behalf of these great religious conclaves, in which we find this paragraph:—

"It is suggested that on one day in September the religious teachers of the world call public attention to this first great effort of mankind to realise their *common religious fraternity*. And the request is earnestly preferred, and sent out to all those who believe in a divine order in the governance of the world, and who work and wait for a kingdom of God on earth, that during the month of September, 1893, at some special time and places of public worship, devout supplication should be made that this historic meeting of the children of one Heavenly Father may be blessed to the glory of His name, to the advancement of spiritual enlightenment, to the promotion of peace and goodwill among the races and nations, and to the deepening and widening of the sense of universal human brotherhood."

This all sounds very good, but we can have no faith whatever in any prayer that is offered to God with the spirit and the understanding that the Christian religion can unite with pagan systems of worship and be placed on a level with them in a common religious fraternity, or in behalf of the enterprise which seeks to bring this about. Nothing of this kind can be according

to the will of God; for the will of God is revealed in His word, which makes a difference as high as the heavens between the Christian religion and all other religions whatsoever.

We would suggest that this great congress be opened by reading these words from 2 Cor. vi. 14-16: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Pending the answers to these questions, it will be in order to entertain a motion to adjourn *sine die*.

It is said that in Tinnevely it is the native custom to use a necklace, instead of a ring, in the marriage ceremony, and the Church of England missionaries there have consented to change the marriage service so that it reads, "with this necklace I thee wed." Some of their brethren at home, however, are protesting against the crime involved in the change. The thing which puzzles us is to know what connection either a ring or a necklace has with a wedding. How a man can wed a woman with a ring or a necklace any better than without, is one of the mysteries that nobody has ever attempted to explain. In this, as in many other things, custom that has come down from pagan antiquity, stands in place of a reason.

In the September number of the *Contemporary Review*, Archdeacon Farrar gives expression to some vigorous Protestantism. He denies that he is a priest, except in the "sense in which all Christians, laymen every whit as much as presbyters, are so called;" and he declares that his office is simply that of presbyter. Speaking of the Church of England, he says: "If she taught the doctrines of Sacerdotalism, of Transubstantiation (or anything at all akin to it), of unconditional priestly absolution, and of the duty of auricular confession, I for one would leave her communion tomorrow, and in leaving it I would shake the dust from off my feet." As there is a large and influential body of men who hold that the Church of England does teach those things, it is more than probable that the Archdeacon and others may have an opportunity to show their Protestantism in a practical way. The High Church party has scant courtesy for "Protestants."