

# 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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*Who is My Neighbour?*—This is the question that a certain lawyer once asked Jesus. The commandment, "Thou shalt love thy neighbour as thyself," had just been quoted, and the lawyer asked the question as though it were a difficult thing to know who one's neighbour is, so as to show love to him. The reply of the Saviour was the parable of the good Samaritan, in which it is shown that anyone with whom we may come in contact is our neighbour, and that we are to show helpful love to all.

*Who is My Brother?*—This is a question that to many minds seems as difficult of settlement as the other. The phrase, "The Brotherhood of Man" is very common, yet it is almost always wrongly used. When used to indicate that all men are equally sure of salvation, whatever their profession or practice, and that all religions are from one common stock, then it is grossly perverted. But there is a sense in which it is true that all men are brothers, and he who studies the Bible carefully will learn that fact. As might be expected, the disciple who loved the Lord the most is the one who has the most to say about love to man. Let us read a few passages.

"We know that we have passed from death unto life, because we love

the brethren. He that loveth not his brother abideth in death." 1 John iii. 14. Does this mean that loving those who love us is proof of the new birth? The Saviour settled that, when He said, "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. v. 46. A man may be a heathen and do that. So while it is true that they who love the Lord are brethren in a peculiar sense, as members of the household of God, the word "brother" is used in the Bible to indicate any fellow-creature.

"BUT whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. It is evident that that question is equal to a statement that the love of God does not dwell in a man who refuses to help a needy brother. But suppose we take the term "brother" here in its most restricted sense. Are we to suppose that a man may be indifferent to the wants of another, provided that other is a heathen, and still have the love of God dwelling in him? Certainly not; for the words of Christ have settled that. To be a Christian, then (for a Christian is one who has passed from death to life), means to have love for everybody, no matter who they may be. It is to have love—the love of God—dwelling in the heart.

BUT the next verse settles the matter more clearly yet. "Hereby we perceive the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." That is, our love in laying down our lives for the brethren, is of the same nature as God's love in laying down His life for us. It is only His love in us that enables us to do that. But for whom did He lay down His life? Was it for His friends?—No it was

for His enemies. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. v. 8, 10. The love of God, which is shed abroad in the hearts of Christians, is a love that embraces all mankind. It does not ask who a man is before deciding to give him help. The case then, seems to be this: As far as we are concerned, we are to treat all men as brothers; it must be left for them to show themselves unbrotherly, if they choose.

### HEART CONDEMNATION.

"AND hereby we know that we are of the truth, and shall assure our hearts before Him. For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John iii. 19-21.

What are we to learn from this? A lesson of condemnation or of comfort? of self-confidence or of trust in God? The average reader sees nothing more in it than this, that if our heart condemns us, we are to know that God condemns us to as much greater degree as He is greater than our hearts. If that were true, then there would certainly be no comfort in the passage. Neither would there be any hope in it. For every man's heart does condemn him, and if God condemns him also, where shall he go for mercy?

Let us first read a verse or two in the book of Romans. "What shall we then say to these things? If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh inter-

cession for us." Rom. viii. 31, 33, 34. More forcible still is the rendering, "Who shall lay a charge against the choice ones of God? God is He that is declaring righteousness. Who is he that is condemning? Christ is He that died." Or, as the margin of the Revised Version has it, "Who shall lay anything to the charge of God's elect? Shall God that justifieth?"

The idea plainly is that when God justifies, nobody has any right to condemn. Moreover, we are told that God justifies, and that is evidence that He does not condemn. God sent His Son into the world as the representative of Himself. "God was in Christ reconciling the world unto Himself." Now read, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John iii. 17. Therefore God is not condemning even the wicked world, but is seeking to save them.

Now let us go back to the text with which we started. Note the nineteenth verse: "And hereby we know that we are of the truth, and shall assure our hearts before Him." Here is assurance, not despair. Assurance is necessary when there is something that would naturally cause fear. Sin is in the human heart, and that naturally produces fear of God. We judge God by ourselves, and therefore feel as though we must hide from Him. But when our heart condemns us, there is something by which we may gain assurance. What is that?

For an answer we have only to read the verses that precede, and we find that the entire chapter is devoted to showing the love of God. It begins, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The marvellous love is shown in the fact that *we* are called sons of God. That God receives sinful men, and calls them sons, is shown by Heb. xii. 5-11. If we were perfect, we should not need chastisement. God's love is shown in that Christ died for the ungodly, and God justifies such when they believe in Him.

In this we are to assure our hearts before Him, when our hearts condemn us. When we are borne down with a sense of sin, what hope should we have if that was only meant to teach us that God was condemning us to an infinitely greater degree? But "where sin abounded, grace did much more abound." So when we are the most conscious of the sinfulness of our

hearts, we may the more draw comfort from the assurance that God's grace is infinitely greater, and that it justifies and saves from sin.

Having seen, even from the common version, that the text teaches confidence in God's love, which delivers from condemnation, let us read the passage in the Revised Version. "Hereby [that is, by the love of God] shall we know that we are of the truth, and shall assure our hearts before Him, whereinsoever our hearts condemn us; because God is greater than our heart, and knoweth all things."

We know that we are of the truth, not from anything that we have done, but because of the love of God, which He sheds abroad in our hearts by His Holy Spirit. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. In this fact we assure our heart whereinsoever our heart condemns us, and find comfort in the greatness of God. For when we are conscious of sin, then is the time when we may trust in the love and mercy of God. And when we trust the Lord our heart ceases to condemn us; because it has no reason to condemn us when God justifies us. So when our heart, through the knowledge of the love of God, has ceased to condemn us, we necessarily have confidence toward God. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Let us for a moment look at this question from the other side. If we are to consider it from the basis of the human heart in one case, then we must do so in the other. Therefore if we are to know that God condemns us because our own heart condemns us, then we are also to know that He justifies us because our own heart does not condemn us. That really leaves God out of the matter entirely. That makes our only ground of confidence our own heart. But "he that trusteth in his own heart is a fool." Prov. xxviii. 26. "The heart is deceitful above all things, and desperately wicked." Jer. xvii. 9. If we trust in it we shall be deceived. If our confidence is in the fact that our heart does not condemn us, then we are trusting in vanity. No; our only hope is in God. The only just ground on which our heart will not condemn us, is the knowledge that God does not condemn us. Trust-

ing in His love, we may have strong confidence. Our heart has no business to condemn us when God does not.

So the Bible speaks only encouragement to the sinner. If it did otherwise, we could not be drawn to God. God is great, but He does not wish that fact to be a source of terror to men. In all creation He speaks to us of His power, in order that we may trust Him; for His kindness and mercy are equal to His power. "God has spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." Ps. lxxii. 11, 12. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 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. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

#### THE DEVIL'S BEST WEAPON.

DOUBT is the most effective weapon in the hands of Satan. When he can lead a person to doubt, it is but an easy step to open transgression of the Divine will. The devil works by persuasion; he is not allowed to work by compulsion. But to persuade the heart he finds it necessary to fill it with doubt. Doubt is the wedge by which he gains access to the human soul.

The apostle writes, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12. It is unbelief that leads an individual to depart from Him. When Satan came to Christ in the wilderness, he prefaced his temptations by the words, "If thou be the Son of God;" and he prefaced his temptations now also with an "if," not an audible one perhaps, but one which nevertheless is felt in the heart. He uses every means to induce doubt,—the evidence of the senses, the evidence of reason, and even of the word of God; for Satan can quote the Bible as readily as anybody, as we find him doing when he tempted Christ. Of course he perverts its meaning, and is always sufficiently erroneous either in his quotation or his application of it to turn it into a lie; but those not versed in the Scriptures are often deceived thereby. Indeed, whenever the devil cannot deceive a person by getting him to trust in his reason or his natural senses for the discernment of spiritual

truths, he will assail him with Scripture (in a perverted form, of course), and then if that person be not grounded in the word of God, he will have nothing to withstand Satan's attack.

We doubt by looking away from God,—by looking away from the Word, which is God manifested in the flesh (1 John i. 1, 14), and letting that Word leak out of our hearts. When we look away from God, our finite eyes see nothing but that which would lead us to doubt. We can see nothing in ourselves, in our neighbours, in science, in philosophy, or in any earthly thing to which we may look, that will testify to the truths which pertain to salvation. Their testimony seems to us to be rather in the opposite direction. Darwin and Huxley looked at science; Voltaire at philosophy. The modern sceptic looks at his neighbours and sees their shortcomings, and many others lose their faith by looking at themselves. But he who looks at God, at His glory revealed in the face of His Son Jesus Christ, leaves no avenue open for doubt. Looking always unto Jesus, you will not stumble in running the race that is set before you. Heb. xii. 1, 2.

#### HEATHEN AT HOME.

A FRIEND has sent us a paper from which we clip the following:—

We have right in our midst in Lancashire as absolute a heathenism as exists among the dwarfs of Central Africa. At Manchester, a little girl of six or seven stepped into the witness-box, and the following conversation ensued between Justice Grantham and her: "Now, my little girl, do you go to school?—Yes, sir. Do you hear the Bible read?—No, sir. You know what the Bible is?—No. Have you never heard of a book called the Bible?—No, sir. Have you ever heard about God?—No. Nor of Jesus Christ?—No. Do you know where you will go if you tell lies?—No. Do you know it is wrong to tell lies?—I don't know. Do you go to school every day?—No." Needless to say the child was not sworn, and the judge subsequently said it did not say much for the education given in—well, he supposed he should not say Board schools, because he believed there was some kind of religious education given there. But the reflection in this case is not so much on the school as on the guardians of the child.

The closing remark is just to the point. But some one will say that the guardians of the child may be almost heathen themselves, or may have no regard for God even if they know of Him. Then upon whom does the responsibility rest?—Evidently with the professed Christians, whether ministers or not, whose duty as followers of Christ is to seek and to save the lost. It is a most significant fact, that in a case of this kind the first thought is to fix the responsibility upon the State, or

upon some State institution, instead of upon the church. This would not be so if the church had not been shifting its proper work upon the State.

#### CHRIST AND MOSES.

"FOR the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. There seems to be a strange prejudice against Moses, on the part of a great number of professors of religion. If anything is quoted from his writings, the reply is, "Oh, that was written by Moses;" or, "That is in the law of Moses;" as though that fact were sufficient impeachment of its authority.

Doubtless the reason for this prejudice is found in the text above quoted: "The law was given by Moses." The prejudice against Moses is not against him primarily, but against the law, with which he was so closely associated. We do not find people taking exceptions to other portions of Scripture, on the ground of their authorship. Men do not say, "Oh, that was given by Paul," or, "That is in the writings of Jeremiah," when passages are cited from those writers. And the reason doubtless is that in the writings of Moses are found the things that most directly cut across men's ideas and practices. "The law was given by Moses," and therefore Moses is discredited. The law is not despised because Moses wrote it, but Moses is discredited because he wrote the law.

No matter what men may think of Moses and his writings, neither he nor they are in the least discredited in the Bible. To those who spoke slightly of Moses, the Lord said, "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against My servant Moses?" Num. xii. 6-8.

Again, after the death of Moses, it is recorded, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great

terror which Moses showed in the sight of all Israel." Deut. xxxiv. 10-12.

Almost the last word of the Old Testament refers to the very last days of the earth's history, when "the works that are therein shall be burned up," and the righteous saved; and to the people at that time is given this exhortation: "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv. 4. And then Elijah the prophet is promised, to bring these things to remembrance, so that utter destruction may not come upon the earth.

The above text presents the fact that the law of Moses is not something that originated with him. "Remember ye the law of Moses My servant, which I commanded him in Horeb for all Israel." Throughout the books of Moses we find the teaching prefaced thus, "And the Lord said unto Moses." Accordingly Moses said to the children of Israel, "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. iv. 5, 6.

So we find that Moses, like all the other prophets, spoke only the words of the Lord. He made no claims for himself, and nothing originated with him. It is customary to speak of him as a great legislator, but he was such only because he acted as the mouth-piece of the Lord. The law was given by Moses in the same way that precepts were given by the other prophets, and by the apostles. Peter said that he himself wrote, "that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter iii. 2. But the Apostle Paul said, "The things that I write unto you are the commandments of the Lord." 1 Cor. xiv. 37. He thanked God that the Thessalonians received the word which he preached, not as the word of men, "but as it is in truth, the word of God." 1 Thess. ii. 13. The apostles did not give commandments on their own authority, but from God.

While the Lord spoke the ten com-

mandments with His own voice, in the hearing of all the people, the details of the law were communicated to them only through Moses. He it was who wrote them in a book, for the permanent use of the people (for none could look upon the tables of stone in the ark); and to him we are indebted for a knowledge even of the fact that they were ever spoken by the Lord.

To throw discredit upon Moses, is to throw discredit upon Christ. The Lord spoke thus unto Moses, concerning Christ, "I will raise them up a prophet from among their brethren like unto thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." Deut. xviii. 18, 19. And Christ said to those who did not believe Him, but who professed to believe Moses, "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John v. 46, 47. So whoever slights Moses, thereby rejects Christ.

#### GRACE AND TRUTH.

TURN again to the statement that the law was given by Moses, but grace and truth came by Jesus Christ. That is not an intimation that there is a contrast between the law and the truth, for the law is the truth, as we read, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. cxix. 142. The contrast is between the power of Moses, and that of Christ. The contrast is the same that would be between Christ and any other man than Moses. The greatest man that ever lived is only a man, while Christ is God, having life in Himself.

In order to get the full force of the words which we have quoted from the first of John, we should read from the fourteenth verse to the eighteenth. With these connect the first verse. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only be-

gotten Son, which is in the bosom of the Father, He hath declared Him."

Neither Moses nor any other man can put truth into the hearts of men. The righteousness of God is that which we are exhorted to seek (Matt. vi. 33), and that is expressed in the law of God. Isa. li. 5-7. Christ is the way, the truth, and the life. Men may preach, but He alone can put the righteousness and truth of God into the hearts and lives of men. The law was given by Moses; but although the law is righteousness and truth, no man ever yet obtained righteousness and truth from the law. All the law can do is to tell us what we ought to do; but it does not work out its own requirements for us, and in us. It is a grand thing to declare the law to men; it is a most wonderful thing to be used as a speaker for God, to declare His word faithfully; but the best man who ever lived could not save a single soul.

"But grace and truth came by Jesus Christ." Remember that the law is the truth. Ps. cxix. 142. So the law comes by Jesus Christ, but it comes with grace. He says that the law is in His heart (Ps. xl. 7, 8), so that when He dwells in the heart by faith (Eph. iii. 17), the law is necessarily there; and thus the truth is in the inward parts, as the Lord desires. Moreover since in Him is life, it is manifest that when the law comes into us in Christ, it is life to us. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2.

Christ is the declaration of God. The exhortation to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. God says, "Be ye holy, for I am holy." But no man hath seen God at any time, and therefore how can we know how to be holy as He is holy?—"The only begotten Son, which is in the bosom of the Father, He hath declared Him." Christ is in the bosom of the Father. That is His home. He is with God, because He is God. All the attributes of the Godhead are His, "for in Him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "And of His fulness have all we received, and grace for grace." That is, in Christ all the fulness of God is conveyed to us (Eph. iii. 17-19), and consequently all the righteousness of God.

Now it is evident that no man, however good, could do this for us, because in the first place no man can have any goodness except what is necessary for

himself, and, in the second place, no man can live in another. No man can live another's life for him. Only Christ, who gave Himself for us, and who is able to live in us, can bring into our lives the righteousness of God, making His life our own.

#### GRACE AND TRUTH FROM THE BEGINNING.

AND now comes a most important question, When did grace and truth come by Jesus Christ? At what particular time in the history of the world does Christ bring the righteousness of the law into the hearts of believers? Is it only since His first advent, and His resurrection? Did God lay upon men before Christ came, the burden of getting righteousness out of the law by their own efforts, and only since His crucifixion give to men the blessing of righteousness through Christ? What saith the Scripture? The first chapter of John is sufficient to settle the matter for us.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, full of grace and truth. . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 1-18.

What is the Word?—The Word was God. Who is the Word?—Christ is the Word. When was the Word?—"In the beginning was the Word." How far back does that reach?—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity.*" Micah v. 2, margin. Where is Christ always?—He "is in the bosom of the Father." What always dwells in Him?—He is always "full of grace and truth." The law is ever in His heart. "Jesus Christ the same yesterday, and to-day, and for ever." Heb. xiii. 8. What then is the necessary conclusion?—Simply this, that there has never been a time since the existence of man, when the righteousness of the law could not be fulfilled in every one who

would allow Christ to dwell in his heart by faith.

#### THE ENTERING OF THE LAW.

BUT let us particularise. We will take the days of Moses, and the very time of the giving of the law. Surely if we can find that the righteousness of the law came through Christ then, and through Him only, the question will be settled for all time. "The law was given by Moses, but grace and truth came by Jesus Christ." Stephen, filled with the Holy Spirit, said of Moses, "This is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts vii. 38. The Angel that spoke to Moses in the mount Sinai was the Angel in whom is the Name of God (Ex. xxiii. 20-23), even the Lord Jesus Christ. That angel was to go before the children of Israel, and lead them into the promised land; and we read that "they drank of that spiritual Rock that followed [went with] them; and that Rock was Christ." 1 Cor. x. 4. The law was ordained by angels, "in the hand of a Mediator" (Gal. iii. 19), and there is but one "Mediator between God and men, the Man Christ Jesus." 1 Tim. ii. 5. Christ, therefore, was in Mount Sinai, and gave the law to Moses, to give to the people.

"Moreover the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin had reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Rom. vi. 20, 21. The law could only make sin appear "exceeding sinful." Rom. vii. 13. "By the law is the knowledge of sin." Rom. iii. 20. Therefore the giving of the law could only make prominent the sin which already existed by the law. "The sting of death is sin, and the strength of sin is the law." 1 Cor. xv. 56. The law makes sin to abound, not because the law is sin, but because it is the declaration of perfect righteousness.

"But where sin abounded, grace did much more abound." Where does sin abound?—Where the law is. Where was the law?—It was most emphatically at Sinai. Then when was sin made to abound?—Most certainly at Sinai. But what superabounds wherever sin abounds?—"Where sin abounded, grace did much more abound." Then what was in infinite abundance at Sinai?—The grace of God, which is by Jesus Christ. And

what does grace do?—"By grace are ye saved." Eph. ii. 8. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus iii. 5-7.

So we find that in the very giving of the law, by which is the knowledge of sin, the grace of God which brings salvation from sin, was present. For Christ was there, the giver of the law to Moses, and He is always full of grace; grace and truth come by Jesus Christ.

Very forcible are the words of the Apostle Paul to the Corinthians concerning this matter. He says that God has made us sufficient to be ministers of the new covenant; not of letter, but of Spirit; for the letter killeth, but the Spirit giveth life. 2 Cor. iii. 6. Men are associated with Christ in the work of salvation. "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." God does the work. The apostle says of his desire to present every man perfect in Christ Jesus, "Whereunto I also labour, striving according to His working, which worketh in me mightily." Col. i. 29.

#### MINISTRATION OF DEATH AND OF LIFE.

FOLLOWING on in the third of second Corinthians, we find the apostle making a contrast between the ministration of death and the ministration of life; the ministration of the condemnation, and the ministration of the righteousness. The law was death, and so it is still to every sinner. Moses ministered only the law to the people, and therefore his was the ministry of death. Yet it was with glory, for as he talked to the people the skin of his face shone so that they could not bear to look upon it. See 2 Cor. iii. 7; Ex. xxxiv. 29-35.

But the ministration of the righteousness was there also, for Christ was there in His glory, with grace "according to the riches of His glory." So we read, "Seeing then that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but

their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old covenant; which veil is done away in Christ." The veil over the face of Moses was indicative of the veil that was over their hearts. If their hearts had not been veiled by unbelief, he would not have needed to veil his face from them.

"Which veil is done away in Christ." Not now merely, but whenever the heart turns to the Lord. It was at that very time done away in Christ. For Moses, who "endured as seeing Him who is invisible," and who talked with God face to face, did so without a veil over his face. He took the veil off when he went into the mount to talk with the Lord. That which was possible for Moses, was possible for all the people, if they had possessed the same faith that he did. For read what the apostle says further:—

"Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 17, 18.

Instead of "open face," read "unveiled face," as in the Revised Version, and the thought is preserved, for the reference is to the face of Moses, which was veiled. The veil, however, as we have seen, was on account of the children of Israel. Moses put a veil on his face, to save them the trouble of putting veils on all their faces. It was the same as if all the people had veils upon their faces. For himself no veil was necessary, for he talked with the Lord with unveiled face. Now that the veil was significant of the unbelief that was in their hearts, and was made necessary because of that unbelief, we learn definitely from the next chapter, in which the apostle says:—

"If our Gospel is veiled, it is veiled in them that are perishing; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them." 2 Cor. iv. 3, 4, Revised Version.

The veil, therefore, is unbelief, and that was the great trouble with the Israelites. See Heb. iii. 18, 19, iv. 1, 2. Christ was with them, "full of grace and truth," but they did not believe, and consequently they were not saved. Moses believed, and he entered into close communion with the Lord,

and his face was transformed by the heavenly glory. If they had believed, then they could have viewed the glory of the face of Moses, and even greater glory, for the progress is "from glory to glory," in an increasing measure.

What is the glory of God? It is His righteousness. "All have sinned and come short of the glory of God." Rom. ii. 23. Sinning is coming short of the glory of God; therefore righteousness is the attainment of His glory. His grace is also His glory. In the account of the first miracle that Jesus performed after He began His earthly ministry, we read, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." John ii. 11. This miracle, like all others that He did, was one of helpfulness. It was done for the purpose of supplying need. Therefore we learn that the glory of God is manifested in helping the needy. The glory of God is shown in His grace. So John says of the Word which dwelt among us, "We beheld His glory, full of grace and truth." Those who are made children of God, are "to the praise of the glory of His grace." Eph. i. 6.

Therefore the glory of God which transfigured the face of Moses, was an indication of the change in character that would be effected by the glory of His grace, in all who believed. Moses himself received the law not only in his hands, but in his heart, through the grace of Christ, with whom he conversed in the mount. If the children of Israel had had the same faith, they also would have found the same grace and truth by Jesus Christ. Then Moses would have been as much a minister of the new covenant as any one can be. Not all the Israelites were unbelieving. There were seventy elders who were permitted to see the glory of God, and they at least would be able to look upon the face of Moses. So God made him, as well as the apostles, sufficient to minister the grace of life.

In closing, note that fact that the law was ordained "in the hand of a Mediator," namely, Christ, who is the "one Mediator between God and men." What does that signify?—Simply that although the law in itself is death to any man, God did not leave men to deal with it alone. He did not give the law to them by Moses, simply, leaving them to meet it face to face in their own strength; He gave it to them in Christ, in whom it is life, if they would but receive Him. Christ receives the curse of the law in Himself,

and passes the blessing of it along to all who believe in Him. He takes the death sting from it, so that in Him it becomes "the law of the Spirit of life."

The law is in the heart of Christ. Out of the heart are the issues of life. Prov. iv. 23. Therefore the life of Christ is the law of God. It is not a substitute for the law of God, but it is the very law of God. His life on earth was a manifestation of the law as life; it was a specimen of the life which He will live in every one who will receive Him. He does not change. He is "the same yesterday, and to-day, and for ever." Therefore His life to-day is the same that it was eighteen hundred years ago. Looking to Sinai we see a statement of the law of which Christ is the Mediator; looking to Judea we see the same law in action; and looking to Calvary we see the life flowing for us, by means of which the law may dwell in us. He is the Mediator of the new covenant, to write the law in the hearts of men; for He dwells in the heart by His Spirit, and thus becomes the Medium through whom the righteousness of the law is wrought out in men.

#### ◆◆◆◆◆ "EVIDENCE" IN SPIRITUAL THINGS.

AN exchange, speaking of the growing tendency toward dabbling in the occult, of which Mr. Stead with his *Borderland* is perhaps the most conspicuous example, says,—

The man who nowadays makes up his mind to be deceived finds no obstacle to complete success. He has always the "evidence of his senses" to help him, and certainly could not find a more efficient ally.

This is true, and it is something which every person who would pass unharmed through the midst of the dangerous delusions of our day, should bear in mind. Not the evidence of the senses, but the evidence of faith, will be the safeguard against the deceptions which are now coming, and will continue to come more and more, in the spiritual realm. The Bible speaks of some upon whom God should permit strong delusion to come, so that they should believe a lie, because they received not the *love of the truth*. 2 Thess. ii. 10, 11. Do you have the love of the truth? If you do, then you have the safeguard against these delusions sent by Satan to draw souls to perdition; for he is to deceive, if it were possible, the very elect. Matt. xxiv. 24. And the elect are saved from the deceptions, not because they have keener intellects and finer reasoning powers than other men, but because they are the elect; that is, those

who by the love of the truth, have made their "calling and election sure." 2 Peter i. 10.

The truth is the word of God. "Thy word is truth." John xvii. 17. To love the truth, is to love the word of God. The truth is unpopular; it is unpleasant (to the natural heart); it involves sacrifices and hardships. But if you have the "love of the truth," all this will make no difference in your attitude towards it. You will, like our Saviour, "endure the cross, despising the shame" keeping in view the joy that is set before you, and having "respect unto the recompence of reward." And our joy, our reward, as Christians, is Christ Himself. He is "the way, the truth, and the life." If we have the "love of the truth," we will gladly give up all that we may obtain Him.

#### ◆◆◆◆◆ THE OPEN DOOR.

"I AM the door; by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." John x. 9. These are the words of Christ, the Good Shepherd. Again He says, "I am the way, the truth, and the life." John xiv. 6. He is the way and the door by which a man may find access to a more desirable place than he now is in.

By nature, all persons are in a state of bondage. They are born into a prison, and this prison is represented by the carnal nature. Men may not realise the fact, like the Jews who said to Christ, "We be Abraham's seed, and were never in bondage to any man;" but the truth is not affected by man's ignorance. "Whosoever committeth sin is the bondservant of sin." John viii. 34. All men are by nature sinners. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter ii. 19. Satan is the author of sin. Satan overcame Adam, and thus the whole human family were brought into the bondage of sin.

But "the Son of God was manifested, that He might destroy the works of the devil." 1 John iii. 8. The Son of God, therefore, will destroy sin, and when sin is destroyed, its bondage is also gone. Christ is the way out of the dark realm of sin and bondage. He is the door that opens into the realm of light and liberty. In announcing His mission to the world, He quoted the prophetic words of Isa. lxi. 1: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent

Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This is release from the bondage of sin. It is the opening of the prison doors to them that are bound by the chains of their own evil natures, so that Satan, through them, leads them captive at his will.

The prison door is open; the shackles are loosed. This is the glad tidings of the Gospel to the fallen children of men. Jesus Christ has repealed the law of the realm of bondage, which is the "law of sin and death." Rom. viii. 2. He has substituted in its place the "law of the Spirit of life." He has overcome Satan, and overcome the world, so that all the power of evil in Satan and in the world is made subject to His will, expressed in this law of the Spirit of life.

Why then are not all men free? Ah, freedom has come to them, but *they do not know it*. Like the poor slave who (as we are told) was kept in bondage by his wicked master in the Southern States of America long years after the emancipation proclamation by President Lincoln, so mortals are kept in ignorance now of that greater emancipation proclamation contained in the gospel of Jesus Christ. They are kept in ignorance by their wicked master, the devil. He does not want anyone to know that there is freedom and light and life in Christ. He could not prevent this freedom from coming to men; so he tries to prevent them from receiving it by keeping them in ignorance of it.

But the message to you, reader, and to all who will hear the glad tidings of the Gospel, is, the freedom is here. Life and immortality are here; they have been brought to light through the Gospel. 2 Tim. i. 10. The work of liberation is not a future work, but one already accomplished. It only waits your acceptance. If you say as did Paul, "O wretched man that I am, who shall deliver me from this body of death?" you may also say, "I thank God, through Jesus Christ our Lord." The deliverance is yours, *if you will take it*. The prison door is open; will you walk out, or remain in your bondage?

"CHOOSE ye this day whom ye will serve." So spake Joshua to the children of Israel, as recorded in Joshua xxiv. 15. They could choose themselves whether they would be servants of God or not, and the same power of choice lies with each of us. The secret

of success in this matter lies in the use of the will. We can will to serve God, or we can will to serve the god of this world. "To whom ye *yield* yourselves to obey," says Paul, "his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16. Every sin is prefaced by yielding on the part of the sinner; and every righteous act is also prefaced by yielding; but in the one case the yielding is to Satan, and in the other case to God. In the moment of temptation, when it seems that we must fall, we may yield ourselves to Him, and in that condition we will not yield ourselves to Satan, for we are controlled by the one to whom we yield ourselves. And when you yield your will to God, you do not thereby lose your will, for God allies it with His own, which is a source of incalculable strength. And then you will know that "it is God that worketh in you, both to will and to do of His good pleasure."

#### CHRISTIAN GROWTH.

GROWTH is the process of development by which that which is immature advances toward a state of perfection. Growth is as much a possibility and a necessity of spiritual life as of physical life. The spiritual life begins with a birth,—the "new birth." The individual is then a babe in Christ. Were he always to remain a babe he could not become a soldier of the cross, enduring hardness in the service of his Master. He could not partake of the strong meat which, with the more simple "milk of the word" is provided in the Gospel of Christ. From the condition of a babe, he must pass to that of the full stature of manhood in Christ; and this can only be done by growth.

What are the essentials to growth? Almost anyone can tell what is necessary to the growth of a plant, but scarcely anyone seems to understand what is necessary to development as a Christian. Yet it needs no greater effort to know what is necessary in the one case than in the other. A Christian is but a plant in the garden of the Lord; and spiritual plants, like any other plants, need plenty of water, good soil, and sunlight.

All these the Lord has provided for His garden, and it only remains for His plants to assimilate what they find. But there is a strange perversity about these plants of the human kind, that is not seen in the physical world. The Lord through the prophet Jere-

miah complains of His people of old that though He had planted them "a noble vine, wholly a right seed," yet they had "turned into the degenerate plant of a strange vine;" and thus it is with many now who have enjoyed like privileges. There is no fault in the provision that God has made; but there is an evil principle which finds its way into the plant and perverts its nature, causing degeneracy and ultimate loss of all that is noble and good.

It is the nature of a plant to turn towards the sun; but in God's spiritual garden are seen some plants that try to grow in another way. There are some that try to grow by something inherent in themselves. Of course, no growth can be attained in this way. Imagine a plant trying to make itself grow, exerting itself,—if it could be capable of exertion—to become higher and stronger and to strike its roots more deeply into the soil! The idea is absurd; yet this is what many people think they must do in order to grow as Christians. But Christ said, "which of you with taking thought can add to his stature one cubit?" Luke xii. 25. Who would think of exerting himself in order to grow physically? It is true that exercise influences growth, but it is not the cause of growth, nor is there anything that man can do to cause it. The principle of development is in every human organisation by nature, and asserts itself as a principle of all living beings; and all that man can do is to secure those conditions within which this principle can operate to the best good of the individual. So it is in the spiritual world. The principle of growth is implanted by God at the new birth, and only needs right conditions to cause the babe in Christ to grow up to the full stature of Christian manhood. Man can interfere with this principle, and repress it, but he cannot create it. But the devil, who understands all this, continually sets men to work to try to make themselves grow by exertion. He would have men think that by taking thought and doing a large amount of good works they can add a cubit to their stature in Christ. And men try this plan, as they have been doing for ages in the past, and keep trying it until they find that it does not work. They find that after years of such efforts, they are not any stronger Christians than they were at the start, nor reach higher up into the spiritual atmosphere of heaven. Then they become discour-

aged, and the devil, who knew what the result would be, comes and tempts them, and finds them ready to fall an easy prey to his devices.

But there is no impossibility in the way of Christian growth. The difficulty was, they did not understand the nature of that growth. They did not know the conditions under which alone it could take place. They were not instructed by that which God has revealed in His word and in nature. A plant grows and reaches up and becomes stronger without any exertion on its own part. It simply looks to the sun. It feels the vivifying influence of its rays, and reaches up toward the source from which they come. The whole process is simply an effort to get nearer to the source of its life. In the soil it finds water and the various elements that enter into its composition as a plant, and the principle of assimilation within it, which it has so long as it looks at the sun, draws up these substances through the roots and into the stem and leaves. The plant simply lets the process go on according to this law of assimilation which its Creator gave it.

So it must be with the plants in the heavenly garden. They cannot grow by looking at themselves; they cannot grow by looking at other plants around them. They must look at the sun. Neither must they exert themselves to assimilate that which is necessary to build them up and make them strong, but simply let the process of assimilation go on according to the "law of the Spirit of life" that has been put within them. "Let this mind be in you, which was also in Christ Jesus," is the exhortation that is given us. It will be in us if we will let it. All God wants of any person is to let Him work in him.

Man is continually doing something to hinder God's work. He is continually putting self in God's way. He refuses to submit his will to God's will. And this is all the difficulty about living the Christian life. It is not a difficulty of performing works, but the difficulty of making the right choice, of yielding to God and not to self, of looking to Christ and not to something else, and of letting His mind and His spirit be in us. He is our Sun, the "Sun of Righteousness." Mal. iv. 3. If we will look steadfastly at Him as the plant does at the sun that shines in the heavens, if we will make it our constant effort to turn toward Him as the plant does to the source of its life, and to reach up more

and more toward the brightness of His face, we shall experience no difficulty in attaining the full measure of growth that we desire.

But we need not expect to realise the fact that we are growing, any more than we can realise that we are growing physically by trying to note changes in our stature from day to day. If the plant should turn its head away from the sun to look at itself and see how fast it was growing, it would soon cease to grow; and just so with the Christian. When he tries to see himself growing spiritually he is taking one of the most effective means to stop his growth entirely.

There is no cause for discouragement therefore in the fact that we do not at any time realise this process of growth. It is taking place just as truly as it takes place in the physical world, and we need not make the outcome a matter of anxious concern. The outcome will be that which the Apostle Paul describes in his letter to the Ephesians, for whom he prayed that they might be strengthened by the inward presence of the Spirit, "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 19.

We are not told to grow in the knowledge of self or the knowledge of our sinfulness or that of our neighbours, but "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18. We cannot know His grace and all His attributes unless we see them; and we cannot see them unless we look to Him.

#### A NECESSARY DISTINCTION.

THE Parliament of Religions at Chicago has been marked by some vehement attacks by men of one religion on another religion, and Christianity, as was to be expected, has had a full share of the storm. Vive Rananda, the popular Hindu monk, says the correspondent of the *Chronicle*, denounced our commercial prosperity, our bloody wars, and our religious intolerance, declaring that at such a price the Hindu would have none of our boasted civilisation:—

You come, with the Bible in one hand and the conqueror's sword in the other—you, with your religion of yesterday, to us, who were taught thousands of years ago by our Richis, precepts as noble and lives as holy as your Christ's. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals. You are *carnivores*. You degrade our people with drink. You insult our women. You scorn our religion—in many points like yours, only

better, because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honour and reverence. Do you think, if you came to our doors like Him, meek and lowly, with a message of love, living and working, and suffering for others, as He did, we should turn a deaf ear? Oh, no! We should receive Him and listen to Him, as we have done our own inspired Richis (teachers).

We all know that war, commercial prosperity, and shameful treatment of women, have nothing to do with Christianity, but we see also that heathen nations inevitably associate them with Englishmen, who, as a nation, profess to be Christians. They seem to say, "These be thy gods, O England!" But we must distinguish between Englishmen and Christians; between the seed of Adam and the seed of Christ; between the old creation and the new.—*The Christian*.

[But the trouble is, that the Hindus cannot be expected to make that necessary distinction. It is impossible that they should, since Christians themselves foster the delusion by calling England a "Christian country." The natural conclusion is that in England all are Christians, just as in a Mohammedan country all are Mohammedans. Where Christianity is identified with any nation, it is placed on a level with Paganism.—ED. P. T.]

#### ENGLISHMEN AND MACHINE GUNS.

WE expected to hear of the complete and final overthrow of the unhappy chief or sovereign of Matabeleland. How can undisciplined savages, without artillery, withstand or successfully assail Englishmen, who call to their aid the machine gun? It appears that Lobengula knew after the first battle that he was beaten. But the younger men in his rude forces were not so ready to acknowledge the necessary superiority of white men. They insisted on fighting another battle. Individually these savages are brave men. Let them meet any foe on equal terms and they would not easily be driven off the field. The inequality in this instance is too great. Seven thousand Matabele, resolute and daring, attacked the South Africa Company's forces. After an hour's fighting even these young warriors were compelled to retreat. What else could they do? The machine gun with deadly aim literally sent forth hundreds and thousands of bullets, which thinned the advancing ranks, and ultimately convinced the most heroic that success was impossible. Of the one thousand wounded or dead natives left on the field of battle, nine hundred were laid low by bullets from the machine gun. The company's loss was, three killed and seven wounded.

This is not war—it is butchery. It seems to us that the next war in Europe on a large scale will be so revoltingly deadly, so unheroic in its killing, that,

while Christians can do none other than weep over the massacre, civilised men must be ashamed of the slaughter. Is it not time to put an end to this horrible business? The four chief sinners among the nations impoverish their populations to perfect weapons and engines of destruction, and in training men to use them. Here is a note of their expenditure on war:—

Great Britain,.....	£50,000,000
France,.....	£56,000,000
Germany,.....	£38,000,000
Russia,.....	£34,000,000
	£178,000,000

We hope that the scientific slaughter of so many hundreds of Matabele warriors will make Christendom ashamed of outdoing in real savagery and cruel barbarism the most bloodthirsty tribes on the dark continent itself. We regard the news from the seat of war between the South Africa Company and the chief of Matabeleland as most revolting. War is seen there in its true character. There is nothing so unchristian, so inhuman, so insanely cruel as the slaughter of men by machine guns.

[The above is from *The Freeman*, and the sentiment expressed is one with which all right-minded people must agree. Surely we need not wait until the next war in Europe, in order to be ashamed of the slaughter; and yet, after centuries of it, so-called "Christian Nations" do not seem any more ashamed than at the beginning. Although the *Freeman* uses a common expression, saying that the slaughter of the Matabele is not war but butchery, it expresses the truth in the last paragraph where it says, that "war is there seen in its true character."

But what about the question, "Is it not time to put an end to this horrible business?" How is it to be done? The word of God says: "From whence come wars and fightings among you? come they not hence even of your own lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain." James iv. 1, 2. So long as the cause of war exists in human hearts, it will be as impossible to stop it by councils and legislation, as it would be to stop a river's flood by throwing a dam across its mouth. Make the heart pure, and the actions will be the same. This cannot be done by wholesale, but for individuals, through "the preparation of the Gospel of peace." Soon, however the Prince of Peace will come to reign, and, after a last battle, wars will be made to cease to the ends of the earth.]

IS THERE danger that the churches will be smothered by societies? That is the way the matter looks now. In

the primitive age of Christianity it was understood that the Church comprehended everything necessary to social development. But not so in these days. Now societies are necessary to keep the churches from dying. Perhaps this state of things cannot be remedied until the churches themselves go back to the primitive model; but surely the present distress must be very great if it takes all the societies we now have to keep things going.

Our difficulty, however, is to find any church at all, as the societies all seem to be to the front, while the church, if there is any, acts as a sort of feeder to the parasites that are hanging about it. All this may be the modern way of doing things, but it is evidently quite different from the way things were done in the beginning. But why not make our churches comprehend all the work that is to be done? This would certainly be more in harmony with the revealed will of the Divine Master.—*Christian Commonwealth*.

#### "HE IS PRECIOUS."

Love of Jesus, never weary,  
Hear my humble plea;  
In the bosom of Thy mercy  
Shelter me.

Voice of Jesus, sweetly sounding  
O'er the tossing sea,  
Speak, across life's troubled ocean,  
Peace to me.

Heart of Jesus, all-forgiving,  
Pierced on Calvary,  
By Thy precious blood and passion,  
Pardon me.

Hand of Jesus, strong and tender,  
Nailed upon the tree,  
Through the perils of life's voyage  
Guide Thou me.

Home of Jesus, safe and glorious,  
Sinner though I be,  
Yet at last, o'er sin victorious,  
Welcome me.

—W. E. Littlewood, in *Church News*.

#### THE CHRISTIAN'S ATTITUDE IN TRIAL.

IN all our afflictions Jesus was afflicted, and the Captain of our salvation was made perfect through suffering. In this life we shall be proved to see whether or not we shall be able to bear the test of God. Satan's temptations will come upon us, and we shall be tried, but the question of most importance to us is, Shall we be overcome? or shall we be overcomers? Jesus has said, "To him that overcometh, will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." How precious, how full is this promise! Shall we not have the mind stored with heavenly truth, that, like our great Example, we may be able to meet Satan with the weapon of God's word, saying to him as he tempts us to do evil, "It is written"? Satan knows better than many professed Christians what is written, for

he is a diligent student of the Bible, and he works to pervert the truth, and lead men into the paths of disobedience. He leads men to neglect the searching of the word of God; for he knows that it testifies against him, that his works are evil. It describes him as the apostate angel who fell from heaven, and drew many of the hosts of heaven after him in a course of rebellion against their Creator.

Satan is seeking continually to draw away the minds of men from God and His word. He knows that if he can cause men to neglect the word of God, he can soon cause them to depart from its precepts, and finally to forget their Maker. They will then take the suggestions and instructions of the adversary of God and man, and evil men and evil angels will form a confederacy against the God of heaven.

Those who would be loyal to God will be subject to trials and temptations; but if they are truly alive unto God, and have their life hid with Christ in God, they will also know what it is to have the blessings which God bestows upon the faithful and obedient. Every soul will have its trials, disappointments, sickness, and sorrow. Bereavements will come, and because of their own frailties and mistakes, or through sympathy for their friends, heavy grief will press upon the heart. But whatever may be the character of their sorrows, whether heavy or comparatively light, there is no necessity for becoming restless, impatient, rebellious, or morose. There is no need of speaking rash, faithless words. It is a great mistake to dictate to the Lord. Elijah knew not what he was doing when he said to God that he had had enough of life, and asked to die. The Lord did not take him at his word; for there was a great work for Elijah to do before he should be translated to heaven.

Instead of murmuring against God in times of trial, let us remember that Jesus, the Majesty of heaven, suffered, being tempted. Jesus did not permit the enemy to plunge Him into the mire of unbelief, despondency, and despair. But how often we permit it, and because we have but little moral power, not doing the works of Christ, we do not resist the first insinuations of the evil one! The promise is given: "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." How precious to the tempted soul is this positive promise! If anyone is tempted, let him keep his eyes upon Jesus, and draw nigh to God, talking of His goodness and mercy. When the tempted soul realises that Jesus is drawing nigh unto him, the annoyances that he thought unbearable will vanish. "For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints,

and 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 unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

When this precious experience is ours, then there will be vital energy in the church. Love for Christ must be revived, and not permitted to grow cold. We must not only pray for unity with Christ and with one another, but actually have it, know what it means by real experience. Troublous times are before us, but this is not to worry us. To worry is to doubt; but we would impress upon all the necessity of going to God for help, whatever may be your afflictions and troubles.

Do not think to obtain help by going to the gods of Ekron. Jesus has left an invitation for every burdened soul. He says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

John, who leaned upon the bosom of Christ, says, "We have known and believed the love that God hath to us." If we can individually say this from the heart, we are indeed rich in faith, living on the promises of God. Amid our trials, disappointments, bereavements, and afflictions, we are to learn that God is love, and that he that dwelleth in God, dwelleth in love. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we [in heaven?] in this world." We have reason ever to thank God that He knows all the storms, disappointments, and trials that come upon His people. He follows them through every experience, with tender, pitying love, and expresses His desire to heal our wounds, and restore unto us the joy of His salvation.

Jesus has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There is but one channel of light, but that is always accessible to us, and through that channel flow streams of forgiveness and love. The streams of God's mercy can cleanse the darkest stain, and bring peace to the greatest sinner. The blood of Christ was shed for the sins of the world. In the sacrificial offering, offered by the Jews, was seen a symbol of Christ, whose blood was to be shed for the salvation of the world. In the sacrificial system the truth of the atonement was to be impressed upon the world, that all might know that without the shedding of blood there is no remission of sins. Many have wondered why it was that

God appointed so many sacrifices in the old dispensation; but it was to teach the world in ever-bleeding sacrifices concerning Christ, the victim of man's transgressions. The offering for sin was a most solemn, sacred offering, and was placed upon the altar with impressive ceremony, and every detail was explained by the priest to the people, that they might understand that the Son of God was to be made an offering for their sins. This is the central truth of the plan of salvation, and it should be often repeated in the hearing of both believers and unbelievers.

The angels behold with amazement the indifference with which men hear these sacred truths. They look with sorrow upon those who profess to believe advanced truth, to see how little they make manifest the fact that they are the purchase of the blood of the "Lamb of God, which taketh away the sin of the world." It is only through faith in the cleansing blood that we may have forgiveness of sin, that clings to us like a moral leprosy.

Jesus need not have suffered for Himself, for "He knew no sin, neither was guile found in His mouth;" yet He suffered agony in proportion to the purity and majesty of His character. Angels are amazed that those for whom so much has been done by the Son of God, still continue to cherish sin. The inexpressible sufferings of Christ were endured that the souls of men might be saved from sin and its penalty. Oh, why is it that men are so indifferent? Why is it that the plan of salvation is so little mentioned in our conversation? We dwell but lightly upon these vital truths, that mean so much to us, and continue willing captives of Satan and sin.

Oh, that we might cultivate habits of contemplation of the self-sacrifice, self-denial, and love of Christ, until we should have a deeper sense of the malignant character of sin, and hate it as the vile thing that it is! Let the mind and heart awaken to gratitude, and let us come to the Father in the name of Jesus, asking for the forgiveness of sins, for the cleansing from all unrighteousness. Let us plead with God that He may "cleanse us with hyssop," that we may be clean, wash us, that we may be "whiter than snow." He will restore unto us the "joy of His salvation," put within us a new heart, a right spirit, put a "new song" into our mouths, "even praise unto our God."

MRS. E. G. WHITE.

"HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things that thou canst desire are not to be compared

unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. iii. 13-18.

#### UNCONSCIOUS BEAUTY.

THE spirit approved of God is indicated in the reference made in 2 Cor iii. 13 to the radiance of Moses' face. When he came down from communion with God his face was glowing with heavenly light, and all the people saw it, but Moses wist not that his face shone.

The truest beauty is always unconscious of itself. For example, if a little child is fair and lovely of countenance, it is like the fragrance of flowers, like a gleam of sunshine to you as she is intent upon her play, or when the pretty eyes are closed in sleep; but if you are foolish enough to express your admiration, with wonderful swiftness there will come self-consciousness and affectation, which will mar all her beauty.

It is so in character. I think it is the knowledge of this danger which leads our Heavenly Father to keep some of His most beautiful children hidden, just as you refuse invitations for your little ones if they are being made too much of. Publicity has its penalties, not least in Christian life; and some of us get fearful about ourselves, lest we should come to think more highly of ourselves than we ought to think. Many have been made self-confident, or they have affected peculiarities, or exhibited greed and arrogance, losing altogether the simplicity that is in Christ, through their own popularity.

The living epistles are not there. Look for them rather in the pure-hearted child who whispers a trustful prayer to the Father in heaven, and then goes to sleep with dreams of the ladder of light on which the angels are. Look for them in the Christian man, whose abilities are not brilliant, but who is known by all about him as a man humble, brave, and upright. Look for them in the Christian woman, harrassed by petty cares, and often having a quiet cry over troubles about which loyalty seals her lips, nevertheless, who has "the meek and quiet spirit, which is in the sight of God of great price."

Yes, it is better to be like the violet, growing in a cool, quiet glade, though no one notices it, than to be like the gaudy sunflower, blazing in the sunshine so that none can fail to see it. And some of us have reason to thank God for the fragrance of His hidden flowers. Living Epistles make no noise, yet he who wills may read them. —Alfred Rowland.



## THE HOME.

### THE HELP THAT COMES TOO LATE.

'Tis a wearisome world, this world of ours,  
With its tangles small and great,  
Its weeds that smother the springing flowers,  
And its hapless strifes with fate.  
But the darkest day of its desolate days  
Sees the help that comes too late.

Ah! woe for the word that is never said  
Till the ear is deaf to hear,  
And woe for the lack to the fainting head,  
Of the ringing shout of cheer;  
Ah! woe for the laggard feet that tread  
In the mournful wake of the bier.

What booteth help when the heart is numb?  
What booteth a broken spar  
Of love thrown out when the lips are dumb,  
And life's barque drifted far—  
Oh! far and fast from the alien past,  
Over the moaning bar?

A pitiful thing the gift to-day  
That is dross and nothing worth,  
Though if it had come but yesterday,  
It had brimmed with sweet the earth;  
A fading rose in a death-cold hand,  
That perished in want and dearth.

Who fain would help in this world of ours,  
Where sorrowful steps must fall,  
Bring help in time to the waning powers  
Ere the bier is spread with the pall;  
Nor send reserves when the flags are furled,  
And the dead beyond your call.

For baffling most in this dreary world,  
With its tangles small and great,  
Its lonesome nights and its weary days,  
And its struggles forlorn with fate,  
Is that bitterest grief, too deep for tears,  
Of the help that comes too late.

—Margaret E. Sangster, in *Harper's Bazaar*.

### WORTH TRYING.

"Wait a minute, Will."

"What for?"

"I want to get that bunch of blue-bells."

Ned laid down his fishing-tackle and sprang over the fence, presently to return with a handful of the flowers, with their dainty colouring thrown out by a background of two or three ferns.

"You're a great fellow for flowers."

"Oh, they're not for myself; but mother's always crazy over wild flowers."

And all through the walk home, notwithstanding that he was already well laden with rod and fishing-basket, Ned gave good heed to his flowers, once stopping to wet his handkerchief to wrap about the stems, that they might not suffer from the warmth of his hand.

"There she is!" While still at a distance Ned spied his mother, and made a dash toward her across the

large garden. Will, following more slowly, saw him drop his rod, and take off his hat as he offered his flowers with a bow and a smile. A little stir of pain was in Will's heart, as he saw them received with a kiss and some words, evidently loving ones, which he could not hear.

"Come round to the barn with your traps, and then you stay to supper; mother says so," said Ned, rejoining his friend.

"You're different from most boys," said Will; and Ned coloured a little, for he was inwardly a trifle afraid of his mother's display of fondness provoking ridicule from the boys.

"How?" he asked, although knowing well what was meant.

"Oh—that," said Will, with an indefinite backward nod over his shoulder. "But I like it—I do, really."

"I like it," said Ned, his deepening colour due now to feeling. "Don't know how I'd get along if my mother wasn't just that way. And, as she is just that way, how can I help being just that way, too? Of course, it comes natural that I should be."

Ned's mother, if she had heard this, might have smiled in remembrance of the many lessons it had taken to inculcate the grace of politeness, which was now, indeed, if not natural, rapidly becoming second nature to the boy.

"If I had a mother, I'd like to be so," said Will.

"Well, it isn't only just mothers, you know. That is, of course, nobody else can be like your mother; but I mean you can be it to other folks—in a way; to anybody in your home. They all like it."

Will burst into a laugh.

"All, hey? I wish you knew my Aunt Susan. But you will; for, now we're getting settled, you must come over. You'll laugh at the idea of such doing for her. Why, if I should bring her a flower or take off my hat to her, she wouldn't know what to make of it. She'd think I was crazy."

"I don't believe it," said Ned. "That is, if she's a good woman. And of course," he added in quick politeness, "your aunt must be."

"Good! She's so good herself she thinks there's no good in such a thing as a boy. I believe she thinks boys were only made to be a torment to such as she."

"Some boys are, I suppose."

Will coloured a little as he inwardly realised that Aunt Susan might be somewhat justified in holding such an opinion.

"Well," continued Ned, "I thought all ladies liked flowers, and liked to be nicely treated, too. And," he added stoutly, "I think so still."

"I don't believe Aunt Susan would take the trouble to notice either flowers or nice behaviour," replied Will.

"Have you ever tried?"

Boys are not much in the habit of reading moral lectures to one another, so it is not likely Ned would have enlarged on the subject, even if they had not just then been ready to carry in their string of fish, to be duly admired by Ned's mother.

But Ned's lightly-spoken and quickly, by him, forgotten question returned to Will's mind as, later, he walked alone in the direction of his own home.

"Have you ever tried?"

"Well, I haven't, that's a fact. But," he gave a little laugh, "the idea of bringing flowers to Aunt Susan! Fancy her stare! She would not know what to make of it."

But the remembrance of Ned's graceful thought of his mother, and the sweetness of the caressing tenderness between mother and son, had touched the conscience as well as the heart of the motherless boy.

"If it wasn't flowers, I suppose it might be something else. She's as stiff and proper as a poker: and I suppose a boy might smile and bow and be polite all his life and she'd never know but what he was cutting up some new kind of pranks. But, then, perhaps its no wonder. She doesn't know much about any boys but me. I guess she thinks all they're good for is to carry mud in on their shoes, and slam doors, and leave the fly-screens open and be late to meals. But, I say!—I've a great mind to try Ned's way; that is, partly—just for the fun of seeing how she'll take it." With which determination Will walked round the house, to find his aunt approaching the side door with a huge parcel in her arms. At any other time he would not have troubled himself about this, but now he stepped up and opened the door for her. She took little notice of him except to ask:—

"Do you know where Hiram is?"

"No, I don't."

"I've been looking for him. I want to send this bundle down to Mrs. Brown's."

She passed on through the hall as if speaking more to herself than to anyone else. Will was rushing up to his room two steps at a time, when he suddenly paused—

"I'll take it to her, Aunt Susan."

She stopped and looked at him unsmilingly, concluding at once in her own mind that he had some business of his own that way, yet still surprised that he should be willing to include in it a service for herself.

"Well, if it won't bother you," she said.

More intercourse with Ned awakened in Will a more honest resolution to make the best of himself in the matter of grace of manner and behaviour. It is a pity that every boy should not reflect how largely his conduct influences those among whom he is thrown. Will increased his efforts to avoid small annoyances to his aunt,

and began showing her small attentions, which sometimes won for him an approving smile.

He began to feel touched and conscience smitten at perceiving that what he had begun in an unworthy spirit of fun should be making the impression on Aunt Susan which should belong to honest effort. It was pleasant to the boy whose home life was so lonely to find himself looking for Aunt Susan's smile and for the softening voice in which she answered his good-morning. And one day he ran up to his room, and laughed by himself till he was out of breath.

"I took off my hat to her as I met her on the corner, and she actually turned red with astonishment."

"More shame for me, that it should take her off her feet so," came with a sober reflection. "If I've done it in fun before, I'll do it in earnest now. I think it pays for a boy to be decent in his ways, whether anybody notices it or not. It pays just in the feeling he has himself."

Which was as wise a conclusion as a boy often arrives at.

Months later Will went away from home on a visit. On his return Aunt Susan stood on the steps with a face which might almost, in its welcoming expression, have belonged to Ned's mother.

"O, my dear boy," she exclaimed. "I have needed you so much. No one to hunt for my glasses. No one to bring me the paper. No one to have flowers on the table before I come down. No one to care whether I am waited on or not. I could not have believed I should have missed you so."

Will went upstairs with the warmth of her kiss upon his cheek, trying to remember when anybody had ever kissed him before. And tears came very near his eyes as he saw about his room more than one evidence of Aunt Susan's very tender thought for him.

"It was well worth trying," he said to himself.—*Sydney Dayre.*

#### THE DIAMETER OF A LIGHTNING BOLT.

"DID you ever see the diameter of a lightning flash measured?" asked a geologist. "Well here is the case which once inclosed a flash of lightning, fitting it exactly, so that you can see how big it was. This is called a 'fulgurite,' or 'lightning hole,' and the material it is made of is glass. I will tell you how it is manufactured, though it took only a fraction of a second to turn it out.

"When a stroke of lightning strikes a bed of sand, it plunges downward into the sand for a distance, lesser or greater, transforming instantaneously into glass the silica in the material through which it passes. Thus, by its great heat, it forms at once a glass tube of precisely its own size.

"Now and then such a tube is found

and dug up. Fulgurites have been followed into the sand by excavation for nearly thirty feet. They vary in interior diameter from the size of a quill to three inches or more, according to the bore of the flash.

"But fulgurites are not alone produced in sand; they are found also in solid rocks, though very naturally of slight depth and frequently existing merely as a thin, glassy coating on the surface. Such fulgurites occur in astonishing abundance on the Little Ararat, in Armenia.

"The rock is soft and so porous that blocks a foot long can be obtained, perforated in all directions by little tubes filled with bottle-green glass formed from the fused rock."

#### PRUNING AND GRAFTING.

EVERY fruitful branch is pruned, that it may bring forth more fruit. Even fruitful branches may display too much foliage, and appear what they really are not. The followers of Christ may be doing some work for the Master, and yet not be doing half what they might do. He then prunes them, because worldliness, self-indulgence, and pride are cropping out in their lives. Husbandmen clip off the surplus tendrils of the vines, that are grasping the rubbish of earth, thus making them more fruitful. These hindering causes must be removed, and the defective overgrowth cut away, to give room for the healing beams of the Sun of Righteousness.

God purposed through Christ that fallen man should have another trial. Many misunderstand the object for which they were created. It was to bless humanity and glorify God, rather than to enjoy and glorify self. God is constantly pruning His people, cutting off profuse, spreading branches, that they may bear fruit to His glory, and not produce leaves only. God prunes us with sorrow, with disappointment and affliction, that the outgrowth of strong, perverse traits of character may be weakened and that the better traits may have a chance to develop. Idols must be given up, the conscience must become more tender, the meditations of the heart must be spiritual, and the entire character must become symmetrical. Those who really desire to glorify God, will be thankful for the exposure of every idol and every sin, that they may see these evils and put them away; but the divided heart will plead for indulgence rather than denial.

The apparently dry branch, by being connected with the living vine, becomes a part of it. Fibre by fibre, and vein by vein, it adheres to the vine, till it derives its life and nourishment from the parent stock. The graft buds, blossoms, and produces fruit. The soul dead in trespasses and sins, must experience a similar process in order to be reconciled to God, and to

become a partaker of Christ's life and joy. As the graft receives life when united to the vine, so the sinner partakes of the Divine nature when connected with Christ. Finite man is united with the infinite God. When thus united, the words of Christ *abide* in us, and we are not actuated by a spasmodic feeling, but by a living, abiding principle. The words of Christ must be meditated upon, and cherished and enshrined in the heart. They should not be repeated, parrot-like, finding no place in the memory, and having no influence over the heart and life.

As the branch must abide in the vine to obtain the vital sap which causes it to flourish, so those who love God and keep all His sayings must abide in His love. Without Christ, we cannot subdue a single sin, or overcome the smallest temptation. Many need the Spirit of Christ and His power to enlighten their understanding, as much as blind Bartimæus needed his natural sight. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." All who are really in Christ will experience the benefit of this union. The Father accepts them in the Beloved, and they become objects of His solicitude and tender, loving care. This connection with Christ will result in the purification of the heart, and in a circumspect life and faultless character.

MRS. E. G. WHITE.

#### CRYING OUT AFTER GOD.

ONE of the most pathetic instances of the yearning of the human being for the Divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:—

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with Him."

"Then he said, so sadly, as he looked into my face: 'You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.'

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:—

"It is not dark; it laughs all the while."—*Gospel in all Lands.*



THE VINE.

THERE'S a beautiful vine growing over my door,  
Though it's strong root I never can see,  
Yet it's branches grow greener and stronger each  
day,  
And it bears richest clusters for me;  
But full well do I know  
That it could not thus grow,  
Were it not for the sap  
That doth constantly flow  
From the strong hidden root,  
Giving strength to bear fruit.

The dear Saviour has said, I'm the Vine; aye, the  
Root,  
Though the Saviour we cannot now see,  
Yet He says, You're the branches, and you shall  
bear fruit  
If you are but connected with Me;  
And His Spirit you know  
Into your heart must flow;  
It is this that can make  
All the good fruits to grow:  
Gentle words and kind ways—  
Let them grow to His praise.

JENNIE E. OWEN.

### A LESSON FROM THE VINE.

WE have learned from the grass that we have no reason to be proud; from the flowers, that God cares for us and is able to clothe us with the purity of the Lily; from the trees, that we should be rooted and grounded in Christ and bring forth fruit unto God.

But what can we learn from the little vines that cannot even stand alone? We see them creeping along the ground, twining round a string or stick, climbing into trees, and clinging to anything that they can reach with their curly little tendrils or claspers. By noticing carefully we see that even they are beautiful and useful, and have a work to do that no other plant or tree can do. We find them clambering over the dull city houses, and hanging graceful festoons down their bare walls. We observe them creeping slyly up the trunk of some dead tree, and throwing over it a mantle of living green. We see them decorating our porches and walls and fences with bunches of fragrant blossoms and bright berries. In the heat of summer we sit beneath their shade in the cool arbour, and in

the days of autumn we feast upon the clusters of pink and white and purple grapes that hang from their fruitful branches. No, no, this earth would not be what it is to us without the beautiful vines. The more we look at them and study them the more we see in them to admire, and the more we feel like praising God for this another token of His love.

The grape-vine does not die down every year like the morning-glory and many other vines. It loses its leaves, but the large stalk that is rooted in the ground remains, and in the spring it puts out new leaves and new branches, and then how fast they grow!

What makes those young branches grow so fast? What makes them bear such lovely fruit? If you could look just inside of the hard bark which covers the stalk and branches, you would see. There are many little hollow pipes or tubes there, through which a thin watery juice, or sap, goes up from the roots to the leaves, and then from the leaves back again to the roots. It is this sap that runs from the vine into the branches that gives food to the branches, and keeps them alive and makes them grow and bear fruit. It really is the sap that forms the fruit.

You have noticed how quickly a branch withers and dies, when it is broken or cut off from the main vine. It cannot live, or grow, or bear fruit alone, for when it is not united to the vine the sap cannot run into it.

Jesus says that without Him, *you* are just as helpless as that little branch is without the vine. You cannot bear the fruits of His Spirit alone, any more than the little branch can bear the fruits of the sap alone; for do you not see? you cannot have the Spirit without being united to Jesus, any more than the branch can have the sap without being united to the vine.

Listen to what Jesus Himself says about it: "*I am the vine, ye are the branches.* As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John xv. 4.

We learned in our lesson from the trees, that the fruits of the Spirit which we should bear, are named in Gal. v. 22, 23. They are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." They are loving thoughts and looks and actions, kindness to those about us, and doing as Jesus does in all things.

Now "who can bring a clean thing

out of an unclean? not one." In other words, Who can make these pure, good actions come out of an impure, wicked boy or girl? Not one. It is impossible. There is no good Spirit in their heart, so of course there can no *fruits* of the good Spirit come out of their hearts.

But if that bad child comes to Jesus, and allows the good Spirit of Jesus to come into his heart and take the place of the bad spirit that fills him, *then* he can do right and bear all the good fruits of the Spirit, for then he is united to Jesus, the True Vine, and the good fruit-bearing Spirit of the True Vine is running through him.

Jesus says, "*He that abideth in Me, and I in him, the same bringeth forth much fruit,*" and "herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

But when a child tries to do right and bear the fruit of the Spirit alone, without believing in Jesus or allowing the good Spirit of Jesus to come in, he is just as foolish as a little branch would be if it should try to bear grapes alone, without allowing the sap to come into it from the vine.

It is the Spirit of God alone that can do good actions, and we can obtain it only through Jesus the True Vine. Therefore you and I cannot do one good act or overcome one temptation without keeping close to Him and allowing His Spirit to use us as it will. Jesus says, "Without Me ye can do nothing."

Now, my child, are you willing to be kept near to Jesus, and willing to *let* Him use you? Are you willing to give up your own naughty spirit, and allow the Spirit of God to use your hands and feet and tongue and eyes and ears and whole body? If so, you may be a fruitful little branch of the True Vine and bear much precious fruit to glorify God. If not, the heart of the good Master will be sadly grieved when He comes and finds after all His loving care, that you are bearing nothing but bad, bitter fruit, and that you must be gathered with the bad branches and cast into the fire.

But He is "not willing that any should perish"; He says that He has no pleasure in their destruction. He loves His little branches, and longs to see them all connected with the True Vine, and bearing good fruit so that they never shall need to be cut off. He sees you, and knows how you have been trying to live without Jesus, the Vine. He knows that without Him you will wither and die. He therefore

pleads with loving tones, "Turn ye, turn ye; for why will ye die"? Come to Jesus, and then you can live and bear good fruit. Oh, will you come?

The fruit tree teaches you to bring forth fruit unto God; the vine teaches you how.

1. What does the grass teach us? 1 Peter i. 24.

2. What may we learn from the flowers? Matt. vi. 28-33.

3. What do the fruit trees say to us? Rom. vii. 4, last part.

4. Did you ever see a grape-vine?

5. What makes its branches grow?

6. What causes its branches to bear fruit?

7. Could they not live and bear fruit just as well without the vine? Why not?

8. What soon happens to a branch when it is taken away from the vine?

9. Of whom should the grape-vine always cause us to think? Of Jesus.

10. Why? Because He says, "I am the True Vine." John xv. 1.

11. Of whom should the branches make us think? Of ourselves.

12. Why? Because Jesus says, "I am the True Vine; ye are the branches." John xv. 5.

13. How is Jesus like a grape-vine? John xv. 4.

14. How are we like branches?

15. What can a little branch do without the vine?

16. What can we do without Jesus? John xv. 5.

17. But what can a little branch do when it is united to the vine?

18. And what can we do when we are united to Jesus? John xv. 5.

19. What kind of fruit does Jesus, the True Vine, bear? Gal. v. 22, 23.

20. Then what kind of fruit will we bear when we are as closely united to Him as the branch is to the vine?

21. What will happen to all the branches that will not allow the True Vine to give them life and strength? They will wither and die.

22. Whose fault will it be?

23. What is done with dead branches?

24. Do you and I need to be burned up among the dead branches?

25. What does the loving Father in heaven plead with us to do? Eze. xxxiii. 11.

26. Tell, now, what the grape-vine says to you?

As branches severed from the vine  
Soon wither, droop, and die,  
So there's no power in us to live,  
Unaided from on high.

When we abide in Christ, the Vine,  
Sin never can destroy;  
Through Him we bear the precious fruit,  
Of love, and peace, and joy.

—Bible Object Lessons.

### REMEDIAL USE OF APPLES.

CHEMICALLY the apple is composed of vegetable fibre, albumen, sugar, gum chlorophyl, malic acid, gallic acid, lime, and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter—lecithin—of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit, renewing their powers of mind and body. Also, the acids of the apple are of singular use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such experience must have led to the custom of taking apple sauce with roast pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralise any excess of chalky matter engendered by eating too much meat. It is also the fact that such ripe fruits as the apple, the pear, and the plum, when taken ripe and without sugar, diminish acidity in the stomach, rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates which tend to counteract acidity.—*North American Practitioner.*

### Interesting Items.

—Prince Alexander, late ruler of Bulgaria died suddenly at Gratz, Austria, where he was buried Nov. 20.

—A Dalziel's telegram, dated Cape Town, Nov. 22, says: "There are reports of great damage done by floods in the north-eastern portion of the colony, especially at Port Elizabeth and Grahams-town and in Aliwah North."

—An Austrian has invented a machine which is said to solve the problem of aerial navigation. The sails are to be worked by steam, and the progression of the machine will be on the same principle as the flight of a bee.

—The committee of the unemployed, finding that their case is not to be considered during the present session of Parliament, have decided to organise a monster procession, when the poverty of East London will be paraded in the West.

—Eighty persons have been arrested recently at Warsaw on suspicion of being connected with a Nihilist conspiracy. The prisoners, who mostly belong to the literary or student class, are lodged in the citadel, and great excitement prevails.

—Reports from South Africa state that the "war" is ended, and that the main portion of the Matabele have placed themselves under the "protection" of the British forces. King Lobengula is reported to have been captured by the raiders of the Chartered Company.

—The civil war in Brazil still drags on, with much desultory skirmishing and damage to property, but with no decided change in the positions and prospects of the contending forces. The latest reports from the scene of action are favourable to the Brazilian government.

—In accordance with the new law of March, 1893, the German national fast day was observed Nov. 22, instead of between Easter and Whitsuntide, as has been the case hitherto. The public offices and theatres were closed, all business was suspended, and no evening papers were published.

—The *Chronicle's* Rome correspondent, in discussing the prospects of the successor to Leo XIII. in the Papal chair, states that Cardinals Vanutelli and Di Pietro are believed to be the best candidates for the succession. He adds that the projected canonisation of Joan of Arc seems likely to fall through.

—The police at Montreal became aware of a plot on the part of French Canadians to blow up the Nelson Monument in that city, on Nov. 20, and apprehended three men as they were about to carry out their nefarious design. A strong anti-British sentiment prevails in the French quarter of the city.

—A Madrid telegram represents the state of affairs created by the war in Morocco as critical, and as likely to lead to a split in the Ministry. The Government must, it is declared, obtain terms of peace such as will satisfy public opinion, or it must continue the war without risking international complications.

—A Barcelona telegram states that a nest of Anarchists has been discovered in that city, the police having lighted on an Anarchist club, which they searched, discovering a number of explosives and other things, showing the club to be a revolutionary and Anarchist centre. Two hundred supposed Anarchists are under arrest in Madrid.

—America is suffering from a strike on the Lehigh Valley Railway, which is being accompanied with a good deal of violence. It is reported from Wilkesbarre, Pa., that upwards of 27,000 men will be thrown out of employment owing to the strike. These men are engaged at about sixty collieries, which will be compelled to close for want of railway trucks.

—A telegram from Quebec states that the greatest destitution prevails among the Canadian Indians. From Labrador to British Columbia reports have been received giving the most harrowing details. One Indian town in the northern part of the province of Quebec has lost every one of its inhabitants by famine. It is known that at least 400 Indians have already perished from hunger, and it is believed that thousands more will starve to death before the winter is over.

—Terrific gales swept over the English Channel, Nov. 19 and 20, and numerous wrecks, with much loss of life, are reported from all parts of the British Isles and from the coast of the continent. The steamer *Hampshire*, of London, foundered off the coast, and the crew took to the boats; but in the terrible sea the boats were broken up and twenty-one persons are thought to have perished. Altogether about 240 persons are reported to have lost their lives in the storm, and over 500 have been rescued from sinking vessels.

—Herr Reichard, a Protestant student of theology, and Herr Sonnenburg, a publisher of Treves, were condemned some time ago to six and three weeks' imprisonment respectively for making a "slandorous" attack on the usages of the Catholic Church, and "insulting" the Bishop of Treves in a pamphlet published by them under the title of "The Holy Coat Pilgrimage to Treves in the Era of Bishop Korum." The sentence on Herr Reichard has now been commuted into one week's detention in a fortress, and that on Herr Sonnenburg into a fine of 100 marks.

—The *Chronicle* says: "The relations between Austria and the Vatican are becoming steadily worse. For centuries past this Roman Catholic country has consistently supported, so far as was compatible with its independence, the claims of the Pope. This, however, came to an end when it was found that the Pope had, so to speak, given his pontifical blessing to the Franco-Russian *entente*. The degree of intimacy which the relations between the Pope and Russia have reached is shown by the fact that the Vatican has consented to the Roman Catholic liturgy being celebrated in Poland in the Russian language. The negotiations on the subject have lasted for nearly a century, the Vatican having persistently opposed all appeals for the employment of the vernacular, on the ground that it was the spiritual protector of the Poles. Now the agreement in question is expected to be signed during the next few days. Needless to say it will carry with it the exposure of the Poles to the Russification of their country through the medium of the Church."

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## The Present Truth.

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

LONDON, NOVEMBER 30, 1893.

FOR TERMS, SEE FIRST PAGE.

IT is wonderful how good words are abused. "Protection" is one of them. For instance, in view of the way the Matabele have been slaughtered, who can read the statement that "the remainder of the tribe is gradually placing itself under the *protection* of the British forces," without being impressed that there is a grim satire in it?

"LIBERTY," especially "religious liberty," is another term that has had to suffer. Many crimes, both before and since the death of Madame Roland, have been committed in its name. Those who are diligently working to have strict religious teaching in all the public schools, are doing so in the name of liberty, and here is how it works: At a recent meeting of the managers of a certain school in London, a candidate for the situation of assistant teacher was asked if he had "the Archbishop's Certificate of Proficiency in Religious Knowledge," and when he answered in the negative, he was rejected, and another was chosen, whose educational standing was so low that he was ineligible according to the rules of the Board, but who had the Archbishop's certificate.

RUSSIAN "orthodox" missions, it is said, have proved a total failure among the inhabitants of the Kirghese steppes, and will probably soon be withdrawn. Mohammedanism, on the other hand, is being embraced by the Kirghese almost *en masse*, being spread by Tartar teachers who have always enjoyed the privilege of free proselytism among them. Of course there is little choice between the Mohammedan and Greek religions, but it is a great pity that a people so ready to embrace a new religion should not have had the opportunity of hearing and accepting the religion that is unto salvation.

"CHRISTIANITY—Yes? or no?" That is the way the matter was recently put by Sir Richard Temple, when talking of the School Board election, which would determine the question of religious teaching in the schools. That is the question to be decided by the coming election. No wonder conscientious people tremble when they

contemplate the slender thread upon which the existence of Christianity hangs. Just think of it! The fate of Christianity to be decided by a popular election. It may be so with what is known as "English Christianity," but it is not so with the Christianity of Christ and the Bible. "The foundation of God standeth sure." Popular elections can neither help nor hinder the cause of true Christianity.

THE question whether or not the doctrine of the Trinity, according to the definition of the Catholic Church, shall be taught to the little children in the public schools, has been agitating the London School Board for many months. The idea of Christianity that is held by those who are clamouring for State instruction in religion, is shown by a remark of the leading agitator, who said that Churchmen must do all they possibly can "to force this proud Board to bow its head before the Son of Mary." Such Christianity is on a par with the politeness of the child whose mother takes its head in both her hands, and forces it to make obeisance to a visitor. We believe and are sure that Jesus is the Christ, the Son of the living God, and that He is God, but we also know that forced homage to Him is no better than professed heathenism.

### THE NEXT POPE.

ACCORDING to advices received from Rome, the Papal world is beginning to be seriously agitated over the consideration of the question of the next pope. The Rome correspondent of the *Chronicle* says, "The next vote of the conclave seems in truth, almost restricted to two names,—Cardinal Serafino Vannutelli, and Cardinal di Pietro."

Whether this statement be correct or not, there is little doubt that Leo's successor will be an Italian, since only that nationality seems able to afford in any abundance the quality of material out of which pontiffs are made. History tells of but one English pope. Glancing over the long list of those who have occupied the pontifical throne since early times, we find few other names besides those that are Italian. Germany has fared a little better than England, while America has been left out altogether. The nations which produce the world's great thinkers, its statesmen, its philanthropists, its missionaries, its leaders in all that tends to the progress and betterment of mankind, do not compare with Italy in fur-

nishing men qualified to stand at the head of "the Church"!

And this is true enough of the Catholic Church; but it is not true of the true church. The church of Christ needs no man to stand at its head, for her Head is Christ Himself.

THE coxswain of the volunteer life-saving crew at Aldeburgh, near Harwich, which did gallant work in saving lives during the recent terrible gales, is a fisherman who has had much experience in life-saving. His father and grandfather both lost their lives in rescuing shipwrecked sailors. When asked, after his return from the work of the last storm, how many lives he had saved, the brave fellow replied, "I'm sure I don't know; I don't keep count of 'em." That is the way with hundreds who are doing some of the best work in the world. They are not keeping count of what they are doing, so as to report it. It is highly probable that the bravest deeds and the best work that has been done in this world will never be publicly heard of till the Judgment. In many cases the doers themselves are unconscious of it.

THE projected beatification of Joan of Arc—so it is announced from Rome—is likely to "fall through." So poor Joan must wait some time longer yet before she can become a saint. But if it is her life that has made her such, why is it not a fact to-day? Truth is not manufactured by the decisions of men, lay or ecclesiastical. But the "saints" of the Catholic Church are manufactured by that church; and she can as well undertake to manufacture saintliness as to manufacture saints, since the latter cannot exist without the former. No one, however, can be less concerned over the matter than Joan herself, sleeping, as she is, unconscious in her grave. Eccl. ix. 5; Ps. cxlvi. 3, 4.

### RELIGIOUS MEETINGS.

THE Seventh-day Adventists of North London meet in Duncombe Hall, Duncombe Road, Hornsey Rise, every Sabbath at 11 A.M. This service is preceded by Sabbath-school.

Services are also held on Sundays at the same place, as follows: Bible study at 3 P.M., and preaching at 7 P.M. Hymn books and Bibles are provided for visitors, and all are welcome.

"MEDDLE not with him that flattereth with his lips." Prov. xx. 19.