

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR—

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IS GOD FOR ME?

Is God for me? I fear not,
Though all against me rise;
When I call on Christ my Saviour,
The host of evil flies;
My Friend the Lord Almighty,
And He who loves me, God,
What enemy shall harm me,
Though coming as a flood;
I know it—I believe it—
I say it fearlessly—
That God, the Highest, Mightiest,
For ever loveth me.
At all times, in all places,
He standeth at my side;
He rules the battle's fury,
The tempest and the tide.
—Paul Gerhardt.

General Articles.

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

THE GRACE OF GOD IN THE HOME.

BY MRS. E. G. WHITE.

It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where His holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above.

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving us from many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you

have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts.

You should never separate Christ from your life and family, and close the doors against Him by un-Christlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labour without committing the care of your souls to your Heavenly Father? You should show that you trust in Him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in His beauty; we shall behold the matchless charms of our blessed Saviour.

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in disposition, they must set them the example. Your

every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore He tells you to abide in Him and He will abide in you. Open the door of your heart, and let in Jesus and the bright rays of His righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of His love than that which the Father has bestowed upon us, in that He has given us in His Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Why should we not love Him? He exclaims, "What could have been done more to My vineyard, that I have not done to it?" If we had to work out our salvation in our own unaided strength, we might well be discouraged, and give up the warfare; but now He says, "I am with you always, even unto the end of the world." When He has given us such an assurance of His care, should we not respond to it by giving Him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God to-day; we must believe that God accepts us this day if we come to Him in sincerity.

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. With what joy would the angels look down from heaven upon us, if we were all praising God, and abiding in Christ! If, indeed, there is joy to the full for the Christian, why

should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ; why should not every one bring Christ into his life, and represent Him to the world?

Our Saviour is coming again, and He wants to find you all ready for His appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. Says Paul, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Then let us keep talking of Jesus and His love; let us dwell upon the precious truths which He has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth professed unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring His righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and He is my Saviour. I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith.

In just a little time, Christ will come in power and great glory, and what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil from you, begin to sing the song of praise and rejoicing here below. Do you want to learn the song of praise here, do not let a single word of bitterness or envy or fault-finding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding His loveliness and purity become changed into the same image. You can feast your soul on His love; you can know that you are obtaining the victory every day; you can rejoice in the Lord.

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise Him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things grow crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his

gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see His image reflected in them."

THY WILL BE DONE.

FATHER, Thy will be done! I cannot see
One single step along the dark'ning way;
Yet I would choose, my God, to walk with Thee
The thorny path in which Thou leadest me,
Than walk alone in the full light of day.

I often wonder *why* my lot is cast
In this small corner of the Master's field;
Why joy and gladness are so quickly past;
Why gladsome music may not always last,
Nor always seeds of truth a harvest yield.

Father, Thou knowest well I fain would do
Great deeds for Thee; but Thou hast bid me
stay,
And fill my humble sphere, faithful and true,
Till Thou shalt give me greater work to do;
And so, "Thy will be done," I humbly pray.

Father, sometimes I question in my grief,
If thou dost hear my sad and broken prayer.
My life is but a span, my days are brief.
Why dost thou tarry, Father? send relief,
Nor let me sink in sadness and despair.

My earthly parents' gentle, tender love,
Would fain supply each little need of mine;
And yet Thy tender care is far above
All human tenderness and human love.
I cannot fathom half Thy grace divine.

And yet Thou dost withhold those things from
me,
Which my blind judgment tells me is the best.
Thou canst the end from the beginning see!
These things are not the best; it cannot be,
Or Thou wouldst surely grant me my request.

And so I say, "Thy will be done." I know
'Tis the refining fire I'm passing through.
These galling weights that try and vex me so,
Are but to wean my heart from things below,
And strengthen me for life's rough paths anew.

In sickness and in health, in life or death,
Beneath the lowering skies or shining sun,
I'll list to hear the words my Master saith,
And ever murmur with each faltering breath,
"Not my will, O my God! but Thine be done."
L. D. A. STUTTLE.

CAN A WAITING POSITION BE MAINTAINED WITHOUT IT BEING KNOWN?

ON that solemn night of the departure of Israel from Egypt, that night so fraught with momentous events to both Hebrew and Egyptian,—how different was the attitude of each! The one, with girded loins and sandalled feet, waited, ready to move when should come the signal for departure, which came from their haughty oppressor in the words, "Go serve the Lord as ye have said." In this attitude of readiness, they waited the hour when they were to be thrust out of the land. The other, notwithstanding the judgment of plagues so recently visited upon them, slept quietly, with no anticipation of the death-angel's dread visit, or of the dawning of

any event of unusual importance. Could a stranger have passed through the land on that night without noting the difference?—Nay, verily.

And now the Saviour, who will soon give to His people a deliverance far more glorious than that of the Hebrews from Egyptian bondage, says to us, "Let your loins be girded about, and your lights burning." If our loins are girt about with truth, then the precious precepts of God's holy law will bind all the thoughts, bringing them "into captivity . . . to the obedience of Christ." And a willing, joyous captivity it will be. Think for a moment of this figure. A captive is one who moves not in compliance with his own will, but only in obedience to that of his captors. He need not necessarily be bound in chains, or remain in a dungeon; he may move about, and even travel many miles, or render very much valuable service; but it is all by the will and direction of another.

Then if all our thoughts are brought into captivity to the obedience of Christ, they will not roam hither and thither at the fickle dictation of the natural heart, but, guided by God's precious truth, their outgoings will always tend to holiness of purpose, word, and action. Captives to Christ, the chains which bind us are chains of love. And where the chains which bind are those of love, every thought is a glad and willing servant. Oh, may this be our relation to our Lord!

"And your lights burning," says our Lord. Whatever these lights may be, there is a special beauty in the thought that the feet of the Christian must be sandalled with the preparation of the gospel of peace. And this gospel of peace is a glowing, gleaming light. It illumines the darkest pathway the feet thus shod may be called to travel. Never need we stumble if the feet are sandalled with the glorious gospel of peace.

In view of these truths, can a waiting position be maintained without others knowing it? Is there a discernible difference between those who wait and work, with girded loins and sandalled feet, and those who, drifting with the strong current of the world, seeking fame, wealth, or pleasure, say, "Where is the promise of His coming?" Alas! these will soon awake to find that all things have not continued as they were, but that the mountains are cast into the sea, and even "the foundations of the earth are out of course." Psa. 82:5.

M. J. BAHLER.

AN EXEMPLARY TEACHER.

THE value of a teacher who forcibly illustrates his instructions by example, is well known. It insures success, begets confidence, and is the most impressive labour performed; for it will ever remain a true axiom that "example is worth more than precept."

Human teachers at best, are but im-

perfect examples. Their pupils may constantly detect discrepancies between their words and their practice. This detracts much from their influence. If there were no such discrepancies, the force of their instruction would, in time, outweigh all opposition. Jesus Christ was such a teacher. "His life," says Geikie, "must ever remain the noblest and most fruitful study for all men of every age." Again he says: "It is admitted, even by those of other faiths, that He was at once a great teacher and a living illustration of the truths He taught."

"Where is the man," says another writer, "who knows how to act, to suffer, to die, without weakness and without display?" "What sweetness, what purity in His ways! What touching grace in His teachings! What loftiness in His maxims! What profound wisdom in His words! What an empire over His passions!" "Our divinest symbol! Higher has the human thought not yet reached."

He was all that He requires us to be. His whole life was an exemplification of His doctrine. The unselfishness of His character is indeed its unique charm. His entire life was one of self-denial. He practiced patience under the most severe trials; none of the malice of wicked men could ruffle His temper. No act of His life can be pointed out in which there was any lack of meekness. He taught us to love our enemies, and He could pray for His persecutors while He was suffering the agonies of death.

His conversation was such as would prepare His hearers for the enjoyment of heaven. He was dead to the things of this world. Though the Maker and owner of them all, yet He had not where to lay His head. The mightiest among the lowly, it can truthfully be said that "He lifted, with His pierced hands, empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

J. P. HENDERSON.

WHEN.

IN the busy lives which most of us lead, it often appears that there can be no stated time for the Bible reading and meditation upon which we must depend in a great measure for spiritual growth. There are indeed days when sickness in the family, added to the daily round of duties, renders it well-nigh impossible to get the quiet hour. It is then a comfort to know that our Father's ear is ever ready to attend to our faintest cry, and the thought may reach up to Him even when the hands are fully employed in kindly ministrations for others. But through God's loving-kindness, these occasions are rare. If the desire is present, we can nearly always find some time every day which can rightly be devoted to the study of our Father's message to us, and to communion with Him.

I once said to a dear friend who was doing the work for her family of five, "With the work and the children, you must be very busy, and can hardly get time for Bible study," and she answered with a happy smile, "But I *do*, and I get it in the forenoon."

In many homes the early morning hours are fully occupied, but after a while the day's work is planned and things are "started," and before the hurry of noontide there is a little time of quiet. This word "quiet" seems to express the one necessity; for without it we may fail to discover the "still, small voice" in which God speaks to the soul. Undoubtedly the morning hours are the best, when mind and body are fresh from repose, and before the incidents of a new day have claimed attention. I think that next to the morning, the evening hours are best. Then the labours of the day are completed, and there comes a brief respite from worldly cares, and, especially in quiet country homes, the evening may become a precious time, sacred to the promotion of God's cause and our highest interest. With a light repast, the mind is clear, and perhaps at no time better able to pursue some one of the many glorious themes presented in God's Word, which, commencing here, reach forward into eternity.

Thoughts impressed deeply upon the mind in the evening hour will remain. They linger as you retire for repose, and if you are waking in the silent night watches, they return to you, and in the early morning they still abide fresh and distinct, as though resting with you through the night.

But really, it is not so very important *when*; but let it become our fixed determination to secure *some* time each day in which we may gain spiritual food, not only for our own souls, but for others, "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

AUGUSTA W. HEALD.

THE BIBLE PLAN OF SUPPORTING GOSPEL LABOURERS.

MAN'S DEVICES.

THE renting of seats, taxing of membership, church festivals and fairs, with their attending evils, and other methods, are all more or less subject to criticism. The Bible promises to thoroughly furnish us in every good work. 2 Tim. 3:16, 17.

GOD'S PLAN.

1. 1 Cor. 9:13, 14. God has ordained that gospel labourers shall live of the gospel, the same as the priests did anciently at the temple service.

2. Num. 18:20. The priests anciently were not to have any inheritance among their brethren or any secular occupation.

3. 2 Tim. 2:4. No gospel labourer is to entangle himself with worldly affairs.

4. Num. 18:20. The priests were to look to God for their support.

5. Luke 10:1-8; 9:1-6. Gospel labourers are to look to God for their support.

6. Num. 18:21-24. The Lord supported His ministers by giving them His own portion.

7. Gen. 14:18-20. The custom of paying the Lord's tithe to His priests was observed by Abraham, so did not originate with Moses, and is not Jewish.

8. Heb. 7:1-10. Abram paid tithes to Melchizedek, who was greater than himself.

9. Heb. 5:6, 10; 6:20; 7:17. Melchizedek represented Christ.

10. Gal. 3:7, 29. Abraham is said to be the father and representative of Christians.

11. John 8:39. Jesus says if we are truly Abraham's children, we "will do his works."

12. If Melchizedek represents Christ, and Abraham Christians, then Christians should pay tithe to Christ.

13. Matt. 23:23. Jesus indorsed the tithing system.

14. 1 Tim. 6:7. Man starts in life with nothing.

15. Ps. 24:1; 50:10, 12; Hag. 2:8. God is the rightful owner of everything, —land, cattle, and money.

16. Matt. 25:14; Luke 16:1, 2. We sustain the relation of stewards to God's property.

17. Lev. 27:32. God reserves one-tenth as His share. This we *pay* over to God. We do not *give* tithes.

18. Mal. 3:8, 9. The man who fails to pay a tithe the Lord says robs Him, and brings a curse upon himself.

NOTE.—The sin of Adam and Eve was appropriating to their own use that which God had reserved from them. The using of God's tithe is a similar sin.

19. Hag. 1:5-11. Withholding God's tithe unfavourably affects all the remainder.

20. Mal. 3:10, 11. Precious promises to those who bring in *all* the tithe.

21. Prov. 3:9, 10. The tithe should be paid from the very first receipts, not the last.

22. Num. 18:26-27. Ministers and all gospel workers should pay a tithe.

23. Mal. 3:8. Offerings should be given from our own portion.

24. Matt. 6:1-4. Alms to the poor should be given unostentatiously.

25. 2 Cor. 9:6-15. Those who pay their tithes and give liberally do not grow poor, but God increases their ability to continue giving. Luke 6:38.

NOTE.—The payment of the tithe divides the support of the work of God equally upon all, rich and poor, and removes all occasion for praising men.—*D. L. Moody.*

RETRIBUTION, NOT PUNISHMENT.

THE following from an article by James H. Ecob contains some wholesome truths so vigorously told that we cannot forbear sharing them with our readers. Speaking of the evil effects of a belief that in-

definitely postpones the day of punishment, Mr. Ecob says of death-bed repentance:—

"Men have been taught, or perhaps it would be more charitable to say, from our teaching have somehow got it into their heads, that that future whipping is the one thing to be dreaded. It does not come in this life. The only item calculated to 'give us pause' is the uncertainty of life. So our congregations are full of men who are 'taking the risk.' Practical righteousness is adjourned, practical wickedness indulged; and in the background is this thin purpose, this flimsy hope: 'By and by, when I have squeezed the world of its last drop, I will turn my face to the wall and weep a little, and get my minister to pray a little. I will take a turn or two at that mysterious something-or-other, faith, and so beg off from that long-promised whipping, and then I am scot-free for ever.' This is no travesty; it is a transcript from life. I could myself give names of these dying saints who have been resuscitated to a most lusty career of iniquity. Repentance in its entire significance is perverted by this scheme of the future. It is made, not a turning point from living sin against a living God, but a makeshift to avert the penalties due to past sin to be inflicted by a future God."

After denouncing the idea that men are "saved, not from sin, but from the effects of sin," he says:—

"Our future scheme fastens the thoughts upon rewards, not holiness; upon penalties, not upon sin. A salvation that saves us from the pains of sin instead of from sin itself is a damnation. If I could invent a medicine that would save the drunkard from headache and 'shameful spewing' and delirium, I would be hardly less malevolent than Satan to make it known. 'God hath yoked to guilt her pale tormenter, misery;' what God hath joined, let not man put asunder."

Again he says: "'Sin is the transgression of the law,' God's law is right; i.e., rectilinear. Sin pushes or strains the law from this true rectitude, and it pays back upon the sinner."—*Bible Echo*.

THE FLIGHT OF TIME.

How swiftly fly the rolling years
On tireless wing, their ceaseless round;
Until the last great day appears,
When Gabriel's mighty trump shall sound!

YES, how swiftly we all are passing down the stream! and the "dripping oar" plies diligently night and day, never ceasing, even for us to rest a moment, until the brown tresses of youth give place to the silver crown of age.

But when the journey is ended, what awaits us? My faith says, The blissful realities of life eternal, in the Father's house of many mansions—heaven! where there are pleasures for evermore at His right hand; where the Good Shepherd, kind and tender, will lead His flock in

green pastures and by still waters. Ah! we can but feebly comprehend the glories of that celestial home; for we find among the things that are written for our comfort and consolation, that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

So when we read this, and so many precious promises penned by inspiration, and written for us, upon "whom the ends of the world are come," we may stop short, and just rest on the promise, and know that all that is perfect and pure, holy and good, and beautiful beyond compare, we shall find on the other side. And we shall be satisfied when we reach the haven of everlasting rest; and when the pearly portals are backward flung, and the "righteous nation which keepeth the truth" shall enter in, we shall be so happy to meet there our Redeemer, who gave His dear life for us! We shall see His face, His scarred hands and feet, and bow in rapture and adoration before Him, who in His wondrous love opened a way of salvation for us. My soul rejoices that there is a reality, a divinity, in the Scriptures of truth. And may this be our guide even to the end.

M. S. AVERY.

PERSECUTION A BLESSING TO THE CHURCH.

A NEW illustration of the truth that the growth of Christianity is often promoted by the persecution of Christians has just come to hand from India. For some time the agents of the Hindu Tract Society have been violently abusing Christ and Christianity. This has aroused the high caste Hindu youths who have been studying in the Church Missionary Society's college at Tinnevely. Although they are not Christians they know enough of Christianity to be convinced of the falsehood of what was said by the agents. In their indignation they have started a counter movement and formed a Bible Reading Society composed entirely of high caste Hindu youths. Among the rules which they have made is one which binds them to confine their thoughts to the reading of the Bible without bringing up any objections or asking any difficult questions. About thirty-five persons have joined. They have begun to pray. And already one has been baptized and another has applied for baptism.—*Christian Commonwealth*.

THE FOUNTAIN OF LIFE.

Psalms 34:9.

If a pail of water is placed within six inches of the stem of a vegetable marrow, in the course of a night it will approach it, and in the morning will be found one of the leaves on the water. If a prop be placed within six inches of a convolvulus, or scarlet runner, it will find it, although the prop may be shifted

daily. If after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of the plants grow near to each other, and have no stake around which they can entwine, one of them will alter the direction of the spiral, and they will twine around each other.

Alas, how nature condemns man! Instead of seeking instinctively after God, the fount of life, man has to be entreated and besought to do so. "My people have committed two evils: they have forsaken Me, the fountain of living water, and hewn out to themselves broken cisterns which can hold no water." Instead of climbing up to God instinctively, they let their affections creep and grovel on the earth.—*Watchword*.

OVERCOMING OUR OWN SINS.

It is not hard to resist the devil in other people. Many who fail to curb their own passions and prejudices, find it easy (at a safe distance) to fight the Pope, or the whisky ring, or some evil combination, or some outward error. The scribes and Pharisees could drag a guilty woman before the Lord, but they failed to conquer their own hate and jealousy and lust. A mob, though made up of individuals who never think of fighting their own criminal faults, may wreak terrible vengeance on the crime of another. The right way to cure evil is to get every man to try to overcome his own sins. The place to begin to resist the devil is in your own heart and life.—*Spiritual Gems*.

BE GENTLE WITH THEM.

BE ever gentle with the children God has given you; watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say, "I talk to them very much, but I do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle round the table, healthful and happy as they look now, on whose head, if long enough spared, the storm will not beat.—*Elihu Burritt*.

DEAD IN SIN.

If a man is dead in sin, our attempting to correct his false notions is like laying a dead man straight who before was lying crooked. The man is dead, and will remain so; though, before, he was lying crooked, and is now lying straight. It matters little what notions we may have, while we are dead in sin; for we shall never act up to them till God awakens our hearts.—*Richard Cecil*.

The Home.

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

HOOR BY HOOR.

ONE single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives,—
The longest that survives,—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead,—this is so hard,
A view so stern to face; unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the life-breath sweep
Ever on our face again.
We must not look across, looking in vain,
But downward, to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour
by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.
—Selected.

BREAD CAST UPON THE WATERS.

THE late Julian Legrand, the Paris merchant, was fond of telling the following incident, and he never closed the narration but with swimming eyes: "During the financial crisis and crash of '57, when great men were sinking all around us, and banks were tottering, our house became alarmed at the condition of its own affairs. The partners—three of us, of whom I was the senior—met in our private office for consultation. Our junior had made a careful inventory of everything—of bills receivable and bills payable—and his report was that £20,000 (speaking in English currency) of ready money, to be held through the pressure, would save us. Without that, we must go by the board; the result was inevitable. I went among my friends, but in vain. The amount of money we needed was not to be had. Men who held gold would not let it go, save upon solid security; and the only security we could give was our word and our honour; for the many thousands due to us were as nothing in that hour.

"Two whole days I strove and begged, and then returned to the counting-house in despair. I sat at my desk,

expecting every moment to hear the voice of our junior sounding the terrible words, 'Our paper is discounted!' when a gentleman entered my apartment unannounced. He was of middle age, with a frank, genial face; and, though I fancied there was something in his earnest, kindly look, yet I could not call him to mind in any way.

"'M. Legrand,' he said, taking a seat near my desk, 'I hear that you are in need of money.'

"The very face of the man inspired confidence, and I told him just how I was situated.

"'Give me your own note of hand, at one year, without interest, for £20,000, and I will give you a cheque for that amount.'

"While I was gazing upon him in speechless astonishment, he continued thus:—

"'You don't remember me, but I remember you. I remember when you were a member of the Superintending School Committee at Mézierès. I was a boy at the school. My father was dead; my mother was poor; and I was but shabbily clad, though clean. When our class was called up to recite on examination-day you asked the questions. I fancied you would praise and pet the children of rich and fortunate parents, and pass me by. I blundered and stammered and quivered with shame. But it was not as I had thought. In the end you passed by all the others and came to me. You laid your hand upon my head, and told me I had done very well; and then you told me I could do better still if I would try; you told me the way to honour and renown was open to all alike—no one had a free pass. All I had to do was to be resolved and push on. That, sir, was the turning point in my life. From that hour my soul has aspired, and I have never reached a great good without blessing you in my heart. I have prospered, and I am wealthy, and I now offer you but a poor return for the soul-wealth you gave me in that bygone time.'

"I took the cheque," said Legrand, "and drew the gold, and our house was saved. And where, at the end of the year," he added, "do you suppose I found my promissory note?"

We could not guess.

"In the possession," he told us, with streaming eyes, "of my little orphaned grand-daughter! Oh, hearts like that man's heart are what bring earth and heaven nearer together!"—*Sel.*

WHY DOLLY DIDN'T GO TO THE PICNIC.

"MAMMA talks funny sometimes," said Dolly to herself, as she tripped along. "I don't believe God'll want me to do anything to-day 'cept to have a real good time. If He does want me to do anything, I hope He'll tell me real loud, 'cos little girls can't think of much at picnics 'cept the nice things."

Dolly had come now to the covered bridge that crossed the river. Just as she reached the other end and was passing out of the bridge, she heard a sob, and down by the very edge of the river, half buried in the green ferns and tall flags, she found Bessie Stone, crying as if her heart would break.

"Why-ee!" said Dolly, "what is the matter, Bessie?"

Never a word from Bessie, only she cried harder than ever. "Come, Bessie," said Dolly, "I heard the teams comin' when I was on the bridge. We'll miss 'em if we don't hurry."

"Oh, dear, dear, I can't go! I can't go! I lost my money down through the bridge, and now I'll have to stay at home."

"Run home and get some more," suggested Dolly.

"Mamma can't give me any, 'cos she's poor. I picked up chips for Mrs. Bean and earned this. I never went to a picnic in all my life, and I wanted so much to go to this." And the tears came faster and faster.

"Dear, dear!" said Dolly, "never been to a picnic?"

"No," said Bessie, "an' I worked four weeks to earn the money. I had it in my hand, and I stopped to tie up my shoe on the bridge, and I laid the money down on the bridge, and there was just a little crack, and it fell through."

They were not far from the school-house. They could hear the gay chatter of the boys and girls as they came together, and then the loud rumble of the teams as they drove up. Bessie gathered up her sun-bonnet and basket, and then, with a very sad face, started to go back over the bridge again and home.

Did somebody whisper to Dolly that she jumped up so suddenly? There wasn't a living creature in sight except a very old frog. But Dolly heard very distinctly these words in her heart: "If God has anything He wants you to do to-day, don't fail Him, will you dear?"

Another moment, and Dolly went flying back over the bridge, and caught Bessie, and crowded the precious handkerchief that had her money in it into her hand. "Here's my money," she said; "now go quick, Bessie, or you'll be late." She was a little afraid she might change her mind if there was any delay.

Then poor Dolly went home again; and when she told her mother why she had come back, she had to wink very fast to keep the tears back, but in spite of all she could do there were two or three that squeezed through. Mamma dropped the turnover she was making on the moulding board, and took Dolly in her arms, and gave her a hug.

"Why, Dolly," said she, "I'd rather my little girl should do a thing like that than have her made a queen."

Mamma gave up her baking, and devoted herself to her daughter all day. They had dinner out under the old elm, where the sunlight peeped through the

leaves in little dancing flecks all over the table. And then they went out in the woods for a ramble after wild flowers. And the little girl was full of sunshine all day long. "Somehow," she said to mamma, "I keep growin' gladder and gladder all the time."

Bessie stopped on her way home to thank her. "I never had such a good time in all my life," she said to Dolly, "and I'll never forget it in you, Dolly Carr—never."

"It's been the beautifulest day I ever had," said Dolly, when she was snugly tucked in bed that night.

"And I know why," said mamma.—*Presbyterian Messenger.*

UNATTRACTIVE GIRLS.

"OH, I wish I were pretty and attractive! I can't bear to be so plain! I never please people as Elsie and Anna and the other girls do!"

Perhaps if I tell you what I said to her, as her head lay in my lap, it may help you, if you are not among the beautiful and attractive ones of earth.

"Suppose, dear, we face this disagreeable truth; you are neither pretty nor accomplished, nor 'attractive.' You wince a little; yet consider a moment. You are not without friends; you have a good mind, good sight; you can walk with ease, and can accomplish any ordinary household duty. Now there is a constant demand for just the kind of women that you may (if you choose) become. Children take to you, and you to them. You can minister to the sick, visit the poor, and help the needy quite as acceptably as if your face were beautiful. You can easily attract the sorrowing, sick, or the old."

A lovely woman of forty said to me the other day: "If girls only knew the rest of accepting the inevitable, they would give up trying to be attractive, and determine to be helpful instead. Some girls ripen late, and an unattractive girl may be a lovely woman at thirty. It is the fruit that ripens latest that is the sweetest. I used to fret about my plain face at eighteen; but when I set to work to make every one about me just a wee bit more comfortable or happy because of me, I had no time to think of my looks."

I suddenly remembered how, on first meeting this friend years ago, I pitied her for her exceeding plainness. But her face soon became beautiful to me. She numbers her friends by the score; while to her sister, whose face is like my friend's, with that subtle difference which changes utter plainness into prettiness—what a hinderance that prettiness has proved! She is simply a pretty, petted woman. No one turns to her for sympathy, help or counsel.

We know that God says, "Favour is deceitful, and beauty is vain," yet we do not believe Him, if we long for favour and beauty. If some plain, "ordinary" girl who reads this talk, would aim to be a

"woman that feareth the Lord," she would find life full of interest; and His Word promises her "praise."—*Congregationalist.*

HOME COURTESIES.

"I AM one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families; and the cause of trouble was not so much the lack of love as the lack of care to manifest it." The closing words of this sentence give the fruitful source of family alienations, of heart-aches innumerable, of sad faces, and gloomy home circles. "Not so much the lack of love as the lack of care to manifest it." Not more than three happy families in twenty! and the cause so easily remedied! In the "small courtesies of life" what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Let us all think of it, and take the lesson home to our own lives.—*Sings of the Times.*

ANECDOTE OF QUEEN VICTORIA.

MANY years ago a gentleman was on a visit to the Isle of Wight, and during his walk he strolled into the quiet churchyard. Near a grave in the corner of the churchyard he noticed a lady with a little girl—the latter about twelve years of age—to whom she was relating the story of the Dairyman's Daughter, whose remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes, filled with tears, and heard her say that she would try and be as good as the Dairyman's Daughter had been. After planting a lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England.—*Sel.*

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10 31.

GOOD ADVICE.

THE editor of the *Boston Christian*, Mr. H. L. Hastings, gives the following account of an interview which he had with a young man who had been vainly trying to recover himself from the drinking habit. The advice is equally good for abstainers, so far as it relates to dietetic habits:—

"In the afternoon we found our way back to the Mission, looked in upon the Bible class; and saw one poor fellow who described himself as a drunkard, penniless, helpless, friendless, homeless, with-

out food or shelter; though the son of well-to-do parents, well educated, a telegraphic operator, short-hand reporter, who could be earning liberal wages, but was ruined by drink. He had been at the Mission before, had wept, and struggled, and tried, and had fallen. Seated by his side, we drew out the story of his helplessness, and then proceeded to explain to him some of the causes of his failure. He was on the verge of delirium tremens, a mental, moral, and physical wreck.

We spoke to him of tobacco, which, by its narcotic power subdues, benumbs and stupefies the senses, until a demand arises for a stimulant. This demand is met by intoxicating drink, the excitement caused by which, calls for some sedative, and then the tobacco comes in play again; so, with alcohol to excite and elevate, and tobacco to depress and narcotize, the man is between the upper and the nether millstones, and gets pretty thoroughly ground up. We also pointed out the fact that nearly all lovers of strong drink use large quantities of stimulants and condiments in connection with their food. The drunkard sitting at the table reaches for the salt-cellar, the pepper-box and the pepper-sauce bottle, and covers his food with a compound, which, if applied on the outside of the stomach, would probably draw a blister in less than twenty-four hours. When he has scorched and burned and tormented and drugged his tongue, throat, and stomach with these unhealthy condiments and articles of food and drink, everything else becomes insipid and tasteless, and he is under the necessity of having something hot, burning, stinging, and so he flies to the drink. . . .

We also reminded him of the fact that many men living in this way lose all appetite for simple, healthful food. In the morning they do not wish anything to eat, but will take a pint of strong tea or coffee, a crust of bread or a biscuit, thus filling their stomach with hot swash, and taking no food. In an hour the stomach is empty. At 10 o'clock they are "all gone," at 11 they are "broken in two in the middle," and are ready to take a dram to drive off the deathly feeling that is in the stomach. . . . We pointed out to this man, that if he wished to escape from the curse of strong drink he should entirely let alone all stimulants, condiments and poisons of every kind, that he should drink pure water or milk, live on fruits, vegetables, and food prepared without these things which cause so much thirst; and that if he would take these proper and easy precautions he might soon recover his normal tone, and be able to resist the appetite for strong drink. We pointed out to him that *appetites* are uncontrollable; that the most intelligent minister, lawyer, or judge, recovering from a fever, if allowed to eat freely of any article which he desired, would probably kill himself; and that the appetite for strong drink was equally unreasoning and unreasonable,

and that the way to meet the evil was to go back to the beginning, and try and restore the normal tone to the system.

He listened with the deepest interest. It was the first time he had ever had the matter explained to him. He had been lectured and preached to and scolded at. He had been discharged or had left places again and again on account of intemperance—eleven times from one place. He had been exhorted and warned, but never had been told just *how* to get out of the slough of despond into which he had fallen. The whole line of thought was new to him, and he seemed to gain hope from the considerations presented; but he was hungry, faint, sick, and had nowhere to lay his head. It did not take long to furnish him with some simple, healthful nourishment; arrangements were made by which he could find shelter and food, and so we gave him words of cheer and bade him do his part, and look to God for help.

THE STUDY OF HYGIENE.

IN connection with the Congress of the Sanitary Institute at Brighton, a conference of medical officers of health was held, which was opened by the health officer for Brighton. He dwelt on the necessity for the study of hygiene in elementary schools. He spoke of the great advance as regards the isolation of the infectious sick, but yet every sanitary officer was daily encountering cases in which nothing but gross ignorance could account for culpable indifference to the spread of infection. On this point the public conscience, as well as the public intelligence, required to be quickened, and it would be well if the co-operation of the clergy could be secured in preaching that doctrine. Scarlet fever was much less prevalent, but whooping-cough and measles showed little, if any, improvement. The chief reason was not far to seek; scarlet fever was more feared by the public than the other diseases, which it was not understood might cause, directly or indirectly, many times the morality of scarlet fever. Though children with scarlet fever were commonly kept isolated, either at home or in hospital, there was scarcely a pretence at such isolation in the case of whooping-cough and measles. The main hope for the future lay in the education of the children. When boys and girls knew the rudiments of the science of health, the foundations of an improved national health would have been laid. They would not in the future continue to live in houses which could not be described as "homes," where light and air could scarcely find entrance, where uncleanness prevailed, and where the foundations of health and life were sapped by insanitary conditions. They could no longer be careless of infection or regardless of the evils of foul air or of contaminated water or of damp houses. A knowledge of the laws of health was as important as a knowledge of the elements of ge-

ometry; yet the latter was taught, and the former was severely ignored. He concluded by moving a resolution declaring it was in the highest degree desirable that the study of elementary hygiene should be encouraged in schools, and with this object that candidates for admission to training colleges should receive credit for having previously passed the science examination, and that hygiene should be made an obligatory subject for study in training colleges.

SLEEP AFTER DINNER.

It is better to rest or sleep before dinner, if possible, than after dinner. The *London Lancet*, a high medical authority, says:—

The custom of napping after dinner is so familiar to many by occasional indulgence, and appears to be so natural, that it does not readily occur to us to question what may be its influence on the simultaneous process of digestion. That it does in a varying degree modify that process for the time being is very likely. There is also reason to believe that its influence in this respect is not entirely advantageous, but rather the reverse. A certain drowsiness or languor is doubtless natural to the work of digestion, and may be taken as a fair indication of its activity. The effect of actual sleep upon digestion cannot be immediately helpful. During sleep the activity not only of the nervous system, but of every organ and tissue more or less, is lessened. The heart beats with a more languid stroke, the thinking mind pauses for a time in its work of observation and decision, and the stomach in like manner lingers over its allotted tasks. So that whatever benefit, if any, results from the redoubled energy of the latter organ after the short period of inaction, and from the chemical action of digestive juices on the food during its continuance, the period of sleep is mainly one of passive and sluggish changes. No theory is complete unless it implies some plan of application. Among the practical issues deducible from these observations, we may note that a person who sleeps after eating must allow for this interval of rest in fixing the hour of the next meal, and that no considerable amount of food should be taken for at least three or four hours before retiring to rest.

A WARNING.

ONE of our ornaments of the medical profession, the late Sir Benjamin Brodie, noticed, in a paper upon smoking, that in the early part of this century smoking was confined to what were then called the lower grades of society. But since the introduction of cigars, the wealthiest classes have begun to indulge in the habit, and have permitted their boys to acquire the pernicious habit at school; where, indeed, it is taught them, even by their schoolmasters, who are often slaves to tobacco. Brodie then added:—

"The foregoing observations relate to the habit of smoking as it exists among us at the present time. But a still graver question remains to be considered. What will be the result if this habit be continued by future generations? It is but too true that the sins of the fathers are visited upon their children and their children's children. We may here take warning from the fate of the Red Indians of America. An intelligent American physician gives the following explanation of the gradual extinction of this remarkable people: One generation of them becomes addicted to the use of fire-water. They have a degenerate and comparatively imbecile progeny, who indulge in the same vicious habit with their parents. Their progeny is still more degenerate, and after a few generations the race ceases altogether. We may also take warning from the history of another nation, who, some few centuries ago, while following the banners of Solyman the Magnificent, were the terror of Christendom, but who since then, having become more addicted to tobacco-smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities."

"SANITATION IN BREAD-MAKING."

AT the Sanitary Congress, Mr. W. Jago read a paper on the above subject in which he laid down the contention that bread should be of the best possible composition, must be made by the best processes, and with absolute cleanliness. Among the processes used in the manufacture of bread, fermentation was far superior to any other mode of aeration; the aeration of bread by yeast giving a characteristic pleasant flavour, and being in itself a safeguard against the use of unsound flours. Most crying among all the evils of ordinary bread-making was that of dough being kneaded by hand, and the public should insist on the adoption of mechanical appliances by the baker. Bread should be baked in ovens free from ashes and smoke, and then allowed to cool in a special room of moderate temperature.

SIR A. MACGREGOR, the Administrator of New Guinea, has taken a decided stand on the drink question. He has enacted that anyone found giving intoxicating liquors to a native shall be liable to a penalty of £20.

THE Japanese suffer from many special diseases, due to a too exclusive diet on fish and rice and to the want of exercise—especially from indigestion; but they escape a great many by their exquisite personal cleanliness.

SIR EDWIN CHADWICK thought that the burden of sickness was three times greater than the poor-rate, and that in London this burden from preventable disease was at least £700,000 a year.

THE PRESENT TRUTH.

"And be Established in the Present Truth."—Bible.

LONDON, SEPTEMBER 11, 1890.

SOUND DOCTRINE VS. TRADITION.

WITH the flight of centuries since the apostolic age, times have changed. Men to-day are demanding proof at the hands of the conservators of all lines of thought. The spirit of investigation has been aroused by causes which it may be unnecessary here to name, and the average mind of the last few decades of this nineteenth century is less and less disposed to take for granted what our fathers believed, or what they taught. This spirit, while it rewards the successful seeker with the golden mean, the truth, produces at the same time the two extremes between which the truth often lies. Looking along the lines of Revealed Theology, these two extremes are distinctly seen. The supporter of the one, without careful investigation and discrimination, throws overboard every claim to Scriptural truth, denounces the advocates thereof as frauds, and looks upon the Bible as a book too antiquated for this enlightened age. Thus the pathway of such is completely barred against a candid search for the truths of Inspiration, investigation ceases, and that mind whose powers should have been taxed in grasping the grand and mighty truths of God's Word becomes embittered against it.

The other extreme finds its advocates not among those who denounce the Bible and its Author, but really in the house of its professed friends. These advocates are firm defenders, not so much of what the Bible teaches, as they are of what they think their fathers thought it taught. They venerate the old opinions; they follow, in theory at least, the customs of their fathers, and they regard as irreverent innovators those who question the customs and opinions of former days. This extreme reaches its completeness in its prohibition of an examination of the opinions of our fathers with the view of ascertaining whether they be true or false. Its advocates say to the questioner, "Hands off; these opinions and theories are true because they were taught by men of unquestioned piety, and we must take them without question as they gave them to us." In some respects this extreme is more disastrous in its results than the other. It is regarded too much as a mark of disrespect when we question the doctrinal positions of men of the past. The truth of the matter is, if their theories were unsound and their positions untenable, they do not deserve our respect, however pious their advocates may have been; but if they were right, then our questionings, if conducted in the proper spirit, will demonstrate their truthfulness,

and it will become our solemn duty to give them our highest respect, and render to their Author that homage and obedience which is due to Him who is "the truth and the life."

The Scriptures repeatedly emphasize the importance of sound doctrine. Paul in his counsel to Titus, his "own son after the common faith," admonished him to speak "the things which become sound doctrine"; and while he desired him in all things to show himself "a pattern of good works," he also taught him that in doctrine he should show "uncorruptness," that he might "be able by sound doctrine both to exhort and to convince the gainsayers." To Timothy he wrote, "Till I come, give attendance to reading, to exhortation, to doctrine." Again he says, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." To the Corinthians he wrote, "Examine yourselves, whether ye be in the faith; prove your own selves"; and the beloved disciple declares that "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Thus the Scriptures teach distinctly that the doctrines of God's Word are to be carefully studied, implicitly believed, and cheerfully obeyed. We are not to suppose that merely a theoretical belief of any doctrine, however true, will benefit any one. It is rather submitting the heart and life to what that doctrine may require that contributes to the development of a Christian character. Indeed, it is that man who the most carefully walks in the light that he has, that will have the clearest conception of the doctrines of revelation. Our Saviour testifies to this in His declaration, that "If any man will do His will, he shall know of the doctrine, whether it be of God."

The great test to which every doctrine must be subjected is the Divine Word. We may go to the Fathers and to Councils to learn what men of other times believed, but we must go to the Word of God to ascertain what He would have us believe. That Word must be the great touch-stone by which all our theories shall be tried. From this great reservoir of truth, every doctrine that is necessary to man's spiritual welfare here, and to his eternal good hereafter may be drawn. Doctrines not found in that Word have no claim whatever upon us. This is very clearly recognized by the Church of England in her articles of religion. Article VI. says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to

salvation." Art. XX. declares that "it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation." These declarations are just and true. They embrace the vital features of Protestantism. The Church of Rome had declared for centuries, as she declares to-day, that the Scriptures were insufficient as a guide to salvation and so she foisted in tradition to meet the supposed want.

The No of the Protesters sounded out amidst the dense moral darkness, and the Reformers, breaking the shackles with which a fallen and apostate Church had bound men for long ages, declared that the Bible and the Bible alone was a complete and sufficient guide in matters of faith. Tradition has always been directly opposed to reform. Archibald Bower, the historian, makes the following sensible remarks concerning tradition: "To avoid being imposed upon," he says, "we ought to treat tradition as we do a notorious and known liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of pious credulity, suffered themselves to be imposed upon by them." We propose in subsequent papers to show something of the wonderful influence tradition has had upon mankind, and also to present in contrast the truths of God's Word that stand opposed to the traditions we may have under consideration.

D. A. R.

THE PAPACY.

DANIEL SEVENTH. THE FIRST THREE KINGS.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters." Dan. 7:1.

JUST what year the first year of Belshazzar was, we are unable to determine. It used to be stated with confidence that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See Rawlinson's *Seven Great Monarchies, Fourth Monarchy*, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Na-

bonadius came out to meet him; but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Dan. 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matt. 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says: "These great beasts, which are four, are four kings which shall arise out of the earth." And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the case with the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7 must be identical with the four kings of Daniel 2: for it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea; but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol is once used in prophecy with a certain meaning, it must have the same

meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and tongues." Then the great sea of Daniel 7 must represent the people of the earth. See also Isa. 8:7, where the people of Assyria are called "the waters of the river." If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,—strife. In harmony with this we find in Jer. 25:32, 33 that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. 7:1-3 the winds, the fierce passions of men, are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to view the four universal empires—Babylon, Medo-Persia, Grecia, and Rome—each arising as the result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion with eagle's wings. Dan. 7:4. In one place it is described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

Daniel continues concerning this first beast: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear thus: "I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and [it was] made to stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Hab. 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then

stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6), when in the midst of his blasphemous revel the handwriting appeared on the wall. "Conscience doth make cowards" of all wicked men, when they see the handwriting of God, whether on the wall or in His book.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, 'Arise, devour much flesh.'" Dan. 7:5.

For the expression, "And it raised up itself on one side," the marginal reading would substitute, "it raised up one dominion." This would indicate, what was actually the case, that one branch of the Medo-Persian empire had the pre-eminence. At the first, the Median kingdom was the kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew, Cyrus, Prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian empire.

"And they said thus unto it, Arise, devour much flesh." Dan. 7:5. By this we can see the propriety of having this second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."—*Connection, under the year 559 B.C., Neriglissar 1.*

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

The leopard is a very swift-footed beast, and the addition of four wings would give

it speed almost beyond comprehension. Nothing could more fitly represent the Grecian empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph), "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

The four heads of this beast can indicate nothing but the four parts into which the Grecian empire was divided after the death of Alexander. Bear in mind that the Grecian empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions under the head of "Alexander's Successors."

E. J. W.

TRUSTING AND TRYING.

THERE is no more dangerous heresy extant than the very common, almost prevailing one expressed in a tract that lately came under our notice, the title of which read, *Do not Try, Only Trust*. The same idea was made very attractive by a popular minister, to whom we listened a few weeks since, in a sermon based upon these words from the Song of Solomon: "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." The theory advanced was that King Solomon represents Christ, and the chariot is the way of salvation, which is upholstered and made beautiful and fragrant, and carried upon the shoulders of men. Then the speaker urged his hearers to get in and ride to heaven. He assured them that they had nothing to do only to believe on Christ, and repose in His arms and His love, and all would be well without the least effort upon their part. It was Christ's carriage and was transported at His expense. This sermon and the tract mentioned are but samples of much that goes for gospel at the present day.

The danger arising from this man-made theory is that it leads directly to self-deception, which is the most dangerous of all deceptions. The conditions of salvation are made attractive to the natural and sinful heart. The cross is obscured or adorned with roses. Self-complacency is substituted for conviction of sin. Self-righteousness takes the place of repentance, and spiritual pride leads to a feeling of security, which, if not disturbed by the voice of God speaking through His law, will end in a terrible disappointment at last.

Selfishness and love of ease are so predominant in human nature that when a

way of salvation is pointed out which involves but little or no self-denial, requires but a faint show of repentance and reformation, it will surely not lack popularity. When every difficulty and obstruction to carnal nature is removed or reduced to the smallest possible proportion, and then everything is cushioned with silk and velvet, and decked in glowing colours, the path is opened for the world to walk into the church, and godliness vanishes through the other door. It is comparatively easy to convert men to such theories; and it is upon such preaching that much of the evangelistic work is being done. "Only believe," "Christ does it all," "You have nothing to do," and similar expressions are addressed to the sinner; and when he at last concludes to yield he is immediately taught to think and to exclaim, "I am saved." Just as though the work was all done, and his eternal happiness sealed.

Such is not Bible doctrine. It may be good to fill up churches, but it does not prepare people for the Judgment and for heaven. We believe that faith is the essential condition of salvation as fully as any one can. "By grace are ye saved *through faith*," says the apostle, and we believe it. But the same apostle illustrates faith by writing what forms an entire chapter of extraordinary force and beauty, the 11th of Hebrews. In these illustrations faith appears to be a very practical thing. Abel offered an acceptable sacrifice because it united faith with implicit obedience. "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." His faith led him to preach, labour, and sacrifice for many long years in an unpopular cause, in the face of all manner of opposition, and even of seeming impossibility. He was "moved with fear" of disobeying God. His faith not only led him to build an ark, but it led him to walk with God. Gen. 6:9. Abraham's sublime faith, demonstrated on so many occasions, always manifested itself in acts of trusting obedience. After he was seventy-five years old, he waited a quarter of a century for the fulfilment of the promise of a son. At last the promise was met. Through infancy and childhood he watched the growth of Isaac with tenderest love and glorious anticipations, and when he had nearly reached manhood, like a thunder peal from the clear sky came the command to go three days into the wilderness and offer him for a burnt offering. How about the promise now? Paul says of the grand patriarch, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." What gave him such a stalwart faith? He had cultivated it through a long life of obedience.

How shabby some of the pretended or

boasted faith of to-day appears compared with such. Did Noah, Abraham, Moses, and all the worthies have "nothing to do only to believe"? How would they appear teaching this modern religion and saying, "Do not try, only trust?" Any one who preaches to sinful men that they can ride to glory in an upholstered gold and silver chariot, on a free pass, with nothing to do, is but paving their way to perdition.

Preparatory to an acceptable faith in Christ comes the work of repentance. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well;" etc. Then, "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18. Here is something to do *before* we can believe to the saving of the soul. Sin must be repented of, and put away. After this we may come to Christ with fullest assurance of acceptance. Then faith begins its work. It "works by love, and purifies the heart." It leads to a close walk with God and obedience to all His commandments. "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. The final victory is to the final overcomer. Salvation comes only to him "that endureth to the end." The path is the one trodden by the Master, and leads through persecution, humility, and patient continuance.

We cannot earn eternal life; but our earnestness in seeking for it will demonstrate our faith in God and our loyalty to His law. A Christian experience is not devoid of pleasure. It possesses a joy unspeakable. But it is of another nature from that which pleases or attracts the carnal mind.

G. C. T.

THE SEVENTH DAY OF THE WEEK NOT A JEWISH SABBATH.

It is customary with Protestant churches to call the seventh day of the week "the Jewish Sabbath." They do not consider the injury that they are doing to the fundamental and most important truths of God's Word, by their course in this matter. It leads, (1) to entire disregard of the fourth commandment of the decalogue. And, (2) to a depreciation of the whole decalogue.

It is a fact, and very unfortunate for the morals and manners of the Christians of this age, that there is in the churches a constantly growing contempt for the fourth commandment, even in those who would repel the slightest intimation that they are antinomians. The Methodist Church was founded upon opposition to antinomianism. But to-day we find Methodist authors, in their opposition to

the seventh-day Sabbath, taking positions which are calculated to destroy the authority of the fourth commandment. James says of the commandments, that he who offends in one is guilty of all. The law is a unit; one precept cannot be cast aside and the remainder be retained in their purity, and honoured in the life. And thus we find with this growing contempt for the fourth commandment, there is a corresponding disregard for the whole law of ten commandments. Ministers, pretending to great insight in the mysteries of godliness, and to great spirituality of mind, rise up and boldly proclaim that the decalogue is an old, abrogated law, altogether unsuited to the spirit and liberty of the gospel age. Such a course must of necessity bear a fruit which can be pleasing only to the enemy of righteousness.

The following remarks on the nature of the seventh-day Sabbath we believe to be conclusive as proving its morality, and its entire separation from all Jewish or typical institutions:—

The seventh-day Sabbath stands apart from all the other sabbaths, which were afterward ordained, in respect to *its title; the reason of its institution; and the nature of the obligation* to observe it. And,

1. *Its title.* In any and all of the yearly Sabbaths, such as were peculiar to the Jewish system, *there is no rest of the Lord from any work* given as their basis; and therefore they are not the sabbaths of the Lord, as is the seventh day His Sabbath, or rest-day. We find this distinction recognized in the Scriptures, as in Lev. 23. The yearly sabbaths are enumerated and enforced, “beside the Sabbaths of the Lord.” Verse 38. As all the other sabbaths were local and contingent, limited to that dispensation, to Israel, it was said in prophecy, “I will cause all *her sabbaths* to cease.” Hos. 2:11.

2. *The reason of its institution.* We take the first sabbath given to Israel as peculiar to their dispensation; the fifteenth and twenty-first days of the first month, connected with the feast of the Passover. These, as each of the other sabbaths peculiar to their system, were (1) to commemorate an event in their experience; (2) they were typical of future events; (3) they were yearly and not weekly sabbaths. The weekly Sabbath, the seventh-day Sabbath, was made at creation, and commemorated that work; and in its institution it was related to God's work only. But the others are *related to man's action and condition as a sinful being*. I cannot conceive how a greater difference could exist.

Had man never sinned, it would then have been for ever true, as it is to-day,

that God made the world in six days. Had no system of redemption been devised or needed, it would still have been eternal truth that God rested the seventh day, and that He blessed and sanctified His rest-day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained; then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances by which those sabbaths were called into being, would not have existed. They all stand related to man's action as a sinner, and to Christ's work as Redeemer. And as they point to, and have their fulfilment in, His work, they are appropriately denominated, “A shadow of things to come; but the body is of Christ.” Col. 2:14–17. But the Lord's Sabbath, as has been shown, is of an entirely different nature. It is not so related to man's action as a sinner, or to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and complete “when the morning stars sang together, and all the sons of God shouted for joy;” a work in which Jehovah Himself delighted, and which He pronounced “very good.”

And 3. *The nature of its obligation.* A difference in this is the necessary result of the truths before stated. In three respects I notice this difference:—

a. The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By *primary truth*, I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of *secondary truths* growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions and obligations corresponding thereto, growing out of these secondary relations, are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that NO TYPICAL INSTITUTION OR MERELY POSITIVE DUTY CAN GROW OUT OF ORIGINAL RELATIONS; *i.e.*, out of those relations existing from creation, and by virtue of creation. And, on the other hand, NO MORAL OBLIGATION CAN ORIGINATE IN, OR SPRING FROM, A SECONDARY RELATION; *i.e.*, a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to *wrong-*

doing; its necessity is laid in *sin* and *rebellion*.

b. The seventh day was from the beginning a hallowed or sanctified day. It was “holy to the Lord.” Ex. 16:23; 31:15. “The holy of the Lord.” Isa. 58:13. “My [the Lord's] holy day.” *Id.* The obligation to observe it has *sacredness* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

c. It is based on the right of property. God always claimed the seventh day as His; and this claim He based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the other sabbaths did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day), were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that He did in the seventh day. *He did not rest from His work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. In a word, the duty to keep the seventh day holy is based on *the original right of property*, specifically declared. And if the eighth commandment is moral because it guards the right of property, evidently the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depended is as old as creation itself—as old as any of man's moral relations possibly can be.—*J. H. Waggoner.*

THE SYSTEM, NOT THE INDIVIDUAL.

ONE mistake frequently made by Protestants is in attacking the victims of the Roman “mystery of iniquity,” rather than the system. While there are many who deliberately shut out the light and resolve to believe not, whose inconsistent position must, in the interests of truth and souls, be exposed, there are yet others who ignorantly worship. The Spirit of Christ suggests to the Christian such a line of attack as will convince and convict these latter, if possible, rather than embitter them.

Mild, light, and by degrees should be the plan
To cure the dark and erring mind;
But who would rush at a benighted man
And give him two black eyes for being blind?

We sometimes forget, apparently, that

the Reformers came out of Rome, and that Luther was once a priest with a shaven crown. The man who witnessed for Christ before princes and prelates at Worms, was the same who might have been seen a few years before climbing the stairs in the Palace of the Lateran to win an indulgence from the Church of Rome; but in Christ he had become a new creature. A passer-by in Rome who saw the young priest toiling up the steps on his knees, could little have thought that a few years later the same man would, on his knees before God, utter such a prayer as Luther was overheard to pray during the Diet of Worms:—

"O Thou my God, help me against all the wisdom of this world. Do Thou the work; it is Thine, not mine. I have nothing to bring me here. I have no controversy to maintain—not I—with the great ones of earth. I, too, would fain that my days should glide along, happy and calm. But the cause is Thine. It is righteous; it is eternal. . . . Be Thou on my side, for the sake of Thy beloved Son, Jesus Christ, who is my defence, my shield and my fortress. I am ready—ready to forsake life for Thy truth—patient as a lamb."

So at this time many a soul seemingly hopelessly in bondage to the vain traditions of men, is groaning for freedom from sin, and will gladly receive the message of the Gospel when it is presented in the spirit of the Master, and attended by the convicting power of the Holy Spirit.

Inspiration pours out the vials of its denunciation upon Babylon the great, the mother of abominations, and those daughters doctrinally affiliated with her. But just before the judgment of God falls upon the guilty, the prophet, in the 18th of Revelation, predicts a message which the Lord sends to His children, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." This shows that God still has a people there. The text also shows that those who reject His call, and the light of truth which He sends, will then be partakers of the sins of the ecclesiastical Babylon—which means confusion—and become partakers of her plagues. As a recent writer puts it, men will not be condemned in the Judgment for believing a lie, but for not believing the truth.

W. A. S.

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night. The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."—Isa. 21:11, 12.

ONE OF THE SIGNS PREDICTED.

WHEN the Saviour gave to His disciples signs of the second advent, He referred to disturbances in the elements of nature, "the sea and the waves roaring; men's

hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The disaster record so rapidly increasing warns us that these things have begun to come to pass. The *Daily News* last week summed up a fortnight's hurricane record as follows:—

The latest hurricane, but only the latest, was at Helsingfors, where, as our Correspondent telegraphs, both field and township were laid waste on Friday night by one of the most terrible storms of the century. The path of the storm was strewn with a wreckage of trees and even forests, spires, bridges, houses, and roofs. It is feared that as bad, or worse, may yet remain behind, in the reports of wrecks from the wind-swept Baltic. The summer is going out in a fury as it came in in a sulk. Less than a fortnight ago, a huge storm cloud tore like a blast of fire through the town of Wilkesbarre, in Pennsylvania, destroying everything in its path. It first gathered in a large mass above the town, and then settling down, cut its way through from end to end, killing or wounding people by hundreds, and in one instance crushing a locomotive with the ruins of a falling building. This happened at five in the evening. On the same night the town of Dreux, in France, was so seriously damaged by a visitation of the same sort that 300 workpeople had subsequently to be drafted down from Paris to put it into repair. At St. Claude, in the Jura, a little later, the whole region for twenty miles east and west of the town was shaken by a wind-storm as by an earthquake, and not only great stones but the luckless passengers in the streets were, in some instances, lifted clean into the air. This was reported a little over a week ago; and on the same date we had to announce that heavy thunderstorms had burst all over Austria. The burning of Tokay, it will be remembered, was accelerated by the force of a great storm which, for once, seems to have been all wind and no rain. It would be instructive to hear something more as to the nature of these visitations. It can hardly be doubted that they are parts of one great meteoric disturbance which is making the tour of the world.

"MINISTERS AT THE PLAY."

WHAT *The Daily News* describes as a sight unique in dramatic history was witnessed at the Shaftsbury Theatre on Thursday afternoon of last week. Mr. Willard had invited the ministers of all denominations to attend a performance of "Judah." Very many accepted the invitation; so that not only clergymen of the Church of England, but grave, sober-looking Dissenting ministers, most of them with their wives and daughters, were to be seen in large numbers in every part of the house.

This is undoubtedly a "unique" sight. Times have changed evidently. Mr. Willard thinks so, and congratulated himself before his clerical audience upon "the progress which had been made during the last twenty years." *The Daily News* thinks so too; and in a leading article on Saturday last, after congratulating Mr. Willard, adds: "On the whole, however, the clergy of all denominations are more to be congratulated than Mr. Willard." There are thousands of Christians in the country who do not think so. They regard as humiliating retrogression what

Mr. Willard and *The Daily News* call progress. Time was when ministers were alive to the evils existing in the churches, and humiliated themselves before God in order to seek His favour; we have almost reached the time when the churches need to call for a day of humiliation for their ministers, and to pray for a more decided evidence of conversion in them.

It appears that ministers of the Gospel are emphatically "a good audience." They could "applaud warmly, or laugh the heartiest of laughs upon occasion." Of one scene in the play we learn that the hero, dressed in clerical garb, has to swear to "a deliberate lie in order to shield the woman he loves." Some expression of disapproval of such a scene was expected from an audience composed of ministers of the truth. But the article tells us—to the evident surprise of the writer—that the scene "was got over without the slightest hostile demonstration." This is more humiliating still. We have heard of a godly man, who had been led ignorantly into a theatre, who, as soon as the performance commenced, got up and said with a loud voice: "This is no place for a child of God," and left the building. That these preachers should allow falsehood, and even perjury to pass unproved, was not to be wondered at. Their acceptance of the invitation placed them in a false position. Men who are acting falsely are powerless to reprove falsehood. Their Master accepted invitations from men who were not His friends at heart; but He never failed to witness for the truth, and against wrong wherever He was.

The most humiliating fact yet remains to be told. At the conclusion of the performance, Mr. Willard mentioned that "out of 1,200 replies he had had from ministers of different denominations, only eight were from gentlemen who condemned the theatre. But then those eight did condemn it utterly," he added, amid laughter. Falsehood and perjury passed unproved; but the few faithful witnesses against evil were greeted with contemptuous laughter! In this vast number of ministers of the Gospel the evil leaven is evidently at work.

We believe that throughout the whole country there are hearts grieving over this very painful fact. Christian parents will dread to expose their sons and daughters to the influence of the teaching and example of these ministers of the Gospel. This is the Down Grade with an emphasis. Mr. Spurgeon's bold protest was directed chiefly against false and pernicious teaching; an equally vigorous protest is now needed against worldly living. It is such manifest unfaithfulness as this that drives out of the churches the most spiritual and best-instructed members we have got.

It would be interesting to know who were the eight at whom their brethren contemptuously laughed. Let us hope that by this time, some of those who joined in the laughter have come to see that their eight brethren were right, and they were wrong. Some explanation of how they came to accept the invitation, and of regret for having put themselves into such a false position is the only way to undo or lessen the mischief they have wrought.—*The Christian*.

An evening paper says that a few officious people in Worcester have been trying to enforce the Sunday act in what it calls "a partial and one-sided fashion." As Sunday laws are unreasonable and unscriptural in their conception, and depend upon humour and religious prejudice for their enforcement, we cannot expect any great exhibition of consistency in their application. In this case a tobacconist, a hair-dresser, a number of little ice-cream and newspaper shops, were first moved against. The magistrates dismissed the case of the hair-dresser on the ground that shaving was a "necessity."

"Next," says the report, "the chief constable turned his attention to the sale of Sunday newspapers, and he has prosecuted a number of boys who were found carrying them about for sale on the streets. It was not pretended that they were crying their wares, or making any noise or nuisance whatsoever. Yet they were fined half-a-crown each and costs, and the papers were forfeited. . . . If the energetic chief constable and the pious magistrates advocated Sunday closing all round, they would be at least consistent, but for some reason they seem to encourage the public-houses. The public-houses will simply increase their store of tobacco, they will have a regular news-stand, and perhaps set up a shaving establishment. The only result of all the pious zeal will be to increase their trade, which is against the interests of the people in every way you like to regard it."

Progress of the Cause.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. 11:1.

LAUNCHING OF THE MISSIONARY SHIP.

WE announced in our last issue the launching of the ship in which our Sabbath-schools have taken so active an interest for some months past. It was decided to build it on the Pacific Coast, and the work has been done in the ship-building yards near San Francisco. The following description of the launching is from our California contemporary, the *Signs of the Times*:—

"The time set for the launching was ten o'clock P.M., in order to take advantage of the high tide. Our readers doubtless know that a launching is usually attended with some ceremony, and is the occasion of some jollification. There had been some querying among the workmen as to what was to be done at the launching of the vessel, whether or not it would be a dry launch, *i.e.*, without beer or wine. The fact, also, that no work has been done upon it on the Sabbath, has elicited some comment. They knew that it was to be a missionary vessel, but did not understand why it was, as they termed it, "a five-day boat."

All these questions were answered satisfactorily last Monday evening. A small company from Oakland went up to the yards, carrying with them a modest lunch for the workmen. This was spread early, in a ship's cabin that is now used as a workshop. This over, there was some singing outside, which called all the company together, when it was seen that not less than two hundred people from the vicinity had assembled to witness the affair. About an hour and a half was occupied in singing and remarks. The reason why no work had been done on the ship on the Sabbath, who are building the vessel, why they are building it, and what they believe, were all told to a most attentive audience seated in the clear moonlight on the wharf, on piles of lumber, and on improvised benches.

The exercises were closed with prayer by Elder Loughborough, and then a few quietly made their way to the deck of the vessel, while others secured the most comfortable position they could for observation. Soon the workmen were busily engaged clearing away the supports, and at exactly ten o'clock the vessel glided into the water. Those who had been long interested in the building of a missionary ship, could not refrain from thanking God as they witnessed this evidence of the culmination of their hopes. The workmen and builders were highly pleased, declaring this to be the most pleasant and most successful launching they ever had.

Of the ship we can only say that the builder has seemed to have a special interest in it, and the most faithful, conscientious work has been done. All seafaring men who see it are unanimous in the praise of it. There is every evidence that when completed it will be first-class in every respect. May the blessing of God still continue with it, and with all who may have to do with it.

THE WORK IN RUSSIA.

IN July we printed a report concerning the progress of the cause in Russia, and the imprisonment of one of our ministers there. He was subsequently released on bail. The particulars, so far as received as yet, are thus stated by Bro. L. R. Conradi, of Hamburg:—

For some time we have had a church on the eastern side of the Volga, while the main body of our companies there are on the western side. The elder of this church and his son have, as it seems, in the past spoken to some Russians who were members of the Established Church, about our views and against their veneration of the images of their saints. Before going south, Bro. Klein, at their urgent request, went to visit their church; and just as they were ready to call upon some of the brethren, the officers came and took Bro. Klein prisoner. They searched through his books, and found among his German books one Russian tract: "Which Day and Why?" Then they sealed all his effects and took them. Bro. Klein himself was allowed to stay till the next morning, when they took him with the stage to Nikolajewsk, or Mitrafka (which now belongs to the Astrakhan Government), a city on the Caspian Sea. As Bro. Klein understands scarcely any Russian, the elder of the church sent his son with him as interpreter; but when they came to the city, both were put in prison. Next day the father went to look after his son, and he, also, was taken. Bro. Klein and the young man were in one cell, and the father in another. After being there five days, they had their investigation. They were accused of many things, though wrongly. The two brethren were freed, but Bro. Klein had to remain until they could find some one who would be security for him to the amount of £20. Bro. Laubhan, after earnest endeavours, finally found an influential man in the colony where he lives, who went to secure Bro. Klein's release. He had to make the long journey twice, and thus nineteen days passed before Bro. Klein was released. The officers went home with the two brethren, and searched through

their houses, and took all the books and papers with them. They accuse them especially of preaching to the Russians.

Bro. Klein was quite sick when he was released, and remained so for nearly two weeks. As he could no longer remain in the colony where his friends were, he took his family to Bro. Laubhan's, where he is at present. They have his passport, and under present circumstances he can do but little until the trial comes off, which may take several months. He feels this keenly, for from many parts of Russia, calls are coming in for labourers. Opponents are trying to have both of our ministers removed from there, but we hope that this may only help us. Bro. Löbsach, who was with us in Hamburg for six months, is with the brethren now, and will go south and try to canvass, and at the same time encourage the churches.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

A BIBLE READING ON THE EASTERN QUESTION.

(Concluded.)

17. To what do verses 41-43 relate?—To the advantages and prestige gained by the Turks in that war of 1798-1801. They recovered all the places taken by the French in the "glorious land," Palestine; they did not turn aside eastward to overrun Edom and Moab, and Ammon; but did enter Egypt, put it under heavy tribute, and receive embassies of friendship and congratulation from the Libyans and Ethiopians, located southward in the interior of Africa.

18. To what does the testimony of verse 44 point?—To another war, in the present century, excited by the threatening attitude of nations on the east and north of Turkey.

19. In what has this been fulfilled?—In the Crimean war of 1853-56, which originated from the threatening attitude of Persia on the east of Turkey, and Russia on the north. Dr. Clarke, closing his commentary on the Old Testament in 1825, foreshadowed this movement when, commenting on this verse, he said, "It may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government." Twenty-eight years elapsed, and the Crimean war sustained the application of Dr. Clarke, and fulfilled the prophecy. England and France came to the help of Turkey, and Russia was compelled to subscribe to the humiliating conditions of the treaty of Paris in 1856. By this she was obliged to disarm her ships of war, and dismantle her fortresses, on the shores of the Black Sea.

20. What move on the part of the Turkish power does the prophecy next indicate?—Verse 45.

21. What is meant by the "tabernacles of his palace"?—The seat of government.

22. Where is this now?—At Constantinople, on the banks of the Bosphorus.

23. To what place does the prophecy point for its future location?—"Between the seas in the glorious holy mountain," an expression which Bishop Newton says "must denote some part of the holy land;" and if so, it can be none other than Jerusalem. We must therefore look for the Turks to remove their seat of government from Constantinople to Jerusalem. They will never do this till they are obliged to leave Europe; and this will be their last move. They then come to their end and none help them. Thus the prophecy points to a move on the part of Turkey which lies at the very centre of the Eastern Question,

—driving the Turk into Asia, and scrambling for his territory," as Carleton, the Boston *Herald* correspondent, expressed it.

24. What is the prospect that such a move is inevitable in the near future?—To answer this, it is only necessary to consider briefly the relation of Turkey to other European powers, particularly to Russia.

It has been the dream of Russia, ever since the days of Peter the Great, who died in 1725, to secure Constantinople, and control the important outlet from the Black Sea to the Mediterranean. Peter left a last will and testament enjoining upon his successors on the Russian throne, a policy to be pursued in the extension of the empire. Among its provisions, one was to "take every possible means to secure Constantinople;" another, to "stir up strife between Turkey and Persia," and to "hasten the decay of Persia" so as to open a way through the East to India, the great store-house of the world. The unremitting effort to carry out this policy has made Russia for the past 150 years what it is to-day, a standing menace to the peace of Europe and the East. Napoleon Bonaparte understood this policy, and when a prisoner on St. Helena, told his keeper, Gov. Hudson, that Alexander once proposed to him that they divide the map of Europe between them, he (Alexander) to have Constantinople, and Napoleon to take his choice of any remaining territory. I would not do it, said Napoleon; for I foresaw that if Russia once gained control of the Mediterranean, she would become a great maritime power, and thus the equilibrium of Europe would be destroyed.

It was in the line of this Russian policy that the Crimean war occurred, which closed in a manner to check for awhile Russian advancement. Russia watched her opportunity to break away from that treaty of 1856, and found it in 1870. Great Britain and France were parties to that treaty. But in 1870 France was paralyzed by the Franco-Prussian war; and England was powerless to enforce the treaty without the aid of France. Then Russia boldly announced that that treaty was at an end, and she should regard it no longer. All her warlike preparations were resumed in the Black Sea, and the Turko-Russian war of 1877 followed. Other nations again helped the Turks, and the treaty of Berlin again restrained for a time the Russians. But Russia is now trampling upon that treaty. That treaty made Batoum, on the Black Sea, a free port. Russia, in defiance of that stipulation, has closed it. All Russia's trouble about "rectifying the boundary" in Afghanistan, arises from her policy to open a path in that direction to India. Her recent interference in the case of Prince Alexander and the Bulgarians, comes from her fixed determination to secure Constantinople. The nations have heretofore combined together to keep the Turks in their place, because no one of them has been willing that any other one should gain Constantinople, as that would destroy the "equilibrium" or the "balance of power." But in every conflict the Turks have grown weaker; and it only remains for the nations to come to some agreement how to dispose of the remains of the "sick man," which may be reached almost any day, and Turkey in Europe will cease to exist. Then they must move the seat of government into Asia, and every probability would point to Jerusalem as its location.

Her end speedily follows. Other nations have helped her,—in her war with France in 1798; with Egypt in 1838-40; with Russia, 1853-56; and with Russia again in 1877. But the prophecy says the time will come when "none will help her." Dan. 11:45.

25. What takes place in connection with this downfall of Turkey?—Dan. 12:1.

26. Who is Michael?—Christ. Jude 9; 1 Thess. 4:16; John 5:25-28.

27. What is meant by His standing up?—To "stand up," as applied to a king, signifies in scripture phraseology, to ascend the throne, or to reign. Dan. 11:2-4. When the

Turk comes to his end, the prophecy declares that "at that time" Michael shall stand up. Thus the downfall of Turkey, which every intelligent person will not hesitate to admit is inevitable in the very near future, becomes the signal for the beginning of the reign of Christ, His advent in the clouds of heaven, the time of trouble, the resurrection of the dead, and the end of all things. U. S.

Interesting Items.

—The Queen of Roumania is visiting Wales.
—The French Army is said to number about 4,500,000 men.

—During the past fifty-four years the National Debt has decreased from £845,000,000 to £684,000,000.

—The German Emperor has been witnessing the manoeuvres of his forces in the joint land and naval action carried out in Schleswig-Holstein.

—In the United States 65 per cent. of the wholesale liquor sellers are foreigners, 75 per cent. of the brewers, and 93 per cent. of the saloon-keepers.

—Mr. Henniker Heaton has gone to the United States to try and induce the Government there to establish a penny postage with the United Kingdom.

—On every shilling turned out, the Mint makes a profit of nearly threepence. On every ton of penny pieces taken out from the Mint there is a profit of £382.

—A dreadful fate overtook eighty miners at Boryslav, in Galicia, where, owing to an explosion in a mine, all were suffocated before any help could reach them.

—The Russian Church is making preparations to receive the inhabitants of the Armenian village of Ardzab into their fold as soon as the necessary passports and documents arrive.

—The largest library in the world is that founded by Louis XIV. in Paris; there are 1,400,000 volumes, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

—The Trades Union Congress at Liverpool last week brought together 450 delegates. A resolution asking for an eight hours day by Act of Parliament was carried by a majority of eight.

—A number of ferns in luxuriant growth are said to have sprung up amongst the ruins of a church in the City which was burnt down three years ago, and which still remains unrepared.

—The Czar and Czarina will visit the Danish Royal Family this autumn, and the latter will there join her sister, the Princess of Wales. The Czar will visit the Kaiser in Berlin before returning to Russia.

—It is enjoined by the "Shop Hours Regulation Act" that "no person under eighteen years of age shall be employed for more than seventy-four hours in one week, including meal-times, in any shop."

—The longest day of the year has nineteen hours at St. Petersburg, seventeen hours at Hamburg, sixteen and one-quarter hours at London, fifteen hours at New York, and three and one-half months at Spitzbergen.

—An English engineer proposes making doubled-shell boilers, maintaining a pressure between them. By these means he calculates that a much higher pressure can be carried than is possible even with the coil boilers already in use.

—A watch for blind people has been invented in Switzerland. In the middle of every figure is a small peg, which drops when the hour hand reaches the figure. The owner feels that the peg is down, and counts back to twelve to determine the hour.

—It is very generally conceded that the potato blight in Ireland will necessitate measures of general public relief.

—In 1889 there were eighty-eight passengers killed, and 1,016 injured from causes beyond their own control, by accidents to trains in England.

—The manoeuvres of the 80,000 Russian troops in Bessarabia began last week. They are spoken of as the army of Bulgaria, the prevalent idea being that sooner or later they will occupy Bulgaria, when Russia is prepared to force a solution of the Bulgarian question.

—According to a consular report, the countries of Europe cover the following areas:—Germany, 34,596,000 acres; Russia, 494,228,000 acres; Austria-Hungary, 45,951,700 acres; Sweden, 42,000,000 acres; France, 22,240,000 acres; Spain, 19,709,000 acres; Italy, 9,884,570 acres; and England, 2,471,000.

—Serious fires are reported from many parts of Russia. In the province of Kursk more than one hundred and fifty houses were destroyed. A telegram from Baku says the weather all over Russia has been so hot that wooden houses have become like touchwood—a fact sufficient in itself to account for the number and magnitude of these fires.

—After the Pope has been induced to spend more than 300,000 francs on the Casino of Pias IV., he has now been made to believe that the place is unhealthy, and induced to decree the spending of about another half-million francs in preparing one of the towers that overlook Santa Martha for a summer residence, besides ordering the construction of a tunnel crossing the Vatican gardens.

—The president of the Pharmaceutical Society, which met at Leeds last week, deplored the unfortunate habit of running after new remedies. It is a startling token of the spread of the public faith in patent medicines that the Government stamp duty on these nostrums has risen from £43,000 to £220,000 per annum. Altogether, the English public are calculated to spend about 1½ millions sterling every year in these articles alone.

—Sunday, April 5, next year, is fixed as census day. The authorities at Somerset House are commencing active preparations. About eight million schedules are required for England and Wales alone. Last time the services of 35,000 enumerators were needed. Assuming that the districts are practically the same, and that the population has increased fifteen per cent. in the decade, 40,000 will be required on this occasion.

—The Italian Government takes advantage of the gambling spirit of the populace to use in helping the revenue. From January, 1871, until the end of June, 1889, the Italians paid into State lotteries 1,297,565,200 lire. After deducting for the winners 771,019,471 lire, there is left for benefit of the State more than 500,000,000 lire—that is more than £20,000,000 sterling. An outcry is now being raised against these State lotteries.

—Up to August 31st, official statistics show that the cholera epidemic in Spain has caused 3,006 cases and 1,535 deaths in 127 towns and villages of the provinces of Alicante, Badajoz, Tarragona, Toledo, Valencia, and Madrid. The epidemic has, however, disappeared from 32 towns and villages where it has made victims since the first outbreak in May. A number of physicians have been murdered by peasantry who are opposed to the precautionary regulations of the sanitary authorities.

—It is the opinion of local authorities that nothing can save the beautiful birds of India from complete destruction but a prohibitive tax upon the export of their skins and feathers. Such is the demand for the adornment of ladies' caps, bonnets, and even dresses in Europe, America, and elsewhere, that the time is believed to be ripe for this decisive remedy if India is not to be deprived of its feathered songsters, or the crops of the ryot left to the mercy of the insects on which they feed.

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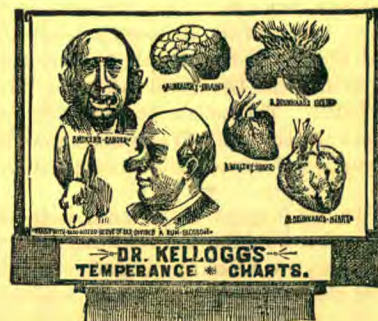
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LONDON, SEPTEMBER 11, 1890.

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"He that walketh uprightly walketh surely: but he that perverteth his ways shall be known." Prov. 10:9.

THE report of work done by book canvassers, as given in the Canvassers' Department of the *Home Missionary* for August, shows that these labourers sold £12,492 worth of our books during the month of July. This does not cover the full amount of work done, as some countries were not included in the report.

A DESPATCH from Mecca says that the probable daily average of deaths from cholera in that city is 350. There are now 250,000 pilgrims at Mecca, where food is scarce, and disinfection unknown. In addition, the doctrine of Turkish fatalism lends greater horror to the situation. The Sultan has telegraphed: "If it is Allah's will that Mecca be destroyed, Allah must be praised."

INSTEAD of complying with the Lord's conditions, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable," many spurn the Sabbath of the Lord, and call it the "Jewish Sabbath." The article on page 298, from the pen of the late J. H. Waggoner, shows how unscriptural and unreasonable their position is.

THE Prince Regent of Bavaria, it is said, has decided to prohibit the continuance of the Passion Play at Ober-Ammergau. Notwithstanding all that has been said by apologists concerning the elimination of all speculative greed in connection with it, it now transpires that the whole enterprise is a speculation of a

syndicate of Jews. Public feeling in Germany has on this account risen against it, and there appears now good grounds for the hope that the monstrous profanation has about run its course.

HERE is an example of priestly arrogance in London. An evening paper, *The Echo*, has a column devoted to queries and answers, open to all correspondents. The claims of the Church of Rome have been frequently a subject of question and discussion, and necessarily the evidence has weighed heavily against them. *The Echo* now prints a letter received some months ago from "the oldest priest attached to the Pro-Cathedral," Kensington, protesting against admitting Protestant replies to queries. With truly Romish hostility to free discussion, he says:—

"Do you call this thing I now complain of true to your principles of religious equality? You will doubtless reply that your columns are open to all, and to Catholic apologists among others. Well and good; but I ask—why do you put upon us the obligation to defend ourselves daily, amidst all our other burdens and sorrows?"

PROCEEDING, he tells them what should be the future course of the editor—and it suggests to us the policy apparently followed by a portion of the newspaper press:—

"If you ask me what you should do in future—by way of reply to inquiries—I should say—CAREFULLY ELIMINATE CONTROVERSIAL REPLIES, and do thus—(a) Either find a Catholic who has time and ability to reply, and pay him (I could refer you to such a one); or (b), better still, refer any inquirer to the Penny Catechism, or Addis and Arnold's Catholic Dictionary (Kegan Paul and Co.)."

He concluded his letter with a menace, saying that, if his advice was not acted upon, he would warn all Roman Catholics against the paper. The editor replied that his paper was open to all, the rev. gentleman himself included, and that he should not alter his policy.

THE priest has begun his work of denunciation, and *The Echo* now publishes the correspondence, saying:—

"What right, what shred of right, had the rev. gentleman to obtrude his counsel, and, in the event of his not being satisfied, to promise a penalty? The interference was uninvited, and the menace was unwarrantable. What would the *Weekly Herald*, for instance, say if any Protestant clergyman in London had written it such a letter? . . . Let him go on. He will be tired before we shall. We shall not carefully eliminate controversial replies in the 'Notes and Queries' column; we shall not interfere with freedom of discussion. . . . The rev. gentleman has given a practical proof of the truthfulness of a statement of a Swiss statesman, who said, 'The Roman Catholic Church wanted freedom to crush freedom.'"

SOME interesting particulars of the tornado which swept over the town of St. Claude (mentioned in our Watch-Tower department) have, a Paris Correspondent says, been communicated to the Academy of Science. There was nothing extraordinary before the tornado. It came suddenly from either side. Vivid flashes shot as from a cloud of fire. It moved like a luminous cloud from south-west to north-east, giving enough light to read by. No hail fell in its course, but only a few rain drops. The electrical effects were many. A clear round hole was bored through the plate-glass of a chemist's window, locks were forced, keys

twisted, and ironwork everywhere torn off. After the tornado the atmospheric pressure was so reduced that the flames of gas burners leaped up suddenly to a great height.

ONE of our exchanges says: Sometimes people who ask questions to children in Sabbath-school are very much embarrassed by the unexpected replies which they receive; but the boy who, when asked why the words of Christ in the fifth chapter of Matthew are called the "beatitudes," replied, "Because they tell us the attitudes in which we ought to be," might have given a great deal poorer reason. Although his etymology was at fault, the idea which he expressed was sound.

NOT long since there was a discussion on the question to Sunday observance in the *Kentish Mercury*, and the Rev. Canon Money wrote a letter in which he said:—

"The Sabbath was not a part of the Jewish ceremonial law which was abrogated, but part of the moral law, which is perpetual. Our Lord came not to destroy that law but to fulfil it, and to enable men to observe it. He sums it up in love to God and love to man, and this characterizes a true observance of the Sabbath."

This is quite true. The Sabbath was not made for the Jew, but "for man," as Christ says. But the only Sabbath which the Lord ever made He says is the seventh day, upon which He rested, and which Christ kept when He lived as our Exemplar.

THE peace and safety cry will be raised down to the very end of time. Men will talk of a temporal millennium. Many will maintain that "all things continue as they were from the beginning of creation." "But the day of the Lord will come," says Peter, and the Scriptures represent the condition of the world in the last days as giving the lie to the dreams of peace and security. Christ pointed to the "perplexity," and anxiety on the part of men of the world as they looked into the future, as a characteristic of the time of His coming. The following from a leading London newspaper reads like a comment on the words of Christ:—

"There is a potato blight in Ireland; there has been a cyclone in Italy which destroyed about two millions' worth of food and other kind of wealth; there have been great fires in America and in Austria during the last three weeks, which destroyed upwards of three millions' worth of property; and now there is a strike infection in many nations which will do more damage to industries than the potato blight, the cyclone, and the great fires put together."

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