

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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HELP FOR THE WEAK.

LORD, if Thou Thy grace impart,
Poor in spirit, meek in heart,
I shall, as my Master, be
Clothed with meek humility.

Simple, very kind, and mild,
Always like a little child,
Pleased with all the Lord provides,
Weaned from all the world besides.

Father, fix my soul on Thee;
Every evil I would flee;
Looking for a home above,
Happy in Thy precious love.

Oh, that all would truly seek
Strength from Christ when they are weak!
Him let ev'ry one adore,
Trust Him, praise Him evermore.
—Our Little Friend.

General Articles.

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

PROMISES TO THE MEEK.

THE third of the beatitudes mentioned by our Saviour, is expressed in these words: “Blessed are the meek: for they shall inherit the earth.” Matt. 5: 5. The grace of meekness is one of the most important in the whole list of Christian graces, if we may judge from the prominence given to it in the sacred record.

The man who possessed it in the greatest degree is honoured with a special mention of that fact. Num. 12: 3. The Lord will guide the meek in judgment, and teach him His way. Psalms 25: 9. Salvation will be granted at last to all the meek of the earth. Psalms 76: 9. And inasmuch as the declaration is concerning *all* the meek of the earth, it shows that that is the characteristic looked for in all the candidates for salvation. The meek will be lifted up while the wicked are cast down. Psalms 147: 6. The meek are specially mentioned as the ones in whose behalf the

work is done, when God closes up the great controversy with sin, and smites the earth with the rod of His mouth, and with the breath of His lips slays the wicked. In this scene He is pleading the cause of the meek. Isa. 11: 4. Among the gracious works which the Lord was anointed to do, the preaching of good tidings of salvation to the meek is first mentioned. Isa. 61: 1. Of the four transgressions for which God declared He would not turn away the punishment from Israel, one was the turning aside of the way of the meek. Amos 2: 7. Jesus, the Divine pattern, announced Himself as meek and lowly in heart. Matt. 11: 29. A meek and quiet spirit is declared to be in the sight of God, of great price. 1 Pet. 3: 4. And when we come to the last days, a message is sent forth to all the meek of the earth, as to the ones most entitled to the light, and most susceptible of truth, to seek a larger measure of that heavenly grace, that they may be hid in the day of the Lord's anger. Zeph. 2: 1-3.

What, then, is this grace which is of such paramount value and importance? In its outward aspect it is described as being the quality of forbearance under injuries and provocations, softness of temper, mildness, gentleness. But, specifically (and this is its true sense from a scriptural point of view), it means submissiveness to the Divine will, to be patient and gentle from moral and religious motives. As the third beatitude, it takes its place naturally after the first two—after the feeling of undesert, which is expressed by the first, and ill-desert, expressed by the second. And so, feeling both undeserving and ill-deserving before God, the meek soul bows down in humility before Him, lies passively in His hands, holding itself ready to acquiesce cheerfully in the least or the worst which God may give, patiently enduring evils and injuries in the strength of love.

Meekness is not cowardice. This is only one of its counterfeits. It does not wish to retaliate and avenge itself, and then restrain itself through a sense of fear. But it takes insults and injuries, without striking back, from a sense of the duty to commit our souls to God in well-doing (1 Pet. 3: 17; 4: 19), and from a full assurance of the truthfulness of the Lord's words: “Vengeance is

Mine; I will repay, saith the Lord.” Rom. 12: 19. Jesus was a pattern of meekness; yet He was the “Lion of the tribe of Judah.” Rev. 5: 5. He could have summoned twelve legions of angels to deliver Him from His enemies. Yet He endured the contradiction of sinners against Himself, even unto blood, for our sakes; and Him we are to consider. Heb. 12: 3.

Meekness is not stoical insensibility. If a person grieves at nothing because he knows nothing; if he is not discomposed at the evils which are around him because he cannot discern evil from good; if he resents nothing because he is too insensible to feel anything; his course is not to be set down to the credit of meekness. Look again at Christ's example. He was the great exemplar of meekness; and yet no nature was more sensitive than His. He was touched with the sufferings of the weakest of His creatures; and His ears were open to the faintest prayer for help.

Meekness is a state of the spirit toward God, not man. It is submitting our will, our case, our cause, wholly into God's hands. One has well said, “It grows out of the ashes of self-love, and on the grave of pride.” And when this blessed frame is attained toward God, it will show its counterpart in the temper manifested toward men. It is a grace which the world, from its stand-point, would declare to be one calculated to disqualify a man for any prosperity in this life; and yet it is one which strengthens him for every position. The one who is naturally timid and irresolute will be stimulated by this grace, which always acts under a sense of duty, to become firm and unbending for the right, while it retains its calm and gentle methods; and, on the other hand, it will take the man who is naturally rash and vehement, and strip him of his impetuosity, while enabling him to stand firm and valiant for the right. Thus it makes use of the qualities which a man has, removing excesses and making up deficiencies.

The promise to those who exercise this grace is a broad and glorious one—they shall inherit the earth. There is in this promise everything that denotes certainty, continuance, and fulness; for possession in land is considered the

surest of earthly possessions; and a fortune by "inheritance" is the strongest bond of possession, and the best pledge of continuance; and a title to the whole earth is the broadest one that can be given. It is so used by Christ when He says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

As to what is intended in the promise, why should there be any question that the language is to be taken literally, and that the reference is to this literal earth? We think there would be no question on this point, were it not for the exigences raised by the errors of modern theology. Having assigned to the good of this world a future existence in the form of immaterial spirits, in a location as far removed from this earth as may be, even "beyond the bounds of time and space," theologians feel obliged to find the fulfilment of this promise to the meek that they shall "inherit the earth," in this world, and in this present life; and their efforts to try to make that appear to be true, which is so far from being true, are not a little painful. One claims that the meek really inherit the earth here, because meekness is so much superior to any virtue that the people of the world exercise; another, that the meek inherit the earth because they have such control over their own spirit; another, that there is probably a reference here, figuratively, to the future kingdom of God, but does not tell how that kingdom is connected with this earth; and so on.

But true meekness has always been at a discount among the ruling classes in this world. The true people of God have ever been oppressed and persecuted, defamed and trodden underfoot. They have had but little influence here, being generally esteemed, as Paul declares that they were in his day, as "the filth of the world," and "the offscouring of all things." 1 Cor. 4:13. They have possessed but little of this world, so marked being their condition in this respect, that it is laid down as a rule in the Scriptures themselves, that God hath chosen the poor of this world, who are rich in faith, to be the heirs of His kingdom. James 2:5.

Now, if men would study the plan of God as revealed in His Word in reference to this earth, and in the light of that plan read the many prophecies given in harmony therewith, all such confusion and discrepancies would be avoided. When God made this world, it was dedicated to truth and righteousness: God saw it that it was very good. He made it to be inhabited, by His friends, of course, not by His enemies. Isa. 45:18. By the defection of man in the beginning, it has passed for a time under the dominion of the great usurper, Satan, who thereby became the god of this world. 2 Cor. 4:4. The curse fell upon the earth, and death fell upon men.

But Christ has undertaken its redemption—not only the redemption of

His people (Rom. 8:23), but the redemption of the earth itself, the original possession of His people. Eph. 1:14. All this was embraced in the promises given to Abraham, when, as Paul says, He was made "the heir of the world." Rom. 4:13. These promises embrace all the redeeming work of Christ. Gal. 3:16. If we are Christ's, we become ourselves connected with the same promise as heirs. Verse 29. Through Christ come the resurrection of the dead, and the boon of immortality; and through Him come the removal of the curse and the fitting up of this earth, by its being made new, for the everlasting abode of His people. Dan. 7:27; Acts 3:21; 2 Pet. 3:12, 13; Rev. 21:1-5.

When this is all fulfilled, then this gracious promise of Christ to the meek will be fulfilled; and they will indeed inherit the earth. To that shadowless, painless, deathless, endless inheritance our hearts go forward with great desire. People often inquire where there are good stocks in which they can invest. We can refer them to one class which will be quoted exceedingly high by and by. That stock is meekness. Let us invest therein largely.

U. S.

THE OLD MAN.

"LIE not one to another, seeing that ye have put off the old man with his deeds." Col. 3:9. Who is this old man? Who does not know him? Who has not had a hand-to-hand conflict with him? Every real Christian knows from experience that this old man is the worst character that walks the face of the earth. He is a deceiver, a liar, a thief, and a robber. He is the child of the devil and a mover of seditions. He destroys peace in the home circle, ruptures churches, and is a ringleader in every mischief. He is full of jealousy, hatred, malice, envy, bitterness, and all kinds of venom that will destroy peace and good-will toward our neighbour. He is a natural unbeliever in God, a doubter of His Word, the enemy of all righteousness, and is not subject to the law of God, neither indeed can be. Rom. 8:7. He is an idolater, a drunkard, a glutton, an extortioner, a friend of pride, and a lover of vanity.

Although not a household necessity, he is in every country, in every neighbourhood, in every church, in every home. He always loves the uppermost rooms at feasts and greetings in the market-place, and to be called Rabbi. He is a great lover of gay clothing and ostrich feathers, and is a close friend and companion to, if not a member of, the Ishmaelites. Judges 8:24. If he belongs to the church, he is the most prominent and important man in the congregation. He loves to domineer over his brethren, and his opinion is always just right; and if he cannot have his own way, he will rebel. He

thinks the church would all fall to pieces if it were not for him, and if it were not for the evil influence of his brethren, his good influence would draw many into the church. He is very sensitive, and thinks the brethren underestimate his talents, or they would send him out to preach. Sometimes he gets permission to go, and then if the Lord, through His infinite mercy, gives some success, he is immediately lifted up, and wants to run a whole conference?

What can be done with him? Will age cure him of his evil nature? Will he grow better as he grows older?—Nay; for he must be crucified and buried before we can serve God acceptably. But he is a lively creature and hard to manage. And even after he has been dead and buried for years, if you tread on his toes, he has been known to rise in arms ready to defend his supposed defunct entity. What can be done with such a many-sided, many-lived, multiformed, hydra-headed, energetic old adversary?—He must be slain; he must be crucified. Paul says, "I die daily." But how can he be slain? There is but one weapon that can destroy him. Rom. 7:9. O, if we can have that law written in our hearts by the tender Spirit of God, then we will love God with all our heart and our neighbour as ourselves! Then the old man will find no place in our hearts; for then we will have put on the new man, in the image of Him that created us. Col. 3:10.

WM. BRICKEY.

"NOTHING SHALL OFFEND THEM."

THE following is the concluding portion of a sermon by Rev. C. H. Spurgeon, on the text, "Great peace have they which love Thy law; and nothing shall offend them." Ps. 119:165:—

"'Nothing shall offend them.' Does not this also mean that *no moral duty shall be a cross to them* which shall cause them to turn aside? They will not turn away from Jesus because a sin has to be abandoned, a lust denied, or a pleasure given up. The man who has counted the cost will not be offended by his Lord's requirements. Does Jesus say, 'Do this,' he does it without demur. Does Jesus say, 'Cease from that,' he withdraws his hand at the instant. When a man once loves the law of God, albeit it involves self-denial, humiliation, loss, he shrinks not at the cost. Self-denial ceases to be self-denial when love commands it. The cross of Christ is an easy yoke, and soon ceases to be a burden. A duty which for a little season is irksome, becomes pleasurable before long, to a lover of the law of the Lord.

"Neither will such persons ever be so offended as to despair of God's great cause. The night grows darker and darker, but the man who loves the Divine law expects the sun to rise at his appointed hour. Oh that the Lord would hasten it at His own time! If He delay,

we will not therefore doubt. Grace has produced in past ages men who were confident as to the triumph of truth when others feared for it. Look at the dauntless courage of Luther, who, when everybody else despaired of the gospel, trusted his God and cheered his people, and would not hear of drawing back. He could not pronounce the word 'despair.' 'Luther, canst thou shake Rome? The harlot sits enthroned upon her seven hills; canst thou hope to dislodge her, or loose the captive nations from her bonds? Canst thou do this?'—'No,' said Luther, 'but God can.' Luther brought his God into the quarrel, and you know which way the conflict turned. Not to-day, nor to-morrow, nor in twenty years may God's truth win; but the Lord can afford to wait. His life-time is eternity. O struggler for the truth, make thou sure that thou art with God and with the truth, and then be sure that God is with thee in truth, and will deliver thee! 'Nothing shall offend them.'

WAITING.

AS AN exile in some far-off place
Counts the hours that he still must stay,
Dreams of his home and of each loved face,
And longs to journey the homeward way,

So I, mid the wrecks and sands of time,
Am waiting the call from the summerland,—
Waiting the hour when the King sublime
Shall come with his shining angel band,—

Waiting the time when the trumpet sound
Shall raise from their slumbers the righteous dead,
Waken the loved from the trembling ground,
And call each child from its dusty bed.

Father and mother, I'll meet you then;
Sister and brother, I'll greet you there,
Meet you, never to part again.
With your happy faces and shining hair.

Never again to be sick or sad,
To be weary or wrinkled or wan and old,
But with a rapture that earth ne'er had,
Pass through the beautiful gates of gold.

O, do you wonder I sigh for home,
And long for the shadowless bliss of heaven,
Waiting the time when my loved shall come
Forth from the grave, with their fetters riven,—

Waiting the time when my woes shall cease,
And my age as a dream shall pass away,—
Waiting the rest, that perfect peace,
When the glory of God shall abide for aye?

And many a time when the shadows fall,
When the dews are weeping their pearly tears,
I think that soon will the Master call
His own to heaven's unending years.

And harps shall quiver with sweetest airs,
To welcome the loved ones gathering home,
And fadeless flowers both pure and rare,
Shall strew all the path the redeemed shall come.

And now as an exile afar from home,
I wait in hope of that coming day
When the Saviour from glory shall bid me come,
And then I shall journey the homeward way.
L. D. SANTEE.

MISSING THE MARK.

WHILE preparing my lesson for Sabbath-school a short time ago, I was much struck by the thought that one of the primary meanings of the word *sin*, as understood in Bible times, was to *miss the mark*.

This suggestive definition set me to thinking about the different kinds of marks spoken of in the Bible. I found two kinds made prominent—one to be shunned, the other to be sought for.

There was the mark of Cain, the brand of a murderer. He had missed the mark and gained a mark of infamy; and in 1 John 3:15, we are told that, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." May we be kept from bearing this awful mark. Again in Rev. 14:9, 11, and 16:2, is brought to our view the dreadful "mark of the beast," and the terrible fate of those who bear it, which is in very great contrast to the condition of those spoken of in chapter 15:2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

Another mark is that spoken of in Phil. 3:13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." May each of us live such lives of watchfulness and prayer, lives so full of earnest endeavour and faithfulness toward God, that we may be able to say daily with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

As Christians, we are striving to reach this mark. Remember it is sin only that can keep us from gaining it, and to sin is to "miss the mark." May our daily prayer be that the Divine law may be deeply engraven upon our hearts, and more faithfully lived out in our lives, always coupled with thanks and praise for the light we have received upon it.

E. L. TENNEY.

SLAVE, SON, FRIEND.

THOSE who are Christ's are designated by three terms, which we wish to notice, namely, servants, friends, sons. These terms are, by some, said to refer to steps, or degrees, in the Christian life, but they do not; they express relationship from different standpoints. The word "servant" in nearly all cases comes from a Greek word meaning "slave," or "bond-servant." The word indicates the relation of the individual to Christ as the individual should view it. Christ purchased the sinner with His own precious blood, and the sinner lays down the arms of rebellion and yields himself to Christ a willing slave. It is not the term which the Lord uses to show the relation; but it is the term by which every truly converted soul will express his relation to God so far as the powers of his being, his wealth, his all, are concerned. He is Christ's servant, a willing slave.

But he who with all his heart yields himself to be Christ's slave, "is the Lord's freeman." 1 Cor. 7:22. Jesus does not now say, Ye are slaves. He lifts up the one who has yielded in humble submission his all to God's service, and makes the sinner that was, His friend. I am your willing slave, says the forgiven sinner; for you have redeemed me. I will make you My friend, says the Divine Redeemer. "Ye are My friends, if ye do whatsoever I command you." John 15:14. But the word friend is designed to express another relation. A king would not naturally made a confidant of a slave. One so regarded becomes more than a slave; he becomes friend. It is to this relation Christ exalts His followers, because of the precious things revealed to them, which human eye cannot see, human ear cannot hear, human heart cannot conceive; but God has revealed something of them by His Holy Spirit to those who have yielded themselves His bond-servants, whom He hath exalted to the relation of friends. "Henceforth, I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of My Father I have made known unto you." John 15:15.

The term "son" expresses family relation and heirship. It is the highest exaltation possible to be called a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3:1. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "And if children [sons], then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17.

No language can convey to mortal mind how wonderful these relationships, how great the blessings! While they will not exalt the true Christian in his own estimation, they will exalt him above sin. While God calls him friend, and adopts him as a son, the faithful disciple will ever consider himself but a learner at his Master's feet, a willing slave purchased at an infinite price, to whom the doing of his Redeemer's will is the highest pleasure. And so while he regards himself but a willing bond-servant, bound by love, Christ regards him as His bosom friend, and exalts him to be a son of the living God.

M. C. W.

MOSAIC LEGISLATION.

IN this age of "doubt," it is not surprising to find that adverse criticism regarding the authenticity of the Sacred Scriptures should be steadily increasing; not simply through the medium of atheistical contributions, for there are many "critics" who profess to abhor atheism and agnosticism, who at the same time do not hesitate to express themselves as being in full accordance with the various phases of so-called "modern thought,"

some of which are entirely opposed to the plain declarations of the Word of God.

It is probable, however, that the first five books of the Bible, commonly called "the Books of Moses," are more generally disbelieved than any other portion, and the origin and accuracy of these historical writings form a matter of doubt and an unsolved problem in the minds of many who freely acknowledge the difficulties they would gladly have dispelled. The admirably written article by Mr. Gladstone in the current number of *Good Words*, on "Mosaic Legislation," will certainly tend in no small degree to remove the objections hitherto maintained on this important subject; for the right honourable gentleman's arguments have been criticised and commented upon by writers in daily, weekly, and monthly political and religious papers of nearly every conceivable creed.

The *Freeman* (of Aug. 29), a well known Baptist paper, in the course of an ably written article, says:—

"Our great statesman is rendering service of priceless value by his series of articles in *Good Words*. Having in previous numbers written on 'The Impregnable Rock of Holy Scripture,' in the issue of this magazine for September he deals a trenchant blow at what is euphemistically called 'the higher criticism,' or that branch of it which would undermine our belief in the historical accuracy of the Pentateuch, and so destroy for us one of the most interesting and instructive records of humanity." "An atmosphere has been diffused around us, and we habitually inhale it, which inspires a general uncertainty, leading to negation, with respect to the Mosaic books. This causes us not, perhaps, to believe (for this would imply and demand a rational process), but to feel towards these great foundation books as if we believed that, instead of being as to the heart and pith of them trustworthy, they were, in the main, untrustworthy; that they were compounded or composed at uncertain times, by uncertain authors, from uncertain materials; that even bad faith is to be traced in them; and that the question is not so much what particulars can be convicted of unauthenticity, as whether any particulars can be rescued from the general discredit of a mythical or legendary character? And our young people, led by the authority of great names, imagine it shows a superiority if they incline to this modern view of the Pentateuch. But we ought not to forget that there is another ground of judgment than grammatical criticism. When an original and penetrating thinker like Mr. Gladstone tests the writings of Moses on the deeper criticism of common sense, and is convinced of their genuineness, this is assuredly a testimony not to be lightly cast aside."

It would perhaps be interesting to compare the "diversities" of opinion that exist amongst the "learned" men who have found fault with the writings

of Moses, and their reasons for dissenting from the clearly expressed and inspired declarations of Scripture; the result would undoubtedly afford a striking illustration of the "vain imaginations," of men whose wisdom is "foolishness with God." To doubt the ability of Moses as a legislator, or his fitness for the exalted position of a leader, would in fact be a base reflection on the wisdom of the Almighty, whose chosen servant he was. Jewish historians and other ancient writers agree in describing Moses as a man eminently qualified for the important duties entrusted to him; although the earlier influences by which he was surrounded in the palace of Pharaoh, and the absence of parental instruction, would hardly tend to the formation of a character befitting "a man of God," he had in his later years no desire to remain in the midst of the alluring scenes of pomp and pleasure pertaining to the Egyptian court, for St. Paul reminds us that "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24). He was a man learned in all the wisdom of the Egyptians, and was mighty in words and deeds (Acts 7:22). But in his divinely appointed duties as a leader and law-giver of Israel, he received his instructions from the Creator of the universe; and the wisdom that characterized him as a faithful and devoted servant of God was from above. There are incidents recorded in the life of Moses proving that he was no exception to the general rule that "all have sinned," and he was far from being absolutely perfect; but this fact does not afford any warrant for the conclusions arrived at by those "modern writers" who attempt (by illogical reasoning) to bring the Mosaic records into disrepute, and who deny the inspiration of the author of the Pentateuch.

The history of the creation is especially ridiculed by many "doubters" of the present age who apparently think themselves fully capable of deciding (from their own finite understandings) all disputed questions that are simply based upon a lack of faith in the supreme authority and mighty power of God; but is it reasonable or fair to suppose that Moses (whose prophetic writings have, with few exceptions pointing still into the future, been literally fulfilled, thus proving their authenticity) would have given an imaginary and incorrect description of the creative work? Is it not far more commendable on the part of the creature to humbly acknowledge the power and goodness of the Creator, and to believe that God has given us through His inspired servant a correct account of the origin and destiny of the world? The Pentateuch may rightly be regarded as the foundation of Scripture; for the writings therein contained (including many references to the law of

God as given at Mt. Sinai, showing conclusively that the ten commandments have not been abolished) are alluded to in various ways by nearly all the inspired writers of the succeeding books of Divine revelation.

The faithful labours of Moses and the history of his life afford incontestable proof that he was not animated by selfish motives or personal ambition, but that he was indeed fully conscious of the responsibilities of his office; and the past and present condition of the Jews as a people should be regarded as a solemn warning to all who would deny or dispute the authority of God or the accuracy of the earlier portions of the Sacred Scriptures.

The "Mosaic Legislation" was, strictly speaking, the legislation of God, and, as such the lessons derived therefrom will ever be calculated to encourage all who are striving (by Divine help) to keep the commandments of God and the faith of Jesus (Rev. 14:12).

J. F. SHEPHERD.

YOUR DUTY.

LET us measure your duty in giving. What shall be the measuring-rod?

1. Your capacity. "She hath done what she could."

2. Your opportunity. "As we have therefore opportunity, let us do good unto all men."

3. Your convictions. "That servant which knew His Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked, and destitute of daily food," etc.

5. Thy providence. "Let every one of you lay by him in store, as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honour the Lord with thy substance."—*Sel.*

INSINCERE CONFESSION.

"SOME people will confess to us," said Rowland Hill, "that they are very bad—very sinful; but when they make these confessions, the real truth of the matter is that they are fishing for a compliment. I visited the other day an old lady who thinks herself a very good Christian, and I hope she is. 'Ah, Mr. Hill,' she said, 'I am afraid I have a very bad heart.' 'Well, Mrs.—,' I answered, 'I am afraid you have;' and she didn't like it at all."

IN prayer it is better to have a heart without words, than words without heart.—*Bunyan.*

A LOVE of the truth is as important as a knowledge of the truth.

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.

SOMEWHERE.

SOMEWHERE the wind is blowing,
I thought as I toiled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here, where I gasp and sigh,
Not a breath of air is stirring,
Not a cloud in the burning sky.

Somewhere the thing we long for
Exists on earth's wide bound,
Somewhere the sun is shining
When Winter nips the ground.
Somewhere the flowers are springing,
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers,
And weary men lay by
The burden of the daytime,
And wrapped in slumber lie.
Somewhere the day is breaking,
And gloom and darkness flee;
Though storms our bark are tossing,
There's somewhere a placid sea.

And thus, I thought, 't is always
In this mysterious life,
There's always gladness somewhere
In spite of its pain and strife,
And somewhere the sin and sorrow
Of earth are known no more,
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O brother, though the darkness
Around thy soul be cast,
The earth is rolling sunward,
And light shall come at last.

—Alfred Copel Shaw.

HEARING OURSELVES AS OTHERS HEAR US.

MRS. LAMSON and Mrs. Flanders exchanged a good-morning greeting as they stood in their respective doorways, where they had come to call their boys to breakfast.

"Come, Charlie," said Mrs. Lamson, "breakfast is all ready."

"Come, breakfast is hot, come in now, George," said Mrs. Flanders.

Charlie smiled, and George frowned, as each started for home.

The sentences uttered by the two mothers, when written seem to be very similar; but could you have heard them spoken, you would have found it difficult to believe the words were so nearly the same. Mrs. Lamson's call would have the effect upon your mind as if she had said,

"Come, Charlie, my son, I have been preparing a splendid breakfast for you, and have no doubt you are all ready to enjoy it."

Mrs. Flander's tone of voice said,

"Come, come, come, I have been working hard, while you were playing, to have your breakfast hot, and now it will surely

be all cold before you are seated at the table."

Mrs. Flanders did not mean to fret. She seldom did allow herself to do so in words; but she did not in the least realize that the impatience which had become habitual in her tone, would be nearly as irritating to her children.

She sat sewing that afternoon, in her chamber, with the door ajar into the nursery adjoining, where her little six-year-old Nellie and a younger companion were playing.

"Now," said Nellie to her visitor, "you be my little girl, and I'll be your mother and talk to you just like my mother does to me. You must ask me if you can go out and play," prompted Nellie.

"Tan I go out an' play?" quoted Katie.

"Yes, dear, you may go, but be sure and come home in half an hour. You have your mittens on, have you not?"

Mrs. Flanders dropped her work in utter amazement, at the exact counterpart of her own voice, in her imitator. Nellie continued to herself in the same querulous tone,

"She'll be sure to punch a hole in her mitten, and then I shall have it to mend. Oh, dear! what a bother children are." ("I never said such a thing," soliloquized the mother.) "I don't suppose she will come home in time, either. The half hour is gone, I must call her."

"Katie! come in! Let me look at your mitten. Yes, a hole, just as I thought. You are a very careless girl, Katie Jennings. Have you sewed the square in your patchwork to-day? I thought not."

"Now, you must say," suggested Nellie to her very docile playmate, "But I had to do an errand for Mrs. Hyde."

"But I had to do an erran' for Miss Hite," promptly repeated Katie.

"Oh, yes! I do just wish Mrs. Hyde would do her own errands."

"My mother don't talk like that way," put in Katie.

"Mine does," said Nellie, emphatically. "Now," she continued, "you may come to supper, although it is altogether too good for such a child."

Mrs. Flanders heard no more. She was too absorbed listening to her own perturbed thoughts. "I never talked in that way; but certainly the words fit the tone precisely. Is it possible that her quick little mind interprets the tone rather than the words? It seems as if she had read my very feelings."

For several days Mrs. Flanders made a great effort to speak cheerfully; and as she noticed the quick, surprised smile on the upturned faces of her children when the same commands were given with a different inflection of voice, her heart smote her that she had so long clouded their lives by her careless petulance. But the habit of years is not easily overcome, and as she sat sewing and thinking one evening she was startled, as she remembered that the old

fretfulness had seldom been out of her voice that day. Just then George passed through the hall, singing,

"What a privilege to carry
Everything to God in prayer."

And to God Mrs. Flanders did carry her trouble, not for the first time by any means, but with such a sense of her own weakness, and such faith that His strength, and His strength alone, could enable her to conquer, as never fails to find a speedy answer of relief.

That night Mrs. Flanders dreamed that as she went about the usual work the next day, she was constantly followed, or accompanied, by a presence unperceived by all but herself, who noted every word and tone. Not once did she allow herself to speak to the children in any but the cheeriest manner, although often in her heart feelings of impatience had been cherished. At night she was quite happy over her victory, and as day after day of a week went by and she still succeeded in controlling her voice, she ventured to inquire of the angel (for such she concluded her visitor must be) if he did not think her bad habit entirely cured. He shook his head sadly. As he did so, although he did not apparently speak, these words were revealed with dazzling clearness to her mind, "Out of the abundance of the heart, the mouth speaketh," and awakening, she understood that if she did not pull the root of impatience from her heart, and plant the bulb of thankfulness, all the cutting off and breaking down would not prevent new sprouts from unexpectedly and persistently springing up.

O fathers, mothers, husbands, wives, sons, daughters, brothers, sisters, guard the tones of your voice, as well as your words, most carefully in your daily conversation; but above all, "keep yourselves in the love of God" and each other, and your "good words" will "make glad the hearts" of those about you."—*Mary E. Sweetser.*

WHERE HE LEARNED IT.

HE was a pretty little fellow, but it was his manners, not his looks, that attracted everybody—people in the shops, passengers in the tram-cars, men, women and children. A four-year-old who, if anybody said to him, "How do you do?" answered, "I am well thank you;" and if he had a request to make, be it of a friend or stranger, began it with "Please." And the beauty of it was that the "thanks" and "please" were so much a matter of course to the child that he never knew that he was doing anything at all noticeable.

"How pleasing it is," said a showy woman to the mother, as they sat at the public table of a hotel one day "to hear that child thank the waiters, and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told, if I want them to thank people. How well you

must have taught him that he never forgets."

"He has always been accustomed to it," said his mother. "We have always said 'please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as though she did not need any further explanation of the way in which habits are formed.

—*Sel.*

"TOO MUCHEE BY AND BY."

"WHAT is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose laundry bill was in arrears.

"He too muchee by and by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muchee by and by." The boy who has to be called four times in the morning and then is too late to breakfast; the boy who says "in a minute" when his mother calls him to run errands; the young gentleman who forgets his promises; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legions of folk who always have to be waited for—all these have "too muchee by and by."

People are likely to sing themselves into perdition with "the sweet by and by." What they need is the sweet *now*, which is the accepted time and day of salvation.—*Little Christian.*

WILLIAM COBBETT.

I LEARNED grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth, or that of my guard bed, was my seat to study in; my knapsack was my bookcase, and a bit of board lying in my lap was my writing-table. I had no money to purchase candle or oil; in the winter time it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or a sheet of paper I was compelled to forego some portion of my food, though in a state of half starvation. I had no moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless of men; and that, too, in hours of freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, can there be, in the whole world, a youth who can find an excuse for the non-performance?—*Wm. Cobbett.*

DRIVING FLIES AWAY.

PEOPLE in the country who are annoyed by flies should remember that

clusters of the fragrant clover which grows abundantly by nearly every roadside, if hung in the room and left to dry and shed its faint fragrant perfume through the air, will drive away more flies than other fly-traps and fly-papers can ever collect.

ONE WAY TO KEEP MILK FRESH.

A CORRESPONDENT in *Hoard's Dairyman* says: "By heating the milk to 159½ degrees, and keeping it cool afterwards, we can keep the milk a long time from getting sour, and if we do not heat it up more than to the said temperature, it will have the fresh, nice taste, but if we heat it more the milk will taste boiled."

Health and Temperance.

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

SICKNESS.

In weakness, faint with long-continued pain,
I drop the pressing work of hand and brain,
Not sure that I shall ever lift again
Life's broken chain.

The autumn leaves, pale, withered leaves, lie low,
Awaiting wintry blast and drifting snow.
What future days may bring of weal or woe
I do not know.

Ambition's dreams, false hopes, and doubting fears,
Lie lost within the grave of passing years.
A star I dimly see through blinding tears,
Foretold by seers.

Sad heart, lift up thy voice, rejoice and sing;
For gladness, hope, and love are on the wing.
From sickness, health and light and life may spring;
Rejoice and sing.

ELIZA H. MORTON.

NO TOOTH, NO TOOTHACHE.

"YOU can't make a sober man by act of Parliament."

So they said. I thought it over. It didn't seem to me a self-evident proposition.

"Why not," said I. Then came a crusher.

"You might as well try to cure the toothache by act of Parliament."

This made me reflect. I had been troubled with the toothache, worried by it, maddened by it, kept off my work, my meals, my happiness, by it. My health was failing in consequence. My temper was gone. My mind was going. I was invited to try various remedies.

"Stop it," said some.

"But how?" I inquired.

"Fill the tooth with gold," they explained.

The tooth was thus primed, but the toothache went on.

"Clear it out," said others.

"How? how?" was my agonized exclamation.

"Cleanse the blessed thing," they told me.

I did. I got it inspected, illuminated,

syringed, fumigated, made beautiful with camphorated chalk, bath-brick, plate-powder, and floriline. No good.

"Give it a rest on Sundays," said a clerical friend.

I tried this. Even on Sundays there were some *bona fide* twinges; on Mondays it was as bad as ever. What was I to do?

"Be extra careful what you let into it," advised a civic functionary.

Nothing could exceed my care. Three magistrates certified the good, harmless, excellent character of all I put into my tooth. I felt safe. Not for long. I soon felt sold. The results were disappointing, distressing, excruciating. Somehow, the certified application lost its virtue the moment it got inside.

"Hold a drink of water in your mouth, and sit on the fire till it boils," urged a knowing one.

I began to think this was the only remedy. At last I took counsel of a fanatic.

"Try the Parliamentary cure," said he.

"What's that?" said I.

"Have the tooth out; a short act will do it."

This seemed drastic. It would leave a gap in my social system. I should miss an old friend. The tooth had a vested interest. I hesitated. I took courage.

"Let the operation cost what it may, it must come," I cried.

So I summoned the dentist.

"I am ready for the Parliamentary cure," said I.

It took a strong pull. It was done; the tooth was gone. So was the toothache. I was happy.

Once more I reflected. Extraction cures toothache. I had never realized this before. No tooth, no toothache. This is strange, but true. And yet you cannot make a man sober by act of Parliament?

Let us see. No tooth, no toothache; granted. No drink traffic, no drink. Eh, what? Is that a fact? No drink traffic, no drink. I never thought of that. No drink, no drunkenness. A mule with no hind legs doesn't kick. He is quiet. If a man can get nothing to drink, he doesn't drink. He is sober. An act of Parliament can make him so. By whitewashing the public house?—Not quite. Sanctifying it on Sundays, in big places only?—Scarcely. What, then, do you want Parliament to enact?—PROHIBITION.—*Irish Temperance League Journal.*

PHYSICAL DEVELOPMENT.

"It is all very well," said one of the audience at Professor Hambleton's lecture at Leeds, "to say that we ought to add three inches to our chest measurements, but it would be better still to tell us how it is to be done." Thus challenged, the *Daily News* says, the President of the Physical Development Society laid down a few simple rules which

are well worth attention. As to what is to be avoided, the principal items are badly ventilated and hot rooms, inhaling dust, sipping alcohol, remaining in stooping positions, wearing tight or excessive clothing, keeping late hours, and generally, all those things that tend to reduce the breathing capacity. The gist of the matter, as he showed, is that those who are unavoidably subject for six hours to unfavourable conditions ought to spend more than that time in counteracting the consequences. Easy clothing, wool next the chest, early rising, a daily "tub," exercise in the open air, are golden rules; but the members of the society are also careful, it seems, to throw the shoulders back, the chest forward, and keep the body erect. They take in full breaths and breathe them out again night and morning, and they go in for gymnastics, singing, and swimming. That all this affords a sufficient answer to Dr. Hambleton's catechist must in fairness be assumed from the fact that some of the members of the society are reported to have increased their chest measurements as much as from four to six inches and a half, while others have nearly doubled Hutchinson's table in power of taking and giving out the breath.

THE DEMAND FOR PATENT MEDICINES.

DURING the sitting of the Conference of Chemists at Leeds this month, *The Echo* commented as follows on one of the questions discussed at the meeting:—

"Take two of these pills every morning, and then walk to Hampstead and back, so as to give the pills a shaking; and do it for a month." So the doctor said. In order to give the pills "a chance"—it was his and their last—the patient did as he was told. And he prospered. But only the humorous doctor knew that the pills were bread crumb. The patient would have prospered just as well with the exercise only. That there are many patients in this condition is suggested by the discussions at the Conference of Chemists now sitting at Leeds.

Far be it from us to decry drugs. They have their uses. But there are too many people—and physicians know them only too well—who manifest in their own persons the mischief against which a wise man warned the State, namely, the mischief of turning the "medicine of the constitution into its daily food." Trying to keep oneself in health by means of physic is nothing else but a medical *coup d'état*. Heroic remedies are as bad for the individual body as for the body politic; an observance of the natural laws of health will render them unnecessary in either case. The Chemists in Congress tell us that the British public spend a million and a-half a year on patent medicines. If the buyers had fresh air, light, pure water, recreation and exercise, they might keep most of that money in their pockets.

THE OTHER SIDE.

THE *Review of Reviews* calls the cholera "that beneficent sanitary inspector of the universe." This scourge, it is contended, probably does more for the sanitation of the world than all the other diseases put together. It produces a greater sensation than other maladies which yearly carry off a far greater number of victims. In the large towns, as Manchester, there are districts where the death-rate is from sixty to ninety per 1,000, owing to the insanitary conditions which exist.

"No one," it is said, "cares for these things as a general rule, at least among the well-to-do, but when cholera is in the air, then, indeed, there is a sudden awakening of the public conscience. Am I my brother's keeper? is an inquiry not often heard when the cholera demonstrates the fact by killing you in twenty-four hours because you have not kept your brother better. As Sir Joseph Fayrer said at the Sanitary Institute which is holding its twelfth annual congress at Brighton:—

"The way to protect themselves from cholera or any epidemic was to keep their homes clean, to see that the water they drank was pure, that their food was good, that they lived wholesome lives, and to keep their minds from panic."

"But these things will never get done except under pressure of the panic caused by that beneficent scourge."

SIR WALTER RALEIGH ON WINE.

TAKE especial care that thou delight not in wine, for there was not any man that came to honour or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, in thyself, and companions; for it is a bewitching and infectious vice. A drunkard will never shake off the delight of beastliness; for the longer it possesses a man, the more he will delight in it; and the older he groweth, the more he will be subject to it; for it dulleth the spirits and destroyeth the body as ivy doth the old tree; or as the worm that engendereth in the kernel of a nut. Take heed, therefore, that such a cureless canker pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was their father.—*Sir Walter Raleigh.*

MR. BARNUM ON INTEMPERANCE.

"I AM qualified to speak about intemperance," said Mr. P. T. Barnum at a public meeting, "because I have been on

both sides of the fence. An army of 50,000 annually march to drunkards' graves in America. Six hundred million dollars are spent here in liquor every year. If that amount was invested in real and personal property, in twenty-two years it would buy up the entire Union. Smoking is just as bad as drinking. Boys are now employed to collect old cigar stumps, which are boiled down and the nicotine secured. This is sold to farmers in Connecticut who treat cabbage leaves with it, and these are manufactured into fifteen cent cigars. Drinking is a habit that grows. Last winter two of my elephants began shaking with chills one morning. The keepers ran down to the village and got six gallons of whiskey. Hastily returning, three gallons were given to each elephant. Of course they liked the artificial warmth it superinduced. Next morning when the keeper came to them he found both elephants shaking with might and main. 'No, you don't get it again,' he shouted, 'you are well enough to-day,' and they stopped shaking."

A HUMILIATING CONTRAST.

THE *Christian Leader* says: "The Indian Government present a humiliating contrast to the king of Samoa. So keenly alive is the latter to the devastation wrought by intoxicants that he has issued a proclamation that 'none shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific islander resident in Samoa.' The former declare that the excise laws are beyond criticism, and that the evil must proceed on its course of ruin. Which is the better statesmanship? Does a revenue-yielding debauchment of the people pay?"

KING UMBERTO'S PIPE.

AT one time (a writer in the *Leisure Hour* says of Umberto I., second King of Italy) he smoked to excess; but one day, his doctors having prescribed abstinence from tobacco, he completely renounced the habit. It is recounted that when the advice was given that he should give up smoking for a time, he answered, "On my kingly honour, I will never smoke again." And he has kept his word.

DOCTOR BROUARDEL has read to the Academy of Medicine in Paris a paper by Doctor Paul Garnier on the effects of the alcohol sold in Paris upon the nervous systems of those who consume it. Since 1877 the number of madmen has increased threefold upon that of the preceding thirteen years.

THE Prince of Wales has again been solicited to allow the erection of a public-house on his estate at Sandringham, and has again refused the request. His Royal Highness is not a teetotaler, but he is a Prohibitionist to the extent that no drink-shop is allowed at Sandringham.

THE PRESENT TRUTH.

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

LONDON, SEPTEMBER 25, 1890.

SOUND DOCTRINE VS. TRADITION.

THE Scriptures of truth containing an expression of God's will to man constitute an infallible guide in all that pertains to religious faith and practice. This is self-evident if the Scriptures are what they claim to be. They present in clear language man's failure and fall, and just as clearly do they picture the ample provisions made by Him who is the embodiment of love for man's redemption from his state of hopelessness and death. They define, in terms not to be misunderstood, man's duty to his God and to his fellowman. They contain a system remedial in its nature—even the Gospel of our Lord Jesus Christ—adapted to the needs of a fallen humanity, and capable of rendering acceptable to God all who will comply with its gracious provisions. In short, the Divine Word, as an inspired apostle has said, "is able to build you up, and to give you an inheritance among all them which are sanctified." And the same apostle again declares that it will thoroughly furnish unto all good works. This renders unnecessary all the traditions of the past.

That spiritual hierarchy, the Church of Rome, in order to support her many unscriptural doctrines, was compelled to place tradition on a level with the Bible. The corrupt doctrines of the adoration of images, saint worship, Mariolatry, purgatory, prayers for the dead, indulgences, infallibility, and many others as blasphemously absurd rest solely upon the traditions and assumptions of a power skilled in the work of blinding men's minds to the clear light of the Word of God. To justify her course in the practice of that for which there is no warrant in the Scriptures, the Church of Rome was ultimately driven to place herself on record in the matter of tradition. At the Council of Trent she thus declared:—

"Perceiving that this truth and discipline are contained both in written books and in unwritten traditions which have come down to us, either received by the apostles from the lips of Christ Himself, or transmitted by the hands of the same apostles under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions pertaining both to faith and manners, whether received from Christ Himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession."

Thus tradition is received and rever-

enced "with equal piety and veneration" as the Old and New Testaments. Without tradition the Romish Church could not stand for an hour. The doctrines most vital to her existence as an ecclesiastical body are supported, not by the Word of God, but by hoary tradition, and any doctrine thus supported is subversive of some truth of Inspiration.

Take for example the doctrine of Mariolatry, or the worship of the Virgin Mary, and we have a striking illustration of this. In a book entitled "The Glories of Mary," published in London and New York in 1852, and "having been duly examined" and approved of by high dignitaries of the Church, this doctrine is set forth with all the clearness that Romish mysticism and assumption could render it possible. After perusing this book we have no hesitation in saying that the doctrine of Mariolatry, as set forth by Roman Catholic writers, ascribes to Mary a position in her supposed work of mediation above our Lord Jesus Christ. It declares "that we receive all favours through the intercession of Mary," that "she was superior to the angels of heaven in sanctity and purity, as it was meet she should be." It represents the ascension of Mary into heaven as being "more glorious than the ascension of Jesus Christ"; it represents the Father, Son, and Holy Spirit as declaring "her universal queen of heaven and of earth," and further says that They "command angels and all creatures to recognize her for their queen, and as queen to serve and obey her"; it declares that "Mary constitutes in heaven a hierarchy of herself, the most sublime of all, and next to God"; it says that "the Son has so great regard for the prayers of Mary, and so great a desire to please her, that when she prays, she seems to command rather than request, and to be a mistress rather than a handmaid"; it quotes St. Bernardine of Sienna as saying "that all obey the commands of Mary, even God Himself." This writer says, "Let us say with St. Thomas of Villanova: 'Oh Mary, we poor sinners know no refuge but thee. Thou art our only hope; to thee we intrust our salvation.'" And finally upon this point it represents Jesus Christ as saying to Mary "that she could obtain the Divine favour even for Lucifer, if he would humble himself so far as to ask her help." Repeatedly is she represented as man's advocate and intercessor.

Now what is the origin of all this worship and adoration? Has it any foundation in the Word of God? No, none whatever. Not a single sentence do the Scriptures contain in support of such a God-dishonouring theory. It rests entirely upon apocryphal legends about the Virgin, and upon tradition. As far back as the second or third century such

legends existed, though the Church at that time regarded the notion as a heresy. Indeed, as late as the fourth century we find one of the Fathers, Epiphanius, saying, "The whole thing is foolish and strange, and is a device and deceit of the devil. Let Mary be in honour. Let the Lord be worshipped. Let no one worship Mary." The Nestorian Controversy contributed not a little toward the introduction of the worship of Mary into the Church, which by that time was losing her primitive purity and simplicity. The Nestorians, it appears, believed that our Saviour had two persons, that the Son of Mary was only an ordinary human being, and was afterward united to the Deity. Chambers' Encyclopædia informs us that Nestorians "denied that the Virgin Mary could be truly called the mother of God." At the Council of Ephesus, in 431, the Nestorian heresy was condemned, and the title, "Mother of God," was sanctioned. The probable object of the Council was to show honour to Christ, and not to Mary. Presently, says one writer, "representations in art—by pictures or statues of the Madonna and Child—became the expression of orthodox belief. Had you asked if worship was intended, your question would have met with distinct and indignant repudiation. 'Worship! No! the picture, the statue, is intended to teach the true doctrine of the incarnation; to be an assertion of the Scriptural view of the Divine-human person of the Lord Jesus Christ.' But the minds of men had got accustomed to the idea. Soon Mary was elevated to the side of her Son, and then doctrines had to be invented to keep her there."

Let us notice what bearing this all has upon the Scriptures of truth. The doctrine in question makes the Virgin Mary the chief advocate between God and man. The work already quoted says, "Thou, then, oh Mary, being mother of God, canst save all men by thy prayers, which are enforced by a mother's authority"; and it quotes Methodius as exclaiming, "Rejoice, oh Mary, that a Son has fallen to thy lot as thy debtor, who gives to all and receives from none. We are all debtors to God for whatever we possess, since everything is His gift; but God has wished to make Himself a debtor to thee." Turning to the Divine Record we read, "And if any man sin we have an advocate with the Father." Who is that advocate? Rome with her musty traditions says it is the Virgin Mary, but the Word of our God declares it is "Jesus Christ the righteous." 1 John 2:1. Another inspired penman affirms that "there is one God, and one mediator between God and man, the man Christ Jesus." 1 Tim. 2:5. The mediatorship of Jesus Christ is one of the grandest doctrines of the Word

of God. After giving His life a ransom for all, and breaking the bands of death, He ascended on high, and there, at His Father's right hand, He acts as man's mediator, advocate and great High Priest. He appears there in the presence of God for us. Heb. 9:24. He is not a law-giver, no; but He stands between the author of the Divine law and the sinner who has broken it. He pleads the merits of His shed blood in behalf of all those who turn away from their sins and accept the sacrifice which He has made in their behalf. He has been "touched with the feeling of our infirmities" and "was in all points tempted like as we are yet without sin," and so He invites us to "come boldly unto the throne of grace," giving us the sweet assurance "that we may obtain mercy and find grace to help in time of need." Heb. 4:15, 16. He shed His precious blood and offered Himself without spot to God, "and for this cause He is the mediator of the new testament." Heb. 9:14, 15. The office of mediator and advocate is His by right, and He gives it not to Mary nor to any other saint. Nor does He share that office with any one, for there is but "one mediator between God and man," and He is that one. Just as the traditions of the scribes and Pharisees rendered void the commandment of God (Matt. 15:1-6), so does this tradition and fable under consideration make void one of the fundamental truths of God's Word. It robs Christ of a work which belongs alone to Him, and gives it to a member of that fallen race for whom He suffered and died. Tradition, therefore, is not that innocent thing that it seems to be at first sight. Unblushingly it intrudes itself into the domain of truth; it rears its impious head, and with lying lips asserts that itself is truth; it turns many aside from the path of right to roads that lead to ruin and death; it usurps the work of the Son of God, steals from Him His position and glory, giving them to another; it foists its fables upon men, and changes the truth of God into a lie.

D. A. R.

THE GREAT THINGS WITH GOD.

SOME poet has told the story of a little fern that sprang up, lived its short life unnoticed, and fell upon the sand in a rocky mountain gorge, overshadowed by more vigorous vegetation. Surely, we might think the delicate plant had left no impress behind it; but long years after, the story goes, a geologist broke open a piece of sandstone with his hammer, and there he saw—

Fairy pencillings, a quaint design,
Leafage, veining, fibres clear and fine,
And the fern's life lay in every line.
And so, I think, God hides some souls away,
Sweetly to surprise us in that last day.

There will be many surprises when Christ comes to reward every one accord-

ing to his works. Many a life that to the possessor has perhaps appeared to have been lived almost in vain, will be found to have left an impress that shall endure eternally. Many who have longed for a wider sphere of Christian service, and yet who have not neglected the simple ministry which comes in the every-day life of the most secluded, will find that those things which they and the Christian world have too often looked upon as the greater deeds in the service of Christ are really the lesser. The real character within is shown in the simple service which flows out spontaneously and without thought of recognition here or hereafter.

"When the Son of man shall come in His glory," Matthew says,—

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." Matt. 25:34-36.

This is indeed a surprise to the welcomed ones, and they answer saying,—

"Lord, When saw we Thee an hungred, and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?"

They had kept no record of their good deeds, and they marvel that the Master can say that they have rendered Him such service.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

These things had been done without a thought of reward, and the Saviour singles out the little acts of love and sympathy as the great things in His sight. He does not point to deeds within the power of only the talented or those favourably circumstanced. Services which appear greatest in the estimation of Heaven are those which are within the power of the humblest and weakest to perform.

There will be other surprises, and sad ones, in that day also. Christ says:—

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Matt. 7:22.

He does not deny their assertions. They had wrought wonderful works in His name. Yet He says, "Depart from Me, ye that work iniquity." They had worked iniquity. And one of the points of their failure, and one which presents perhaps the greatest danger to the Christian, was that in their efforts to do great deeds, they had failed to do those things

which appear least in the eyes of the world, but are greatest in the eyes of Christ. When He bids them depart, He says:—

"For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matt 25:42-45.

There will be great surprises when the records in heaven are opened, and there are first that shall be last, and last that shall be first.

W. A. S.

THE PAPACY. NO. 2.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

SINCE the four beasts represented the four universal empires of earth (Dan. 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 17:19, 20.

The answer to this request was given as follows: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24.

The fourth beast was the fourth kingdom, Rome, and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman empire should be divided. This

division is mentioned in Dan. 2:41. It was affected by the incursions of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this "little horn" which had eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that it represents the papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met in the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfilment of the prophecy, the pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further for an application of the little horn. We will consider them in detail.

1. "He shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God or that is worshipped." This is a parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:—

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment."—*The Vatican Decrees, by Dr. Phillip Schaff.*

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—

"If the pope should become neglectful of his own salvation, and of that of other

men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one."—*Quoted by Wylie, History of Protestantism, book 5, chap. 10.*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that have been given the pope in various church documents, and from this list we select the following:—

"Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest, Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII. by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshipped; so that the pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version.

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's Day. On the 24th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,—that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand.

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the pope, they had been driven from their valleys:—

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race

that remained from the sword of their executioners were immured in the dungeons of Piedmont! . . . And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Arnaud, 'they counted fourteen thousand healthy mountaineers; but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.'—*History of Protestantism, book 16, chap. 13, paragraph 18.*

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and anti-Christian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined.

3. "And think to change times and laws." The papacy has not hesitated to lay impious hands even upon the laws of God, and has remodelled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good.

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from "A Sure Way to Find out the True Religion":—

"Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation and consequently cannot be a sufficient rule of faith."—*Pages 95, 96.*

But the Bible *is* a sure and sufficient guide in all things. "All Scripture is given by inspiration of God, and is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." 2 Tim. 3:16, 17. "Every word of God is pure; he is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to His words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?

E. J. W.

THE THIRD COMMANDMENT.

THE name of God is sacred. He says of Himself, "I am a jealous God" (Ex. 20:5); "My glory will I not give to another" (Isa. 42:8). He will not sanction with any degree of allowance the worship of any other god, nor will He tolerate any irreverent use of His name. The ancient Hebrews were very particular in this respect; it is said they would not at all pronounce the name of the Creator, and approached even the writing of it in a very solemn manner. In their journeyings in the wilderness God cautioned them particularly in regard to His Angel which should go before them, saying, "Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for My name is in Him." Ex. 23:20, 21.

So great is God's regard for His name that He made it the subject of a special commandment in His perfect, unalterable law, the transgression of which is sin. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." In the general carelessness regarding the law of the Lord, which the Son of God obeyed implicitly (John 15:10), which He magnified beyond any former comprehension of its boundless scope, it is no wonder there is so little idea of what would constitute a breach of its terms. The most common conception of this command, even by the majority of those who acknowledge its binding force, is a very narrow construction of the letter, to say nothing of the much broader spirit.

In general, the idea of what would be deemed a transgression of the third com-

mandment is limited to what is commonly called profane swearing, or cursing. While those who so daringly use the name of Deity in this manner do most flagrantly violate the holy law, that habit is by no means the only very common manner of taking the name of the Lord in vain.

The name of God is often used in vain in what purports to be worship, especially in public worship, though private worship is by no means free from this species of sin. The formal, faithless prayer to God is taking His name in vain. The Scripture warning is, "Use not vain repetitions, as the heathen do;" then the meaningless repetition of the name of the Lord in prayer is taking His name in vain. Prayers preceding and in behalf of exercises and objects which are contrary to God's Word and law, or conducted in a spirit of lust and levity, are examples of taking His name in vain. They are not simply of no avail, they are sinful.

Much that passes popularly for praise is nothing but taking the name of the Lord in vain. Singing praises to God merely for display, or for the purpose only of adding entertainment to any occasion, is only taking the name of God in vain. The use of sacred songs for pastime or pleasure is mockery to Him whom only the lips honour, while the heart is far away (Isa. 29:13, 14). It is flagrant violation of this commandment for companies to sing songs of praise in a thoughtless, trifling vein, interspersing jokes and laughter at every interval of the song. This custom is so common that special attention seems imperative. Listless, careless singing of praise to God, with eyes and mind wandering everywhere but on the words and sentiment of the song, is taking His name in vain.

The use of God's name in a spirit of levity, or in any unnecessary manner, is vain and sinful. Many have read the Word of God and searched its pages for the sole purpose of finding curious expressions, making light of its facts and teachings, and perpetrating jokes. Such uses, especially on the part of those who profess to serve the Lord, are blasphemous and vain. When we reflect that all insincere profession of Christianity, or insincere or ignorant worship of God, is in direct violation of the command, "Thou shalt not take the name of the Lord thy God in vain," it is plain that the transgression of this clause of the decalogue is far beyond the general conception of the evil.

W. N. G.

THE TEN TRIBES.

THE testimony of the Scriptures is sufficiently abundant to show that some of all the tribes returned from captivity to their native land so that after the captivity, all Israel as well as Judah, was represented in Judea, and those who were lost

in foreign lands were cast off by the Lord for ever from being His special people. This point is too plain to escape the notice of even secular historians. Thus Smith (History of the World, vol. 1, p. 178) says:—

"The greater number of them [the ten tribes] probably lapsed into idolatry, and became confounded with the surrounding nations; but it is clear that many obeyed the invitation addressed by Cyrus to all his Hebrew subjects, and returned to Palestine, with the restored people of Judah."

On p. 187, he further says:—

"The fact that their obedience to that edict was voluntary, was of itself a means of separation between the pious Jews who had preserved their faith in the promises of their restoration, from those who had lapsed into the idolatries of the provinces in which they were settled; and it seems probable that nearly all the remnant of the ten tribes who had not thus apostatized, joined with the people of Judah in their return to Palestine."

If all would bear in mind these facts, it would save a great deal of useless and unfounded speculation concerning the "ten lost tribes," and their future restoration.

U. 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.

THE OUTLOOK IN AUSTRALIA.

THE editor of our Australian contemporary, the *Bible Echo*, in a recent communication gives a sketch of the outlook in Australia, from which we quote a few paragraphs:—

In every civilized part of the world the question of enforcing Sunday observance by law has sprung to the front with a prodigious bound. By an old act of George III., adopted in these colonies with other English laws, the opening of places of amusement for pay on Sunday is punishable by heavy fines. A few months since, this law was put in operation in Sydney by the Y. M. C. A. secretary, and was upheld by the court. The chief justice in rendering his decision criticised the law as being opposed to public sentiment as it exists at the present day, and stated his belief that it should be amended at once; accordingly, the attorney-general introduced into Parliament a bill repealing the provisions of that law. The result has been a lively scrimmage over the Sunday question in New South Wales. In Victoria, the opposite factions are demanding on one hand stricter Sunday laws, and on the other hand the opening of museums and libraries, and the running of trains on the first day of the week. The Melbourne

Age, the leading paper of the colony, takes the no-Sabbath ground, which is so popular with so many Christian people. Unlike them, this journal makes no distinction in favour of Sunday-keeping, but carries its conclusions to a legitimate end in declaring that every man shall be left to do as he pleases on Sunday as on other days of the week. This is very distasteful to the religious world. The question is very likely to come up in the present session of Parliament, and if so, there will be a lively fight. Sooner or later it must come up, and between no-Sabbatism on one side and Sunday observance on the other side, those who keep the fourth commandment literally will probably find a close place.

Other questions of morals, especially that of the social evils, are engaging the attention of all classes. Divorce laws have hitherto been very stringent, but the last legislature passed a bill making it possible to secure divorces for various reasons. This was so distasteful to a large portion of the community that the Queen's representative, the governor of the colony, would not take the responsibility of signing the bill, but sent it home to be acted upon at head-quarters. It came back at last with the Royal assent. This breaking down of the barriers of society is indicative of the trend of human weakness in these days. In our cities infanticide, baby-farming, and the whole horrid list of murder and crime are frightfully on the increase. The revenue returns for the last six months show a vast falling off in all departments except one—the returns from traffic in spirituous liquors show a steady increase. Australian cities are rapidly becoming cosmopolitan in the ways of wickedness and sin. The last number of the *Southern Cross*, a leading religious journal of this continent, in commenting upon this state of things, has the following:—

Dr. Nield has supplied the Charities' Commission with some very grim figures. According to his evidence:—

"He had himself made *post-mortem* examinations on about 500 children, the majority of whom had been killed, most immediately after birth, and others by starvation. This number formed but a small percentage of the whole number of infanticides. In connection with the murdering of these infants, at least three persons were concerned—the mother, and, probably, at least, two other persons—so that in the cases he had dealt with there must be 1,500 women who were walking about with murder on their souls, and they did not feel any compunction or remorse in the matter."

If all this be true, and the facts we *don't* know resemble the facts we *do* know, then Melbourne must be approaching the morality of the "cities of the plain"! Fifteen hundred murderesses walking snug and well-dressed on our streets! And Dr. Nield is only one medical man out of hundreds. If the experience of other doctors resembles that of Dr. Nield, we must multiply the 1,500 Lady Macbeth's of private life, for whose existence Dr. Nield vouches, by some hundreds. Melbourne, viewed in the light of these figures, becomes something more tragic than even Thompson's

"City of Dreadful Night." It becomes a city of murderesses! But diminish Dr. Nield's figures as much as we may, there remains enough of irreducible fact to fill us all with shamefaced horror. Is motherhood itself—the best and tenderest thing in human nature—becoming murderess murderous amongst us? Dr. Nield's figures prove afresh how one sin always opens the door to another darker even than itself.

While we witness and deplore these things, we are devoutly grateful to God, that it has been given to us to observe the signs of the times. All things tend to establish us in the position that we have been led to take, and events are doing all that it is possible for events to do to fulfil the prophecies relating to the last days.

ROMAN CATHOLIC LIBERALISM.

WE spoke in our last number of the controversy between an evening paper and a priest. In a subsequent issue, the paper printed another letter from the priest, and the editor's closing comments on it are as follows: "The rev. gentleman speaks to *The Echo* in the name of Liberalism, as if he were a Liberal. Yes, he is very Liberal for himself and those who may agree with him, but not for others. Take, for instance, a tract entitled "Liberty of Conscience," written by the rev. gentleman, and circulated by Roman Catholics. In this tract Mr. Robinson asks, 'Did the Catholic State allow political liberty of conscience?' To this question his reply is as follows:—

We answer plainly, No. And why not? We reply, Considering what we have laid down as the meaning in its full length and breadth of the term Catholic State, how could it do so? Heresy is the most grievous of all sins against the spiritual order, which the State was bound to maintain; and against the political order in its inevitable result of disturbance and bloodshed. And the Liberty of Conscience demanded by the question means the right of every citizen to believe what he likes, or to enjoy his own opinion, and if that opinion be in conflict with the teaching of the Church, then what is this but heresy, or revolt against Church and State? How could the Catholic State allow this so-called liberty of conscience? As well might you ask a person to allow poison to be introduced into his body. Do you say: What a cruel and bigoted thing for the Catholic Church and State to put down heresy? We only ask you to allow to the Catholic State the right no man will deny to himself or his neighbour to reject poison from his system. (Page 22.)

"By his own admission, the Rev. Walter Croke Robinson would crush liberty of conscience out of the body politic as he would reject poison from his system. And this very teacher asks for liberty to destroy the liberty of other people. Why, he insults liberty by invoking its sacred name. He has shown as clearly as words can describe his meaning what the Roman Catholic Church would do if it had the power. But it has not the power; and, what is better, it is not likely to get it. How unwise, then, to uplift a paralysed hand without ability to crush or even to strike."

"DISTRESS OF NATIONS, WITH PERPLEXITY."

THE same Bible that shows us we are living just prior to the second advent of Jesus Christ, also presents to us the condition of the world at this time. It reveals the last days to be days of peril and dismay. Paul writes, "In the last days perilous times shall come." And our Saviour, after speaking of the signs that are to herald His approach, warns also that "upon the earth distress of nations, with perplexity" will be manifest. Having reached the last days, the student of prophecy cannot fail to see the force of these words. In spite of the popular doctrine of the approaching world's conversion, and that the world is rapidly growing better, men are compelled to admit that the present condition of things is very far from promising any such a glorious future, and that the words of our Saviour are far more relevant than those who are crying, "Peace and safety." In a recent issue, the *Christian* thus truly describes the spirit of the times:—

"The great dock strike of last year, the recent disturbance among the police, the agitation in the postal service, and the refusal of the soldiers in the Guards to obey orders, following so closely upon each other, are calculated to arouse painfully suggestive reflections, if not forebodings. All these and similar movements are but the outward and visible sign of a sinister spirit of discontent. A general feeling of restlessness is one of the characteristics of these days, and the main thought with too many of all classes seems to be to grasp as much as possible of the things of this life without regard to anything beyond."

What makes it more alarming is that this resentment of authority is not confined to this country, but seems to be universal. Looking westward, we see strike after strike occurring in the United States; looking eastward, we see Germany and Russia being, as it were, undermined with Socialism and Nihilism. Nor is this spirit confined to the social and civil world, but, as the *Christian* shows, it permeates the very foundations and institutions of governments. It is seen in the army, in the navy, in the police force and in the postal department. It was this same spirit in the army of Brazil that overturned the government; it did the same through the army in Argentina, and it is the same spirit which is lashing the Armenians into desperation in Turkey, and threatening trouble in dark Africa. Surely in all this we can see a fulfilment of our Saviour's words.

Not only is distress and perplexity seen in the bustle and turmoil of the world, but even in the most retired spots of the earth; it not only attacks the statesman but also the simple country peasant. How forcibly has this just been seen here in Ireland in the failure of the potato crop. At the commencement of the season, the crop promised to be superior to any seen for years. Suddenly, and

without warning, the whole is struck down as if smitten by an unseen hand. The fields once covered with healthy, luxuriant plants, in less than two weeks are covered with the refuse of sickly, dying stalks, and the farmers with anxious, perplexed faces, are inquiring into this deadly and mysterious scourge.

When we add to all this the fearful recent disasters, the deadly cyclones, the destructive fires, etc., we can surely see that we are living in a time when the future looks perplexing and threatening. Men are apt at all times to cry, "O tempora! O mores!" but in this case it is the echo of prophecy which reveals to us the soon-approaching end.

FRANCIS HOPE.

Coleraine, Ireland.

Progress of the Cause.

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

REPORT FROM SOUTH AFRICA.

THE prospect before the labourers in this field has never been more promising than it is at the present time. We now have labourers who are doing a good work in Cape Colony, Natal, and the South African Republic. Times are hard, many are out of employment, diamonds are low, and gold mining companies are collapsing, but the Lord is blessing the labours of these faithful workers, and they keep of good courage, and are pressing on in their work.

Brethren Hankins and Tarr have been doing a good work in the "Eastern Province." The latter, in company with another young man, has gone to the United States to attend our College at Battle Creek to fit himself for greater usefulness in the Master's vineyard.

We expect that others will soon go there for the same purpose. I hope that the cold winters and the terrible cyclones of that country will prevent their becoming so much attached there as to lead them to forget their own sunny land.

The prospect here in the Diamond Fields, of which Beaconsfield and Kimberley are the centre, is favourable. These towns have been several times canvassed for different works published by our people, but still they want more.

A young lady is now making a successful canvass for that excellent work, "Bible Readings for the Home Circle."

Several of the diamond mines are closed up, which has thrown a good many out of employment, and "times are hard," but still the more intelligent will purchase and read such literature as this even if times are hard.

It was in this vicinity that the first fruits of the Third Angel's Message were seen in South Africa. This fruit was a company of Sabbath-keeping Christians. Perhaps there is no town in South Africa where the truth has been more agitated than here, and perhaps no town where there is a more friendly feeling toward our people than there is here. The ministers read our literature and manifest a kind and friendly feeling toward us.

I have recently been to the Vaal River, where I spent a short time, and baptized three willing souls. One of these is a lady, who, with her husband, commenced the observance of the Lord's Sabbath more than a year ago while I was at Hebron.

Several others are interested in that section of the country. Bro. Schultz is doing an

earnest work among his neighbours and friends. He reads the Bible with them, and is doing much to teach them the way of God more perfectly.

I think it quite probable that a sufficient number may soon be gathered out in his neighbourhood so that it will seem advisable to organize a church there.

I expect soon to return to spend more time there.

CHAS. L. BOYD.

Beaconsfield, Box 9, August 18.

IN SOUTHERN RUSSIA.

REPORTING as to the progress of the truth among the Russians in the south of Russia, Bro. L. R. Conradi says: The following is a letter from them, dated July 17, written to Bro. Perk:—

"DEAR BRETHREN IN CHRIST: We brethren and sisters in Russia are all of good courage and well, and we wish you the same. May the Lord bless you for all your efforts and care for the prosperity of the work.

"I have received your letter and the readings; it is a wonder that they were not confiscated. Your letter has rejoiced us greatly. You have helped us much to grow in faith and in the proper understanding of the truth. Our church grows steadily. Though we have much tribulation and many difficulties to encounter, the number of those who observe the Sabbath has increased to 40. My situation at present is a very bad one. I have now lived six years in exile, under the watch-care of the police; but the danger is daily increasing that I shall be banished again from here to Siberia. They try in every way to find something against me, but the angel of the Lord encamps about those who fear Him. He has protected me thus far, and I trust will also do so in future.

"As to the letter and readings which were confiscated, I cannot tell you anything further, as I have not heard anything more. From the Government of Kiev I learn that I shall soon receive a letter from the Government of Cherson which will convey the glad news that some there also observe the true Sabbath. The Lord is at work in all parts of the world. May the brethren remember us in their prayers."

I will mention another incident to show what effect our few Russian readings produce. One of our brethren ordered a Russian journal and then sent the editor some of our Bible readings. Now a brother writes that this very editor went to a Bible depository there, and inquired whether they had any of these readings, as he would like to have some more. "These readings contain the truth of God," he said, "and I wish that they might come among the people. I shall print of these in my journal."

We do not know whether he has done so thus far, but all these are evidences that even if their being sent in should be prohibited, yet some might print them right there. Surely we feel grateful for all these evidences, and we are persuaded that if we had the material and labourers, soon a great work might be accomplished.

ADELAIDE, SOUTH AUSTRALIA.

SINCE taking down the tent, about the middle of last April, I have been quite busy following up the summer's work by visiting, also placing our different organizations upon a more substantial basis. The Lord has graciously blessed our efforts.

The churches of Norwood and Parkside have united, and we now have one good strong church, with a membership of about one hundred. As our people reside largely in the eastern and southern suburbs, we thought it best to have our place of meeting in the city. The Lord opened the way before us, and we succeeded in renting the chapel in Young St., Adelaide, where we hold our regular Sabbath and Sunday evening services. Since our or-

ganization took place, fifteen persons have united with the church, and others intend to do so soon. During the Sabbath morning service, children's meetings are held in the lecture hall, conducted by Mrs. Curtis; and on Sabbath afternoon I hold a meeting for the young people. The Lord is blessing the efforts put forth for the young people and children.

Last Sabbath's service will not soon be forgotten by our people. All had been looking forward to our quarterly meeting, and the week was spent in drawing near to God, that we might have an especial blessing at that time. We realized the presence of the Lord at the commencement of our meeting. The testimonies borne were expressive of courage, firm faith in God and the Truth, and strong determination to "hold the beginning of our confidence steadfast unto the end." One other thing in connection with the roll call of church members was very gratifying to me, and that was that every non-resident member reported by letter. This is as it should be. At the close of the testimony meeting, we ordained those who had been selected as officers of the church, after which we celebrated the ordinances of the Lord's house. This solemn service made a deep impression upon all, and many vows were made to live nearer to God.

The Sabbath-school is now quite thoroughly organized. It has three divisions, and seventeen classes in all. Teachers' meetings are held weekly, at which all the teachers are present, and their interest in the work is steadily increasing.

We have only just begun the re-organization of the tract society work, yet we have many evidences that the Lord is waiting to bless us in every advance move made in this branch.

Bro. W. L. H. Baker has been with us for a short time, and has been valuable help in the work. His efforts were highly appreciated by all.

We are in great need of a house of worship of our own in this city. I believe the Lord will open up the way for us to have one soon. I think that this is the next important move that we must take.

We hope that the work here will be remembered in the prayers of God's people everywhere. W. D. CURTIS.

Adelaide, July 7, 1890.

PROVINCE OF QUEBEC.

THE eleventh annual session of the Quebec Conference of Seventh-day Adventists was held at Waterloo, P. Q., in July. A newly organized church at South Bolton was received into the Conference. The opening address of the President outlined the progress of the work in the province during the year. He referred to the Sunday law movement in Canada, and the necessity of putting forth more special efforts in behalf of the French population. The camp-meeting, in connection with which this annual session was held, proved a source of encouragement and strength to the friends of the cause in the province. About 100 of our brethren were in attendance.

THE UNITED STATES.

MICHIGAN.—Between 500 and 600 of our people were in attendance at the camp-meeting for the southern part of this State. The attendance of interested persons from without our own ranks was large. On Sabbath afternoon, after an earnest appeal in behalf of the Christian life, nearly 150 came forward for prayers. On Sunday afternoon nineteen were baptized. Some brethren who were giving a course of lectures in another part of the State report an anxious and prayerful inquiry for the truth in their meetings. Twenty-two persons have followed the Lord in baptism, and twenty-nine had signed the covenant to keep the commandments of God and the faith of Jesus up to the time of reporting.

OHIO.—The annual camp-meeting of the

Conference in this State was held last month in the town of Marion. About 400 of our brethren were present during the meetings. Instruction was given in the various lines of labour, and children's and young people's meetings were held twice a day. The preaching was mostly on practical—as distinguished from doctrinal—subjects. The practical bearing of the subject of faith was specially dwelt upon, and as the instruction was given from day to day, the Lord greatly blessed the people. They were led to comprehend, the report says, as they confessed they had never before, what faith is, the power of faith, and how by faith alone the sinner may be made righteous, and receive power to resist temptation and keep from sinning. As the result of the meetings, all were encouraged, and returned to their homes and fields of labour with a new song on their lips. The newspapers published daily reports of the meetings. Eighteen persons were baptized at the close of the Conference.

TEXAS.—Over 600 of our people were in attendance at the annual Conference of the Seventh-day Adventists of this State. One newly organized church was admitted to the Conference. The membership of the Conference has more than doubled in the last five years. The meeting was felt by the brethren to be the best one they had ever enjoyed in Texas. At its close thirty-one persons were baptized.

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.

GOSSIPING.

1. WHAT does the ninth commandment forbid?

"Thou shalt not bear false witness against thy neighbour." Ex. 20: 16. The evident object of this commandment is to guard our conversation.

2. What promise is given to those who fulfil its requirements?

"To him that ordereth his conversation aright, will I show the salvation of God." Ps. 50: 23.

3. How is such a man regarded?

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3: 2.

4. To what double use is the tongue put?

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Verse 10.

5. Can the tongue ever be brought where it will not need watching?

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." Verses 7, 8.

6. What is one's duty, under the circumstances?

"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God." Rom. 6: 13.

7. Through whom may we find deliverance from this law of sin in our members?

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Rom. 7: 23-25.

8. Of what are one's words the index?

"Out of the abundance of the heart the mouth speaketh." Matt. 12: 34.

9. What will our words have to do with our standing in the judgment?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Verse 37.

10. What special sin is covered by the ninth commandment?

"Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord." Lev. 19: 16.

11. What are the words of a tale-bearer like?

"The words of a tale-bearer are as wounds." Prov. 26: 22.

12. What is their effect.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17: 9.

13. What would follow if each attended to his own affairs only?

"Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth." Prov. 25: 11.

14. What is that word like which is fitly spoken?

"A word fitly spoken is like apples of gold in pictures of silver." Prov 25: 11.

15. To whom are our words all known?

"For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Ps. 139: 4.

16. In view of the shortness of time, what should our conversation be?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." 2 Pet. 3: 11, 12.

Interesting Items.

—The present month has been the warmest September since 1875.

—More than 2,000 years ago it was proposed to cut a canal through the Isthmus of Corinth. The work is at last under way.

—The combined armies and natives of France, Germany, and Russia number 10,453,164 men, and cost £110,238,930 a year.

—Baron Hirsch, the Hebrew philanthropist of Vienna, has just sent 20,000 dols. to Montreal to be used for the benefit of Russian Hebrews there.

—The boy choristers at St. George's Church, New York, who hitherto have sung gratuitously, are on strike for a remuneration of 90 cents per month.

—The Malay races number 35,000,000, and have been hitherto almost entirely neglected by the disciples of Christianity. So the *Methodist Times* states.

—Some of the 'greyhounds of the Atlantic' consume as much as 350 tons of coal a day. The expense of a return trip to New York sometimes reaches £10,000.

—The quantity of coal mined in New South Wales increased from 1,466,180 tons in 1880 to 3,203,444 tons in 1888, and last year the total further expanded to 3,655,000 tons.

—According to a recent census of Switzerland the republic contains 1,700,000 Protestants, 1,200,000 Catholics, 8,300 Jews, and 10,700 classed as adherents of no religion.

—The Barotse nation have accepted British protection and have agreed that slavery and the practice of witchcraft shall be suppressed. The Barotse territory extends from the 20th to the 30th degree of east longitude, and is traversed by the Zambesi.

—The little town of Kniazeff, in Russia, has elected a woman, Madame Alexandra Elyne, to the post of Starosta, or Mayor, on the plea that she was the one person in the community best fitted to defend the rights and maintain the interests of the citizens.

—News has been received in Brussels that Tippoo Tib has left his country in order to make a pilgrimage to Mecca. He has been replaced on the Congo by his nephew Rachid, who has the full confidence of the Government of the Independent Congo State.

—There were 87,320 paupers in London—54,293 indoor, and 33,027 outdoor—in the first week of this month.

—The pilgrims from Mecca have carried the cholera to Massowah and Aleppo. Large numbers are dying daily. It is feared that the Italian troops at Massowah will be attacked.

—The German and Austrian Emperors have met near the spot whereon the battle of Sadowa was fought in 1866 between the Prussians and Austrians. The Austrian army manoeuvres have been witnessed by the two sovereigns.

—Experiments, it is announced, are being conducted in the Channel near Folkstone, for the purpose of testing the geological structure of that portion of the sea bed upon which it has been proposed to construct a bridge across the Straits.

—A renewal of Nihilist activity is apprehended in Russia, as it is known that in advanced Nihilistic circles the peaceable propaganda recently adopted is considered to be a failure, it not having proved to be impressive enough with the masses.

—Armed bands are prowling about the Honduras and Guatemalan frontiers, within San Salvadoran territory. President Ezeta says they are composed of bandit refugees, but others declare that they are revolutionists who will not submit to the President. All is quiet in Guatemala.

—Great slaughter is reported in a war between the Dahomey and Egbas tribes on the Guinea coast of Africa. The King of Dahomey is said to have killed 1,000 women of the enemy, and to have taken 5,000 prisoners, the rest of the Egbas tribe escaping to the Catholic mission at Abbeokuta.

—The township of Skiddaw, Cumberland, stands unique as a township of one house, and the solitary male adult is deprived of his vote because of the fact that there are no overseers to make out a voters' list, and no church or public building on which to publish one if made.

—The free navigation of the Danube from its mouth right up to the centre of Europe is to be secured by cutting a waterway through the rocks known as the Iron Gates, near the point where the boundaries of Hungary, Servia, and Roumania meet. It will cost about £900,000, which will be defrayed by the Hungarian Government.

—An extraordinary affair is reported from Capetown. The Portuguese steamer *Rei de Portugal* arrived there with a number of natives on board, who were being conveyed against their will to the West Coast. An application was made to the Supreme Council for their release without avail. Fourteen of the men managed to escape on shore, however, and the Court declared them free. Owing to a difficulty of international law the vessel could not be stopped, and cleared at daybreak.

—Last week the first Industrial and Economic Exhibition ever seen in Central Asia was opened at Tashkend, the capital of Russian Turkistan. It is just a quarter of a century since Tashkend was captured by the Russians. Within that period, too, the Russians have overrun the whole of Central Asia almost to the frontiers of Afghanistan; they have annexed a country twenty-six times larger than England and Wales. Great progress has been made in developing the country thus annexed.

—The dock labourers at Southampton came out on strike Sept. 8. The men had demanded increase of pay, and a compromise had been effected, but in spite of this, the strike was declared by local leaders to force the non-employment of men not in the union. The town was in a state of siege, and a detachment of soldiers were drafted in to quell the violence of the strikers. Several bayonet charges were made to clear the streets. The strike practically collapsed on the 11th. The violence and rioting to a great extent alienated public sympathy, and the Docker's Union refused to grant strike pay on the grounds that the executive were not consulted before the men came out.

PROPHETIC LIGHTS:

TESTIMONY OF THE CENTURIES!



JERUSALEM FROM GETHSEMANE.

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”
Matt. 23:37.

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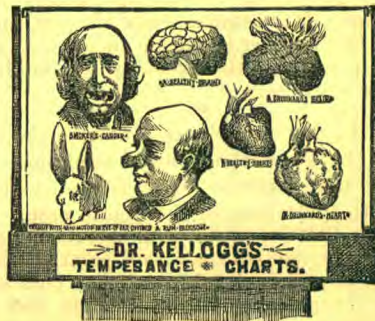
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THE PRESENT TRUTH.

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

LONDON, SEPTEMBER 25, 1890.

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"AND the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you." 1 Pet 5:10, R. V.

CABLE despatches from San Francisco state that Chinese advices under the date of August 21, report that 4,000,000 people in the province of Chihli are homeless in consequence of terrible floods which have occurred there. The suffering and misery of the inhabitants is described as unprecedented. The state of affairs in the province of Shantung is nearly as bad. Cholera has broken out in Shanghai and the Northern districts of China. Many Europeans have died.

In August the prospects of the harvest were not at all favourable for a large yield. But the splendid harvest weather of this month was a material benefit, it is said, to producers and consumers, and it is hoped that it will prevent the excessive rise in the cost of the staff of life which certain speculators had hoped for. It is estimated that the past three weeks' fine weather has made the English nation a present worth probably ten millions sterling.

THE Bishop and clergy of the diocese of Raphoe have passed a series of resolutions affirming that grievous distress is impending owing to the failure of the potato crop. As many as 40,000 persons will, the resolutions state, be brought to starvation point if some prompt steps be not taken. Relief pure and simple is repudiated as demoralizing, and re-productive works and the making of the scheduled railways are the remedies urged on the Government.

THE *Hull Examiner* of Sept. 20, contains an extended review, by the editor, of "Bible Readings for the Home Circle." He says it is a "remarkable volume which, to our mind, is as fascinating as a novel or a fairy tale. . . . The ingenious method is adopted of leading the reader on by a series of questions and answers into the very kernel of Biblical history, prophecy, and ethics, . . . and scarcely any topic of interest in the entire compass of Sacred Scripture is passed over without inquiry and answer. . . . As for the answers, their value consists in the fact that they are culled *verbatim* from the Scriptures themselves, so that, to quote the words of the preface, Scripture is made to explain Scripture—surely the most satisfactory, as well as the most convincing method of obtaining for each proposition a candid elucidation."

CONTINUING, the reviewer says:—

"The section devoted to the Prophetic History of the World ought to go a long way to satisfy the modern Christian that the world is not ruled by blind chance, or on the principles of social evolution as scientifically taught, but that nations rise and fall, empires flourish and decay, systems appear and vanish by Providential direction. A work that can instil this impression into the mind accomplishes, there is not the shadow of a reason for doubting, more than a million of sermons of the character of those with which the modern church-goer is familiar."

Quotations are made from various sections of the book, and the reviewer says in conclusion that our publishers, "in printing so admirable a work, have conferred no small obligation upon the public. The book, it only remains for us to add, can be procured either with or without illustrations. The illustrated volume is superbly turned out."

THERE has been a revolution in the Canton of Ticino, Switzerland, against the Government, which is strongly Roman Catholic. Almost the entire canton is Catholic, but many place the welfare of their country before the interests of Clericalism, and have been driven into revolt by the refusal of the Government to submit the question of revision of the constitution to popular vote. A leader in the *Times* says:—

"The episode will leave behind it more than one lesson. It has directed attention to the intolerance and oppression which can be practised, towards the close of the nineteenth century, by one set of citizens upon another, who differ from them in their conception of the relations of the Church to the State. It is the fashion to describe the age of such intolerance as past. The history of the Canton of Ticino shows us that religious bigotry only requires opportunity to launch out into courses of undisguised oppression."

The world is slow to learn the lesson. How many Protestants who cry out at purely Romish aggression are ready to turn round and show the same intolerance of any dissent from their own religious practices where they have a sufficient hold upon the machinery of civil law to get it to do its bidding? Very many. Look, for instance, at the world-wide movement for the Sunday-law.

THE tendency to mix together economic and religious issues as equally fit subjects for legislation is becoming more and more characteristic sign of our times. A few weeks ago we commented on the position of the Comte de Mun, the staunch advocate of Roman Clericalism in the French Chamber, who, in his efforts

to enforce the Sunday as an institution of his Church, was rightly accused by M. Waddington of trying to force by law, not his faith, but the observance of it, upon the people. Last week a Congress sat at Sainte Anne d'Auray, which professed to represent five hundred clubs of French Catholic workmen, which have been established by the efforts of the Comte de Mun. The programme of the meeting is summed up as follows:—

"The employer owes to his workmen their subsistence and the satisfaction of their moral needs, that is to say constant work, constant goodwill, a vigilant care of their material well-being, a wage proportioned, not to their labour but to their family expenses, the suppression of Sunday labour, and the creation of institutions for the promotion of thrift."

IN harmony with the Papal policy of taking up the social question with a view to strengthening the hold of the Church upon the masses, a Roman Catholic Social Congress has been held at Liège, Belgium. Among the English speakers at the Congress were the Earl of Ashburnham and the Bishop of Salford. The latter made an appeal in favour of the restoration of the temporal power of the Pope. Other speakers dealt with the same subject. Cardinal Manning sent a letter urging the resolute prosecution of social reforms. The points upon which he laid special stress included the observance of Sunday as a day of rest. The President of the Congress cited the Pope's words that the Church alone is able to solve the social question, but the Congress, nevertheless, pronounced in favour of State intervention. The *Times* Correspondent says the spirit of the proceedings was essentially theocratic, and the resolutions carried add to the claims of the Papacy to supervise the moral, intellectual, and economic affairs of all mankind.

GOD leads His children by a way that they know not; but He does not forget or cast off those who put their trust in Him. He permitted affliction to come upon Job, but He did not forsake him. He allowed the beloved John to be exiled to lonely Patmos, but the Son of God met him there, and his vision was filled with scenes of immortal glory. God permits trial to assail His people, that by their constancy and obedience they may themselves be spiritually enriched, and that their example may be a source of strength to others. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." The very trials that task our faith most severely, and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at His feet, and experience the peace which He will give us in exchange.—*E. G. White.*

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