

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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MY ALL.

I WAS hungry, and He said,
 "Eat of Me, I am thy bread;"
 Thirsty, and He said, "Draw nigh,
 In Me living waters lie."
 I was fainting unto death,
 And He breathed in me the breath
 Of life abundant, new,
 Quickening my being through.
 All was dark, and I was lost.
 "I'm thy Light, thou tempest-tossed,
 Follow Me, I am the way,
 Out to realms of endless day."
 As I followed, "Lord," I said,
 "I am lonely; ah! the bread,
 Water, breath, and light, though sweet,
 Do not all my longings meet."
 Then He turned with glorious grace,
 And I saw Him face to face.
 Close He clasped me to His breast,
 Whispered, "In My bosom rest."
 Swift the last heart-yearning fled,
 I was raised from the dead.
 Heart, soul, spirit, wants, supplied,
 His, aye His, and satisfied.

—E. L. Skinner.

General Articles.

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

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

THE fourth class upon whom a blessing is pronounced, or who are pronounced blessed, in our Lord's sermon on the mount, are spoken of as follows: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." These, however, are not a new and distinct class; but this is a new degree of blessedness attributed to the same class as mentioned before, namely, those who are availing themselves of the gracious provisions of the gospel.

1. A new and advanced spiritual condition is here brought to view. It is illustrated by a natural condition every day recurring, and everywhere existing, from which many parallels may be drawn. The hunger and thirst here mentioned, is that of the soul, the moral nature,

not of the body; in the realm of spiritual things, not physical. Its object is not the meat that perisheth, but righteousness, the food and support of the inward man. And in this spiritual realm it indicates certain conditions parallel to those which in the field of temporal things is indicated by natural hunger and thirst.

2. A normal appetite and desire for food indicates a healthy condition of body; but all is not right, if at the proper times for taking food the appetite is gone, and food is loathed. So the soul that has no desire or relish for righteousness, is not in a condition of spiritual health. If this condition exists to a sufficient degree, it denotes death—dead men have no hunger or thirst; and he who feels no hunger or thirst for righteousness at all, is spiritually dead.

3. The intense craving for food which accompanies recovery from some forms of bodily illness, is well known to most people. And in like manner convalescence from the disease of sin will be attended with a corresponding hungering and thirsting for righteousness—a longing of soul which will not be satisfied without a refreshing portion of the heavenly manna.

4. This beatitude naturally follows the first three. They relate more especially to the removing of hinderances; this, to the reception of positive good. In the first, pride is taken away by poverty of spirit; in the second, levity is removed by holy mourning; in the third, anger, impatience, and discontent are healed by meekness. And when these diseases of the nature are removed, the natural appetite of the new man will assert itself, and the soul will hunger and thirst for righteousness.

5. Hungering and thirsting is not an operation which we can control by our own wills. We cannot make ourselves hungry and thirsty whenever we will, by an act of our own volition. Hunger and thirst are the involuntary demands of nature, under certain conditions. So spiritual hungering and thirsting is not a condition which we can produce by the power of our own will. It is the involuntary working of that Divine life which God implants

in every heart which will yield to Him. For it we can take no credit to ourselves. It is God working in us. But we should remember that while we cannot of our own wills create natural hunger and thirst, we can by the violation of the laws of our being, destroy this appetite and prevent its natural operation as designed for the good of our physical systems. So, as Monsell well remarks, "Though we cannot create life, we can destroy it; though the new man can be born only of God, he can be hurt, dwarfed, and ruined by man."

6. The object of desire introduced in this beatitude. It is not a hungering and thirsting for the friendship of the world, or anything in the line of the world's ambitions, or the good things, so called, of this present life. That for which the longing desire of the heart goes out, is righteousness. In two other places in this same discourse, our Lord mentions the same thing (Matt. 6: 33): "But seek ye first the kingdom of God, and His righteousness." Again (chap. 5: 48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." And the outward demonstration and example of this righteousness which has been set before men, was the life of our blessed Saviour while here upon earth. The hymn truthfully says:—

"For in Thy life the law appears,
 Drawn out in living characters."

Here was the great object lesson given for man to study and follow. To hunger and thirst after righteousness is, therefore, to hunger and thirst for Christ, to desire more of Him, and to follow His example more fully—"looking unto Jesus the author and finisher of our faith." The same desires, the same reaching out for God, reigned in the hearts of the holy men of old. So David exclaims: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God."

7. The promise: "They shall be filled." The blessing is not in the hungering and thirsting in themselves considered, only as they create a longing for the heavenly sustenance which can be given only in response to such desires. For this longing, the promises stand waiting. Jesus said to the Jews: "I am the bread of life; he that cometh to

Me shall never hunger; and he that believeth on Me shall never thirst." John 6:35. Again, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

8. When we have partaken of literal food, the appetite is appeased, and our desires are satisfied; but it is not so with that spiritual aliment for which it is blessed to hunger. To be filled with this does not lead to a sense of satiety, and a feeling of no further want. But, on the contrary, the very supply incites a greater desire. The more the soul is filled, the more it desires to be more fully filled. The very portion it receives in fulfilment of the promise, creates a demand for more. The writer of the hymn grasped this truth when he said:—

"But what I feel is just a taste,
—And makes me long for more."

And these additional desires will also be supplied; and these will create further desires still, to be still further supplied. And this is accomplished because, so to speak, the vessel receiving the blessing is ever dilating, becoming larger, and so capable of receiving a greater measure. The very longing for a larger measure of the grace of God, is the expanding power; every response from heaven is a pledge of future supplies; and thus the Christian grows.

9. This beatitude, like all the others, looks over into the eternal state for its full fruition; while like all the others, it contains the promise of the best blessings that can be bestowed in this life. In these is seen the truthfulness of Paul's saying that godliness hath "promise of the life that now is, and of that which is to come." 1 Tim. 4:8. Here we are filled so far as we can be in this present life, and in this present limited, imperfect condition. But in the kingdom of God, as we shall behold it, and enjoy it, in its glory, is the tree of life, and the river of life. And there we shall drink to the full of that stream of which we can here only taste a few precious drops. "Whosoever will, let him take the water of life freely." "I shall be satisfied, when I awake, with Thy likeness." And when that land of promise is once safely gained, and we are basking in the fulness of its glory, we shall feel indeed that blessed was that hungering and thirsting which prompted our feet to the heavenly fountain, and impelled us to travel onward to "the marriage supper of the Lamb."

U. S.

EFFICACY OF THE BLOOD OF JESUS.

THE poet expressed a sentiment in harmony with the Scriptures, when he said that Satan watches with malicious intent each unguarded heart. When Titus commenced the siege of Jerusalem, he marched around it with a body of

horsemen, to discover the weakest point in the wall. After finding it, he brought his engines and battering rams to bear upon that particular point. This well illustrates Satan's plan of attack upon us individually. Being naturally "wiser than Daniel" (Eze. 28:3), and having an experience of 6,000 years in the study of human nature, he has become an adept in leading mankind from the narrow pathway. He learns our weak points, and, like a wise general, assaults us where he is likely to gain the easiest victory. Some of the followers of Christ who have large hope and little conscientiousness, he leads into presumption, and induces them to believe they are rich, and increased in goods, and have need of nothing when they are really poor, and blind, and miserable, and naked. Another class who have large conscientiousness, and have not cultivated hope as they should, he leads into doubt, discouragement, and criminal despondency. This latter class do well to consider the efficacy of the blood that was shed on Calvary, as set forth in the blessed Bible. When Satan says to us, "Your iniquities are such, the corruption and defilement of your soul are so great, that God will not forgive you; you might as well give up the contest," we have a weapon put into our hands that will silence the prince of darkness, and put him to flight. It is this: "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

I have been forcibly impressed with this truth in reading David's prayer recorded in the 51st psalm. He had broken the holy law of God. He had stained his hands with the blood of one whom we have reason to believe was a conscientious, God-fearing man (2 Sam. 11:12); but when reproved by the prophet Nathan, an awful sense of his terrible crime was impressed upon him, and with contrition of soul he prayed, "Wash me, and I shall be whiter than snow." Did God hear that prayer, and perform David's request? Let us hear his own answer to the question, in the song he spoke some sixteen years afterward, as his eventful life was drawing to its close: "Therefore the Lord hath recompensed me according to my righteousness: according to my cleanness in his eye-sight." 2 Sam. 22:25. O the power and efficacy of that precious blood that can thus make clean in the sight of God the polluted soul of such a sinner as was David! No wonder that Satan's mouth is stopped when the penitent sinner meets him with the words of the beloved John, "The blood of Jesus Christ his Son cleanseth us from all sin."

David believed that through the atoning blood of the great antitypical sacrifice, he had been made as innocent and clean as though he had never sinned. This may seem like putting it in strong terms, but it is nevertheless true. As the fuller's soap removes the stains from a garment, and restores it to its original whiteness, so the blood of Jesus will re-

move all the defilements of sin from our robes of character, and make us clean in the sight of him who is "of purer eyes than to behold evil." Our Heavenly Father wants us to believe this with all our hearts, and not to live continually under a cloud, but to rejoice in hope of His glory, and let His high praises be ever in our mouths. A remembrance of our sins may cause us the most bitter regrets as long as we live, yet we may rejoice in being made partakers of His righteousness, and in the hope of standing at last with those who shall have "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

E. O. HAMMOND.

WAS PAUL THE AUTHOR OF HEBREWS?

AS MANY writers have, and some do still, question the authorship of that epistle, I have collated and arranged, from various sources, the following reasons for believing the epistle genuine:—

1. The Christians of Alexandria, the most celebrated of the theological school of the early Church were almost unanimous that Paul wrote it. Clement, Origen, Justin Martyr, and many others believed it genuine.

2. The inscription of the oldest Greek, the Syriac and Italic translations and versions make Paul the author.

3. Having heard of the objection as to Paul being the author, Eusebius, Bishop in Palestine, collected testimony from all quarters; and after carefully weighing the objection, he declared the epistle to be the undoubted production of the apostle Paul.

4. The objection itself is suspicious, from the fact that it first came from Rome and not from the Eastern churches.

5. The internal evidence is all in its favour. We know that Paul was the companion and friend of Timothy, and in chap. 13:23, the writer of Hebrews says, "Know ye that our brother Timothy is set at liberty." And he himself was in bonds when he wrote the epistle. See chap. 10:34: "Ye had compassion of me in my bonds."

The *salutation* he sends is peculiarly Pauline: "They of Italy salute you." Chap. 13:24. Also, the *doctrines* of the epistle exactly agree with those taught by Paul in his undisputed writings. It not only agrees with all, but sheds light upon all; and the Scriptures would be incomplete without it.

6. If it be rejected because anonymous, then the three epistles of John may be ruled out, for the same reason.

7. None but an apostle of deep experience could have been its author. No other apostle could have written it. The style is exactly that of Paul.

8. It has Paul's *token*, or seal, at the conclusion—"Grace be with you all. Amen." In 2 Thess. 3:17, Paul declares this to be his "token in every epistle: so I write." That is, he hints that his epistles may be known by his

peculiar style. Every one of Paul's fourteen epistles closes in this manner.

Matthew, Mark, Luke, John, Acts, Peter, James, John, Jude,—none of them close in that way. That style is peculiar only to the apostle Paul.

9. Like all the other epistles of Paul, it was written in the Greek. Paul had used that language for twenty-five years, both in writing and speaking. It was not a translation. All agree that it was originally written in Greek, because of the free, flowing, full style, like an original composition.

We do, therefore, accept, without cavil, this masterpiece of the learned and inspired apostle; and we have great reason to be glad and thankful for its light upon the sanctuary question, the subject of faith, and, in fact, upon the entire period of probation, from creation to redemption complete. M. E. CORNELL.

“QUICKEN ME ACCORDING TO THY JUDGMENT.”

I do not know the path my feet should take,
The glare of earth so oft obscures my sight.
Grant me Thy judgment, Lord, so shall I know
That I am walking in the paths of right.

Oh! quicken me, My God, and teach me how
To yield my judgment to Thy blessed will.
My human wisdom, oh! so often proves
So weak, so foolish, that I wander still.

Shall I be left to make the sad mistake,
That careless Uzzah made in days of old,—
With proud presumption and unhallowed touch,
To grasp God's sacred ark with fingers bold?

'T was Nadab's judgment to insult his God
By offering in his camp unhallowed fire;
And proud Abihu felt th' avenging rod,
And sunk beneath th' Almighty's burning ire.

If I be left to my own blinded will,
I, too, shall make mistakes, as sad as they;
I, too, shall grieve my dear long-suffering Lord,
Like murmuring Israel, all along the way.

My judgment is not best. How oft I've erred
In choosing paths that seemed so good and wise!
Methought that angels stood along the way,
To lead me onward to the shining skies.

Then Thou hast, oh! so gently grasped my hand,
And placed my feet in rough and thorny ways.
Thy blessed will I could not understand,
Nor lift my murmuring voice to speak Thy praise.

Yet Thou hast never left me; kindly still
Thou lead'st me on and on, though dark the way.

And by and by, when faith is lost in sight,
And night gives place to one eternal day,—

Then I shall know why Thou hast led me thus,
When in Thy glory I Thy face shall see.
Till then, O Master, guide my trembling feet;
According to Thy judgment quicken me.

L. D. A. STUTTLE.

PRAYING FOR WHAT WE DO NOT EXPECT.

I HAPPENED once to be staying with a gentleman—a long way from here—and a very religious kind of man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, “What a good kind of man you must be!” But about an hour later I happened to be

coming along the farm, and I heard him hallooing and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered.

“’Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for, but to worry and vex one with their idle, slovenly ways?”

I did not say anything for a minute or two, and then I said, “you must be very much disappointed, sir?”

“How so, Daniel? Disappointed?”

“I thought you were expecting a very valuable present this morning, sir, and I see it has not come.”

“Present, Daniel?” and he scratched his head as much as to say, “Whatever can the man be talking about?”

“I certainly heard you talking about it, sir,” I said coolly.

“Heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing.”

“Perhaps not; but you've talked about it, and I hoped it would come while I was here, for I dearly love to see it.”

He was getting angry with me now, so I thought I would explain.

“You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart.”

“Oh, that's what you mean, is it?” and he spoke as if that weren't anything at all.

“Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind, why, sir, wouldn't you come to be quite frightened like? and you'd come and sit down all in a faint, and reckon as you must be a-going to die, because you felt so heavenly-minded.”

“He didn't like it very much,” said Daniel, “but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayer.”—*Daniel Quorm and his Religious Notions.*

WILLIAM HONE.

THERE are many infidels who are content to shut up their own hearts to the truth without disturbing the beliefs of others. Mr. Hone, of London, was not one of that kind. He was noted for his active opposition to Christianity, and his hatred of the Bible was such that he would not have a copy of it in the house, nor suffer any of his family to own one if he knew it.

He could not, however, prevent his little daughter from picking up some religious knowledge, through the secret teaching of her mother, and her association with friends, nor could he always

be aware of the way their Sundays were spent. It was painful to be obliged to thrust the lesson of concealment and unnatural caution upon a child, but the mother recognized a higher duty than obedience to a persecuting mandate, and contrived to send the little girl to public worship with some regularity for three years, without the father's knowledge.

One of her teachers presented her with a Bible, and soon a fervent love of it and its Author was born in the heart of the child.

One day her father, passing the door of her room, heard her voice and stopped. She was praying, and he heard her mention him in her prayer. She had brought home her hidden Bible with fear and trembling, and was asking God to change her father's heart, so that he would let her keep it and be willing to read it, too, himself.

The man went away strangely distressed. He became so agitated that, when summoned to the tea table, shortly after, he could neither eat nor drink. At length he said,—

“Is there a Bible in the house?”

The little girl's heart sank. She now believed that it was anger at some new discovery that had made him so excited and absent. The mother spoke,—

“Did you not burn every Bible—the last one we had?”

“Is there any good book, then?” said he.

By that time the whole family saw that there was something unusual in his manner. The little girl took courage and said,—

“Father, if you will not be angry, I will get you a Bible.”

She brought the book, and, instead of rebuking her, he took her in his arms and kissed her, and his tears fell upon her face.

That evening he went with her to the Weigh-house Chapel, and heard Thomas Binney preach. A new world seemed to open to him, and he sought instruction with all the earnestness of a young disciple. God gave him another heart, and he renounced his infidelity as publicly as he had professed it.

William Hone became one of the best known Christian workers of England. He was the author of “The Every-Day Book,” a favourite volume, which has been read in almost every God-fearing family in the kingdom.

Unstable and insecure must have been the basis of the belief that so simple an incident could change. Conscious effort at self-deception sometimes vanishes at a touch. It was doubtless thus with William Hone.—*Youths' Companion.*

A BLACKSMITH having been slandered, was advised to go to a Court of Law for redress. “I shall never sue anybody,” he replied, “for slander. I can go into my shop and work out a better character in six months than I could get in a court-house in seven years.”

RESULTS OF HIGHER CRITICISM.

OLD Deacon Jones had been brought up from his youth to accept the Bible as the undoubted Word of God. He had no more questions as to the authenticity of the Scriptures than of his own existence. He was therefore very much surprised, on the second Sunday after the coming of the new pastor, to hear him declare the first few chapters of the Bible were a myth: that the author did not intend to give a literal account of the Creation, but wrote this fanciful record simply to counteract the Polytheistic tendencies of his times and lead the people to accept the doctrine of one God.

When the deacon came home he said to his wife: "Mary, bring me the scissors."

"What do you want of the scissors?"

"Why, our new pastor says that these first chapters of Genesis are a myth. Now I don't want any myths in my Bible, and I am going to cut them out."

"Well but I wouldn't spoil your old Bible that we've read so often together, and that we love so much."

"Oh, it won't spoil it. We want the truth. The new pastor knows better than we, for he is a scholar."

They were cut out.

Not long after, the deacon called for the scissors again. This time the whole Pentateuch had to be removed. When the wife remonstrated, he said: "Why, the pastor says that 'the best scholarship' declares that Moses did not write these books, that they were pamphlets collected from various sources; some of them borrowed from the Assyrians or Egyptians; and some statements made in them show that they were written centuries after Moses died."

They were cut out.

Again the scissors were called for. This time the last half of the book of Isaiah was removed because the pastor had said that "while he would not say that he fully believed they were not written by Isaiah, the son of Amoz, yet the higher criticism of the schools had declared that some unknown author or some unknown Isaiah had added the last twenty-five or thirty chapters."

A few Sundays followed and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the book of John, that precious gospel, so full of the teachings of the Blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, Song of Solomon were cut out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor, and slashed through it in no easy manner.

Almost every Sunday there was a reference made by the pastor to some interpolation, and the deacon "didn't want any interlopers in his Bible."

They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said: "Come, Mary, let's go up and make our pastor a call. We haven't been to see him very lately."

"Are you going to take your Bible with you?"

"Oh, yes; I want him to see how the 'higher criticism' or 'the best scholarship' has improved it."

They called, and were seated, and the parson noticed the peculiar-looking book in the hands of the deacon.

"What have you there, deacon?"

"My Bible."

"It is a queer-looking Bible; what have you been doing to it?"

"Well now, pastor, I'll tell you. Every time you doubted any passage of Scripture or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from the heathen nations, the myths, everything that you implied was questionable I have removed according to your teaching. But thank God, my dear pastor, the covers of the good old book are still left. All the rest is about gone, and I want to thank you so much for leaving me the covers."—*Watchman.*

CHRIST AND IMMORTALITY.

CHRIST has "brought life and immortality to light through the gospel." 2 Tim. 1:10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings—were they the forerunners of Christ and his gospel? or had they the gospel which was preached to Abraham? No; they were gross, sensual, benighted heathen. "But they taught the doctrine of immortality, even if they did not know anything of Christ." Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ's glory and place it on the head of a heathen philosopher.—*Signs of the Times.*

FAITH AND VOLITION.

THERE is a question of human rights which may be stated in the words of a lad which I chanced to hear a few days since. He was in earnest conversation with a man as they passed near me. Said he, "I think a man has a right to

believe just what he is a mind to; and probably will too."

True faith, or faith in the truth of revelation, depends upon evidence. We may choose to search for the truth by carefully and candidly examining the evidences, or not. Here is where volition is exercised. But if we do thus examine the evidences on which truth rests, having an earnest desire to know the truth, faith is the certain result. We cannot truly be said to believe that of which there is no evidence. Men say they believe this or that, things for which they cannot produce the least evidence; but it is false; that is not faith which has no evidence to support it; and that which is supported by evidence is the truth.

I do not believe as I do because I have a right to. I believe the Bible to be a Divine revelation, as the necessary and unavoidable result of examining the evidences, willing only that truth should be truth. And I believe the particular doctrines taught in the Bible, because the record affirms them. That for which I have no "thus saith the Lord" is not a part of my faith.

As to the right; men will search for truth, or they will not. Not desiring the truth, they may believe a lie, and consequently be condemned; because they received not the love of the truth. If this is right, then men have a right to believe as they please. But we accord to all the right we claim for ourselves.

R. F. COTRELL.

NO BIBLE EVIDENCE FOR SUNDAY.

IN a Roman Catholic work entitled "The Faith of our Fathers," by Cardinal Gibbons, where the writer is endeavouring to prove that we need something more than the Bible for our guide, we find the following (page 108):—

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

To Protestants this is certainly a most sweeping testimony against Sunday sacredness, and a frank admission in favour of the true Bible Sabbath.

M. B. MILLER.

ALL the sin that has darkened human life and saddened human history began in believing a falsehood; all the power of Christianity to make men holy is associated with believing truth.—*Broadus.*

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.

"I WAS HAD HOME TO PRISON."

"HAD home to prison," thus he spake,
When taken to a lonely cell;
"I love the Lord, 'tis for His sake,
And Jesus 'doeth all things well.'
Apart from men, while God is near,
The prison gloom I do not fear."

"How will thy wife and children fare,
If long in prison thou dost lie?"
"I cannot tell; God's everywhere,
He can my children's wants supply.
In bondage held, I still am free,
And prison is a home to me."

"Thou canst not preach, thy work is o'er,
The world rejoices at thy fall;
God's messenger, mankind no more
Shall hear from thee the gospel call."
"God's purposes I cannot see,
But He can still make use of me."

And there for twelve long, lonely years,
In "Bedford Gaol" the "dreamer" lay;
God kept his heart from earthly fears,
And made his dungeon light as day;
And there the glorious prisoner's pen
Wrote living truths for dying men.

And now on Afric's distant shore,
In the far islands of the sea,
From East to West the wide world o'er,
The "Pilgrim's" read by bond and free;
God works in ways men cannot tell,
Bunyan could preach in prison cell.

—William James.

REWARD OF PERSEVERANCE.

THE following story is one of the traditions in a manufacturing firm in Glasgow. Thirty years ago, a barefooted, ragged urchin presented himself before the desk of the principal partner and asked for work as errand-boy.

"There's a deal o' rinning to be dune," said Mr. Blank, jestingly affecting a broad Scotch accent. "Your first qualification wud be a pair o' shoon." The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning and held out a package.

"I hae the shoon," he said quickly.

"Oh," said Mr. Blank, with difficulty recalling the circumstances. "You want a place? Not in those rags, my lad; you would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse, but new garments. Mr. Blank's interest was roused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy these clothes. The manufacturer now questioned the boy closely, and found, to his regret, that he could neither read nor write.

"It is necessary that you should do both before we could employ you to

carry packages," he said. "We have no place for you."

The lad's face grew paler, but without a word of complaint he disappeared. He now went fifteen miles into the country, and found work in stables near to a night-school. At the end of a year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said, years afterward, "with the conviction that in process of time he would take mine if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is now our chief foreman."

FIGHTING A GOOD FIGHT.

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give two pounds;" again he said, "I'll give three pounds." At the close of the appeal he was very much moved, and thought he would give ten pounds. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from ten to five, to two, to one, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do; I am in a bad fix. This covetousness will be my ruin." The box was getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin; all the congregation were looking. He had been holding his pocket-book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself, as he did it, "Now squirm, old natur'!"

Here is a key to the problem of covetousness. "Old natur'" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Selected.*

BATTLE OF BIRDS.

A TRULY Homeric battle of birds is reported to the *Frankfurter Zeitung* by an eye-witness, in a letter from Sophia. Early on Thursday morning, he says, we saw an unusually large number of eagles, probably about two hundred, taking their flight towards the mountains of the Jantra. A crowd of persons watched the spectacle, and the crowd greatly increased a few hours later, when a number of storks, not fewer than three hundred,

flew straight towards the regiment of eagles, evidently bent on war. In an instant, eagles and storks were mingled in deadly affray. It was a fearful combat. Every now and then a wounded or dead bird, stork or eagle, fell to the ground. The battle lasted for nearly an hour, when the two armies, apparently weary of fight, flew off in opposite directions. Upon a rough reckoning it was estimated that at least a third of the combatants fell in the severe struggle. The prefect sent some men up into the mountains to count the dead eagles and storks. The people are quite eager to know which of the two armies was victorious. Probably, as in many wars of unfeathered bipeds, the advantage lay on neither side.

ABRAHAM LINCOLN AND THE PEDLAR.

THE following anecdote of Abraham Lincoln shows how he impressed observing men at the time when he was the "hired man" of a family living in a log cabin:—In the autumn of 1830 a travelling book-pedlar, who afterwards became a successful publisher, and the head of a firm whose name is well known in the United States to-day, came to the door of a log cabin on a farm in eastern Illinois and asked for the courtesy of a night's lodging. There was no near inn. The good wife was hospitable but perplexed, "for," said she, "we can feed your beast but we cannot lodge you unless you are willing to sleep with the hired man." "Let's have a look at him first," said the pedlar. The woman pointed to the side of the house where a six-foot man, in ragged but clean clothes, was stretched on the grass reading a book. "He'll do," said the pedlar; "a man who reads a book as hard as that fellow has got too much else to think of besides my watch and small change." The hired man was Abraham Lincoln, and when he was President the two men met in Washington and talked together over the story of their early encounter.

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you,—that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping-machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening, and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a

better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Sel.*

DO IT NOW.

DO NOT keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Sel.*

BEGINNING OF THE POST OFFICE.

A SYSTEM of posts was established in England during the time of Edward IV., about 1481, and postmasters were appointed; but their business was confined to furnishing post horses to the carriers of the Government, and to persons who were desirous of travelling expeditiously, or who wished to send important packages upon special occasions. In 1635 Charles I. established a letter office for the transmission of letters between England and Scotland, but these extended only to a few of the principal roads. The times of carriage were uncertain, and the postmasters on each road were required to furnish horses for the conveyance of the letters, at the rate of 2½d per mile. Dr. Brand says this establishment did not succeed, and that at the breaking out of the civil war great difficulty was experienced in the transmission of letters. At length a post office, or a national establishment for the weekly conveyance of letters to all parts of the kingdom, was instituted by Cromwell in 1649.

A PRACTICAL LESSON.

A YOUNG chimney-sweep was seated upon an ale-house bench, in one hand his brush, in the other a loaf. While exercising his white masticators with a perseverance that evinced high gratification, he observed a dog lying on the ground near him. The repetition of "Poor fellow, poor fellow," in a good-natured tone, brought the dog from his resting-place.

He wagged his tail, looked up with an eye of humble entreaty, and in that universal language which all nations understand, begged for a morsel. The sooty tyrant held his remnant of roll towards him; but on the dog gently offering to take it, struck him with the brush a violent blow across the nose. A gentleman who had been an unperceived witness to the whole transaction, put a sixpence between his finger and thumb, and beckoned the boy to the door. The boy grinned at the silver, but on stretching out his hand to receive it the teacher of humanity gave him such a rap upon his knuckles with a cane as made him tingle. He asked, "What was that for?" "To make you feel," was the reply. "How do you like a blow and a disappointment? The dog endured both."

Health and Temperance.

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

WHY I AM AN ABSTAINER.

I BECAME an abstainer from alcohol for the most common-place and selfish reason in the world—the instinct of self-preservation. From a lecture delivered in one of my experimental and practical courses to medical brethren, on Dec. 7, 1869, I infer that I had got at that time very near the practice of abstinence, and quite near to the truth; for I find myself closing the lecture with the following words:—

"Speaking honestly, I cannot, by any argument yet presented to me, admit the alcohols through any gate that might distinguish them as apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true; but as their general action is quickly to reduce the animal heat, I cannot see how they can supply animal force. I can see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength, *i.e.*, that they supply material for construction of fine tissue, or throw force into tissues supplied by other material, must be an error as solemn as it is widespread.

"The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restive energy under their shadow. The civilized man, overburdened with mental labour, or with engrossing cares, seeks the same shade; but it is shade, after all, in which, in exact proportion as he seeks it, the seeker retires from the perfect natural life. To resort for force to alcohol is, to my mind, equivalent to the act of searching for the sun in subterranean gloom until all is night.

"It is time now for the learned to be precise respecting alcohol, and for the learned to learn the positive value of one of the most potent agents for good or for evil; whereupon, I think, they will place the alcohol series in the position I have placed it, even though their prejudices in regard to it are, as mine are, by moderate habit but confessed inconsistency, in its favour."

I have heard it said many times that this was the strongest utterance I ever made against alcohol; because, when I made it I was not an abstainer. But I have a word more to add. At the time when the lecture above named was delivered, I had looked only at the physiological side of the matter. Afterwards, I studied, in the same experimental way, the power of alcohol in producing disease. Thereupon I discovered that so potent is alcohol in producing structural and fatal disease, that just as certainly as I could make an animal dead drunk by it, so I could conjure up organic disease to order, if I may so put it, according to my will, and almost according to fixed time and season. Also, I detected that the fatal changes were much more quickly and surely brought about than I had ever supposed possible. I was startled at what I witnessed, and selfish like applied the moral. I said to myself, "May be I am experimenting on myself. But why should I?" "If thy right hand offend thee, cut it off," was the daily plea of conscientious knowledge; and at length, the plea prevailing, I cut off alcohol root and branch.

Then, when I found how strong and healthy I was, as well as safe, under total abstinence, I thought it my duty, even at the risk of speaking less forcibly against alcohol than I might do if I partook of it—as the spirit of evil suggested—I began and continued boldly to expound all the facts; and that is the way I became an advocate of total abstinence as well as a total abstainer.—*Dr. Benjamin Ward Richardson, in Hand and Heart.*

CARE OF THE EYES.

THE following excellent rules for preserving the health of the eyes have been chiefly compiled from the best authorities on the subject:—

1. Never use the eyes when they are tired or painful, nor with an insufficient or a dazzling light. Lamps should be shaded.
2. The light should fall upon the object viewed from over the left shoulder, if possible; it should never come from in front.
3. The room should be moderately cool, and the feet should be warm. There should be nothing tight about the neck.
4. Hold the object squarely before the eyes, and at just the proper distance. Holding it too near produces near-sightedness. Fifteen inches is the usual distance.

5. Never read on the trains, when riding in a waggon or tram-car, nor when lying down. Serious disease is produced by these practices.

6. Do not use the eyes for any delicate work, reading, or writing, by lamp-light, before breakfast.

7. Avoid much use of the eyes in reading when just recovering from illness.

8. Never play tricks with the eyes, as squinting or rolling them.

9. If the eyes are near-sighted or far-sighted, procure proper glasses at once. If common print must be held nearer than fifteen inches to the eye for distinct vision, the person is near sighted. If it is required to be held two or three feet from the eye for clear sight, the person is far-sighted.

10. A near-sighted person should not read with the glasses which enable him to see distant objects clearly. A person who has long sight should not attempt to see at a distance with the glasses which enable him to read.

11. Coloured glasses (blue are the best) may be worn when the eye is pained by snow or sunlight, or by a dazzling fire or lamp light. Avoid their continued use.

12. Never patronize travelling venders of spectacles.

13. Rest the eyes at short intervals when severely taxing them, exercising the lungs vigorously at the same time. Tired eyes may often be refreshed by bathing in cool water, or water as hot as can be borne.

14. Avoid sudden exposure of the eye to a bright light, as when first waking from sleep. Study by lamp-light before breakfast is particularly injurious on this account.

15. Defective ventilation, unequal heating,—causing cold feet and congestion of the head,—and bad food, causing impure and impoverished blood, are serious causes of diseases of the eye.

16. Popular eye-washes, and various ointments, salves, etc., prepared according to popular recipes, or sold by quacks, should never be used.

17. Upon the discovery of any defect in the sight, consult a competent physician (not a travelling quack) at once, as serious disease may be saved by timely advice or treatment.—*J. H. Kellogg, M.D.*

JUVENILE SMOKING.

THE law which came into force the 1st of October in New York, prohibiting smoking in public by boys under sixteen years of age, has been favourably commented upon by many of the newspapers in England. An evening paper says:—

"Though this legislative enterprise seems a trifle desperate, we have—we need hardly say—the fullest sympathy with the motive which prompts it. Juvenile smoking is a vice only too common on this side of the water. In railway carriages, on omnibuses, everywhere, the Cockney juvenile smoker makes himself a nuisance. He is an object most pain-

ful to contemplate. Very often he is a weedy creature, of a chalky complexion, without a ha'p'orth of stamina in his miserable constitution. If he be robust, he is pretty sure to descend into the weedy stage in the ripeness of time. The small smoker is hugely ridiculous. He cocks his maladorous cutty, or tips his cigarette, with the air of a *blasé* man of fifty. He spends upon nicotine the money that would help his mother, or pay his little sister's fees at school. He is laying up poverty and dyspepsia for his maturity; and misery for the woman that may have the ill-luck to marry him when he grows up. He ought to be spanked."

PUTTING IT TO THE TEST.

A MODERATE drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think I have lost control over myself?" "I do not know," was the reply, "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept his promise, and at the close of a month he said to his friend, with tears in his eyes, "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on, it might have been too late."

MODERATION.

THE licensee of the Rickmansworth Retreat for Inebriates gives a striking testimony in the following: "We have not one case on our books of sustained moderation after leaving us. It is either relapse or cure. For those who once give way to intemperance there is no such thing as moderation. On the other hand, the number of those who are permanently cured is very large, and many of them become prosperous men after having sunk to the lowest depths of degradation."

TOBACCO AND INDIGESTION.

ACCORDING to the *Union Medicale*, M. Lyon, an eminent French physician, has shown by careful researches that tobacco lessens the contractility of the walls of the stomach, thus not only producing indigestion, but a tendency to dilation of the stomach and chronic disease of that organ. The presence of digestive disorders among tobacco-users is practical evidence of the injurious effects of tobacco on digestion.

AT the Anti-Slavery Congress in Paris, Cardinal Lavigerie appealed to the public to take something off their luxuries for the support of the Anti-Slavery cause, saying that in France alone a sum of £40,000 went every day into tobacco smoke. £14,600,000 every year!

CONFIRMATIVE, NOT CURATIVE.

THE Society for the Study of Inebriety has been discussing whether there is any medicine that will take away the appetite for drink. The general opinion seemed to be, the *British Weekly* says, that the proprietary alcoholic—so-called—remedies were really confirmative, and not curative. Great complaints were made of the quantities of alcohol and opium sold under the insidious form of patent medicines and so-called cures for intemperance. Some "bitters" contain no less than twenty-five per cent. of alcohol.

LOST THROUGH SICKNESS.

SIR JAMES PAGET has calculated that the loss sustained by the nation through sickness amounts to "twenty million weeks' work a year," including in sickness even the less serious forms of indisposition which prevent workers, whether of muscle or of mind, from putting forth all their energies. Most of this loss is preventable. That is one of the chief lessons that have to be impressed upon the rising generation.

THE National Health Society has established classes for ladies at seven centres throughout London, consisting of two courses of twelve lectures each, given by Dr. A. T. Schofield, on hygiene. The classes begin this month, and will continue until Christmas.

REV. NEWMAN HALL tells us that the money spent in one year for alcoholic liquors would be sufficient to supply each human being on the globe with a copy of the Bible, or would support 200,000 missionaries at a salary of £200 each.

THE report of the Edinburgh Royal Asylum for 1889, says: "We never, except in 1875, had so many cases sent here in which the assigned cause of the malady was alcoholic excess as this year."

THE *Calcutta Medical Record* says: "Society's use of alcohol is the secret of half the jaundiced, haggard, dried up, prematurely aged Europeans we find in India."

A LAW just passed in Denmark provides that all drunken persons shall be taken home in carriages, at the expense of the landlord who sold them the last glass.

DR. W. M. TAYLOR says there are more shrines for the worship of Bacchus in one of our great cities than there were in the whole of ancient Greece.

A GERMAN physician declares that the excessive coffee drinking which prevails to-day is most injurious to the nervous system.

IT is now claimed that there are 16,000 juvenile Temperance societies.

THE PRESENT TRUTH.

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

LONDON, OCTOBER 9, 1890.

SOUND DOCTRINE VS. TRADITION.

IN the last paper we saw that the Romish doctrine of Mariolatry rests entirely upon tradition, and in its tendency is subversive of some of the most important doctrines of the Word of God. The truth of the matter is, that tradition has always stood in the way of reform. It shrinks from investigation and appeals, not to the Word of God, but to fathers, doctors, and councils. The reply of the Romish Dr. Eck to Martin Luther is quite in accord with tradition's voice in all ages. "I am surprised," said the Dr., "at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!" Here was no argument, no appeal to the Divine Word, but simply the assertion that the opinions which Luther and his associates were opposing and proving false by the Word of God had been held for long ages by councils, doctors, and holy fathers, and therefore they must be true. He, however, who has more regard for the truth than he has for established custom or the old opinions, will not be satisfied with such reasoning. Dr. Adam Clarke once said that "the antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as to great men and great names, we find them enrolled and arranged on each side of all controversies."

Where truth and duty are involved, the question should not be, what are the prevailing opinions, or what is the common view? but what saith the Word of God? To that Word all our opinions must bow, and by it they must all be tested.

The Roman Catholic profession of faith declares, "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church. I also admit the Holy Scripture according to that sense which our holy mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." This profession farther says, "I most firmly assert that the images of Christ, of the mother of

God, ever virgin, and also of other saints, may be had and retained, and that due honour and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful." Of course these are but a few of the items in this profession. When an individual desires to embrace the Romish faith he subscribes to this profession in the following manner: "I, A. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance to the end of my life."

We repeat that many of the doctrines of the Romish Church could not stand a moment without tradition. The doctrine of purgatory with its natural outgrowth, the system of indulgences, one of the greatest sources of revenue that was ever devised in the name of religion, has for its foundation heathen superstition and traditions of past ages. Nor is this all. The doctrines of indulgences, prayers for the dead, and purgatory, not only have their foundation in tradition, but in their nature and tendency are inimical to the pure principles of the Gospel of Christ. The two theories last named are inseparable, being dependent on each other. They assume that sinners (and many of the saints as well) at death, enter a place of punishment, and that these persons can be benefited there by the prayers and alms-deeds of the faithful. Such a theory is subversive of some of the plainest doctrines of Inspiration. 1. It renders useless the doctrine of a future judgment, and contradicts the testimony of Scripture relating thereto. The Word of God clearly declares that mankind will be rewarded according to their works, and that the judgment of the great day will determine what that reward will be. So we read, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works." Rev. 20:12. The judgment takes place not at death, but at the end of the Gospel age. To Timothy, and through him to all the servants of Christ who should bear the Master's message to a perishing world, St. Paul wrote, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the Word." 2 Tim. 4:1, 2. Since mankind are to be judged at the end of the Gospel age, we must look for their rewards or

punishment, as the case may be, after that event has taken place; for, "shall not the Judge of all the earth do right?" Man with his limited views of justice and equity adopts a higher standard than that of punishing an offender for his crime before he has been judged and accounted worthy of punishment; and we may rest assured that He who "is righteous in all His ways and holy in all His works" (Psa. 145:17) will not disregard the principles of justice in His dealings with mankind. But where is the justice of consigning men to the flames and tortures of purgatory before their judgment has taken place? No, a thousand times, no. God will not deal thus. The fiery region of the Romish purgatory is a myth and a delusion. Born of heathenism and nourished in the lap of Roman Catholicism, it has grown to be the gigantic error that it is.

This theory of purgatory asserts that men are punished at death, while the Scriptures flatly deny this and tell us that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) That wicked men and fallen angels will receive the punishment due for their crimes the Word of God amply testifies, but it places that punishment after the day of judgment. In that day the works of men whether good or evil will be brought into account, "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The patriarch Job in referring to the fate of the ungodly, describes their punishment as coming not at death, but tells us "that the wicked is reserved to the day of destruction," and that "they shall be brought forth to the day of wrath." The demons or fallen angels, conscious of their future fate, when confronted by the Son of God, exclaimed, "Art thou come hither to torment us before the time?" (Matt. 8:29.) How reasonable, as well as scriptural, that mankind should first pass the solemn test of the judgment, and after that receive the reward of their deeds. The whole tenor of the testimony of inspiration accords with this. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Again, our Lord declares that the recompense comes at "the resurrection" (Luke 14:14). The crown of glory to be received by the faithful will be given not at death, nor yet after the purifying process of the purgatorial fires, but "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4.)

The crowns of glory, the gift of eternal life, the recompense of the reward, the promised inheritance, will all be given beyond the resurrection of the dead. And

so the punishment that will be inflicted upon the wicked for their life of sin will come only after they are raised from the dead. We have already learned from Peter's testimony that the unjust are reserved "unto the day of judgment to be punished" and another inspired penman has told us that "they shall be brought forth to the day of wrath (Job. 21:30). These testimonies destroy at once the unscriptural doctrine that man gets his reward, or even a part of it, when he dies. The apostle Paul, in his statement that if there be no resurrection of the dead "then they also which are fallen asleep in Christ are perished" (1 Cor. 15:18), brings to the ground at one fell stroke the whole superstructure of purgatory, prayers for the dead, and rewards at death. He bases his entire hope of a future life upon the promised resurrection of the dead. He declares that the saints of God are asleep in Christ; not suffering—though it be but for a time—the tortures of purgatory. Nor have they entered upon their reward; for he declares that they "are perished" if the resurrection does not take place. The theory in question presents this order, death, rewards or punishment, and then the judgment, but the scriptural order is, "It is appointed unto men once to die, but after this the judgment," (Heb. 9:27) and after the judgment then come rewards and punishment.

Equally unscriptural is that dogma which, although it scorns the doctrine of purgatory, consigns the wicked at death to the fiery flames of an endless hell, there to writhe in agony for ages. It supposes that the wicked of all past ages have been suffering during this time the vengeance of God's wrath, and all this before their cases have come in review at the judgment. It is an undeniable truth that the wicked are treasuring up unto themselves wrath against—not the day of their death—but "against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). It is also true that "it shall be ill with him; for the reward of his hands shall be given him," but the idea is untrue that he receives this reward or any instalment of it before he is judged. But his judgment is not executed until he is raised from the dead. (Rev. 20:13.) Their life records having been carefully examined, the wicked are brought forth from the grave to the day of wrath, the judgment is executed upon them, and since they were not found written in the book of life they will then be cast into the lake of fire (Rev. 20:15), "which is the second death." Rev. 21:8.

D. A. R.

It is the very height of Christian perfection to know that we are imperfect, and are, even after conversion, always in need of Christ's perfection.—*Lutheran Witness.*

THE PAPACY. NO. 3.

THE CHURCH CORRUPTED.

SINCE the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to Him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration of the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of "that Wicked," "the man of sin." Dr. Wylie, in his "History of Protestantism," says:—

"The moment that inspired men cease to address us, and their disciples and scholars take their place—men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors—we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when, after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapours, are robbed of half their splendour. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before."—*Book 1, chap. 2, paragraph 11.*

The Doctor was more charitable than the facts will warrant in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been; for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of Divine revelation, and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:—

"The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worship already introduced had changed the brightness of the church's morning into twilight; the descent of the Northern nations, which beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes had changed their country, but not their superstitions; and, unhappily, there was

neither zeal nor vigour in the Christianity of the age to effect their instruction and their genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompass her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so."—*Id., book 1, chap. 2, paragraph 8.*

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:—

"Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord's supper was celebrated at their graves; next, prayers were offered for them and to them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity."—*Id., paragraph 9.*

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:—

"As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert."—*Decline and Fall of the Roman Empire, chap. 20, paragraph 18.*

There is no reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Cæsarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshippers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in

process of time they would, as "Christians," voluntarily leave off such customs. (See Mosheim's Ecclesiastical History, book 1, cent. 2, part 2, chap. 4, sec. 2, note 3.) This was not an isolated case; for Mosheim says that "the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them." Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:—

"These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the popes. The evangelization of these tribes was a task of easy accomplishment. The 'Catholic faith,' which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practised in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other."—*History of Protestantism, book 1, chap. 3, paragraph 9.*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognized was adherence to the dogmas of Rome? Henry Charles Lea, in his "History of the Inquisition of the Middle Ages," graphically portrays the condition of the Papacy. On this point he says, among other things:—

"Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely, under such a system, religion and morals came to be dissociated is seen in the remarks of Pius II., quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.

"This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only

unpardonable offence was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries."—*Vol. 3, pp. 641, 642.*

The custom of selling absolution, which was devised for the purpose of filling up the depleted papal treasury, is one of the worst things that the Papacy has ever done against God and His worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in "the bond of iniquity," which must hold those who think that the gift of God can be purchased with money.

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that "advancing civilization" has made such wickedness impossible. Such should remember that "Rome never changes." The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power, and not to the spread of education, we quote the following:—

"In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered scepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and Divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy."—*Id., p. 209.*

The principles of the Papacy are the same to-day that they were five hundred years ago. Give it the same power that it once had, for an equal length of time, and the same state of things would exist; for the low state of morals in the Middle Ages was not due to the ignorance of those times, but the ignorance that existed was due to the depravity, and both were the direct result of the papal policy. The principles of the Papacy remain unchanged, and cannot be reformed. It is

denominated by Inspiration the "man of sin," and as such it will remain to the end of its career. Men do not put new wine into old bottles, nor does God entrust His truth to the hands of those who have proved their unfaithfulness.

E. J. W.

A SUNDAY ARGUMENT.

EVERY now and then some professed minister of the Gospel, who has more zeal than candour, and a greater determination to save a theory than ascertain the truth, will assert that Sunday is called the Sabbath in the Greek of Matt. 28:1; Mark 16:2, and wherein the first day is spoken of in the New Testament; that properly translated, the first text would read, "In the end of the Sabbaths as it began to dawn toward the first of the Sabbaths." And this, or a similar rendering is laid before the multitude who may be ignorant of Greek, with all the assurance that could be given to truth, by those who know better. At least they do not know it to be so.

We will not enter into an analysis of the Greek text to disprove this assertion. It is not necessary, although the best standard authorities might be given to show that the Greek will bear no such construction. It could also be easily shown that the words "Sabbath" and "week," both of which are translated from *Sabbaton* in Matt. 28:1, are perfectly legitimate renderings of the word. But this is not necessary. All we have to do is to follow the common translation of the Bible, upon which the common people depend, to get the correct idea of the passage. In fact, we know of no English translation of repute which has ever given countenance to the idea that the first day of the week was ever called Sabbath by inspiration. We subjoin a few translations of Matt. 28:1:—

"In the end of the Sabbath as it began to dawn toward the first day of the week." Common Version.

"Now late on the Sabbath day, as it began to dawn toward the first day of the week." Revised Version.

"And late in the week when it was on the point of dawning into the first of the week." New Testament Critically Emphasized, by Rotherham and Bagster and Sons.

"Now after the Sabbath, as it was dawning to the first day of the week." Emphatic Diaglott.

"And in the close of the Sabbath, as the first day of the week began to dawn." The Syriac, by Murdock.

"And after the Sabbath, as it began to dawn toward the first day of the week." The New Testament, by Anderson.

Other translations might be given. Those given above were all by men who observed the first day of the week. Very glad would every one of them have been for any direct or implicit evidence that

the first day was regarded by Holy Writ as a Sabbath. They would have been not only ready but eager for such testimony. It would have been prized more than fine gold. To be honest with the language, they could not translate the Greek in any other way than they did. And that man who so presumes on the ignorance and credulity of his audience as to state that Matt. 28:1, and other texts, teach in the original language that Sunday is the Sabbath, not only states what is contrary to facts, but places his scholarship against that of the ripest linguists of the age.

The first day of the week is not recognized in the Bible as a Sabbath or sacred day in any respect. It is not called the Sabbath. In fact, it cannot in the very nature of the case be the Sabbath. Sabbath means rest; and *rest* implies labour previously performed. Therefore the first day in the weekly cycle could not be the rest day of that cycle. Intrinsically, the first-day Sabbath is a fraud; it comes at the wrong end of the week. Men may call it the true, may lavish upon it the sacred name and honours due to the Sabbath of Jehovah, but it is false still; and so it will be manifested to all men when the plagues of God's wrath shall sweep away "the refuge of lies," in which men have endeavoured to enshrine their idols. "Yea, let God be true but every man a liar."

M. C. W.

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.

NOT A SANITARY REGULATION.

THERE is justly a bad odour attaching to religious law-making in the sense of the general public. Recognizing this, it has been the practice of advocates of more rigid Sunday laws to lay particular stress on the sanitary and hygienic benefits of a day of rest enforced by civil law. The inconsistency of those who adopt this position in arguing against the Sunday opening of museums and libraries has been clearly brought out by a correspondence in the daily newspaper press. The great cry has been, that Sunday opening would necessitate a continual and uninterrupted round of work for attendants. This objection has before been met by the suggestion of feasible plans. But after all it was not the attendant but the day that it was desired to protect, and meeting the objection counted for nothing.

The recent correspondence was started by the suggestion of a gentleman who had visited Paris, designing to spend a Monday in the Louvre and Luxembourg, but found them closed. He says, "We were not

altogether sorry for our disappointment when we realized that Monday closing was the consequence of Sunday opening, and that the inconvenience of the few meant the enjoyment of the great many." He suggests the same plan for the public galleries and museums of London whose doors are practically closed against the greater portion of the public.

Replying to this, the secretary of the "Lord's Day Rest Association" shows that the religious character of the day is the basis of the demand for the continuance and strengthening of Sunday laws. He says that the suggestion is objectionable, as "the Sunday is not a mere holiday, it is a holy day, a Divine institution appointed not by man, but by God." It is to be kept "as a day of quiet, holy rest." We have noticed that whenever it is attempted to establish these propositions, the fourth commandment and other scriptures are quoted, which refer to the Sabbath, the seventh day, but not to the Sunday. But suppose, for the moment, that Sunday were an institution of God and not of the Papacy, what shred of right has any man or any set of men to dictate to others by law concerning their obligations to God? The assumption of right is a denial of the principles of the Gospel of Christ. God will care for His own honour. Moreover, legal restrictions can never make men keep a day holy. As Locke says, a person who is influenced to do a religious act by the prospect of advantages or disabilities entailed by civil recognition of such service, adds to his other sins the sins of hypocrisy and contempt of God. The immediate effect in this case is, as the first correspondent pointed out in replying to the latter letter referred to, that "they do not make people more religious, but they drive many into the streets as loafers, or into the public houses as drinkers." The question of Sunday opening of museums and libraries, however, is insignificant in comparison with the great question which is involved in it, concerning the functions of civil government and religion.

Let it be noted that there never was, and never will be, a Sunday law not based on the religious character of the day. To talk of it as a sanitary measure is but to juggle words for the sake of carrying a point. Let us follow the good old rule which John Knox said he had learned from the inspired writers, and call a spade a spade, and a fig a fig. The present restrictive law does not date from an age noted for its interest in hygienic reform, or for its piety, but from the reign of the "Merry Monarch," Charles II. Other religious ordinances on the statute books of his day have fallen into just contempt, as scandalous to the name of Christianity, but this relic still stands.

W. A. S.

THE MORAL OUTLOOK.

THE mariner who would sail along day after day before the wind without taking measures to ascertain his whereabouts, would certainly come to grief sooner or later. He would soon have abundant reason for self-reproach for yielding to the pleasant sensations of sailing with wind and tide, rather than considering the loss and danger of being drifted out of his course. The careless commander and the ignorant crew could compose themselves to peaceful slumbers by the soothing words, "All is well," and sleep on until awakened by fatal dangers which they could not avert.

The folly of such a course is so great that it almost seems foolishness to allude to it. Yet it is not nearly so great as the folly of those, who, while professing to watch for the good of mankind, and having taken up the responsible offices in which men act as guides and teachers of their fellow-men, relax their vigilance and cry, "Peace, peace." This world is a battle-field; and there is no peace on a battle-field. There must be no careless dreaming in the presence of our foes, even though the night seem calm and fair, and repose is sweet.

We do not stand among the croakers, nor sit in the seats of melancholy, nor walk in the counsel of him who prophesies only of evil. But no man having the good of his kind at heart and the fear of God before him can look unmoved at the manifestations of evil in our day. And he who does not place himself in an attitude of warning and defence is not true to his duties in an hour of danger.

Many thousands are to-day sleeping comfortably on the border of eternal doom, because they have not been faithfully warned of their dangers. They have heard the songs of peace, and while they slept Satan has bound them. They are members of the church, they attend the public services, they look with a Pharisaical commiseration on crime and degradation, they pity the heathen in his blindness; and all this while they have never humbly sought the pardon of their sins. Contrition of spirit and brokenness of heart they have not known. Alike unknown to them are the Saviour's presence, the indwelling of the Holy Spirit. The world has their hearts; mammon is their God; pride is their monitor, and vanity their counsellor. Neither cold nor hot, Christ says to them, "I will spue thee out of My mouth." His word in the Judgment will be to them, "I know you not; depart from me." What a humbling of haughty pride! what a rending of hearts which have never before felt the bitterness of sin. The sin-cursed earth presents no sight more pleasing to Satan than that of a professed Christian church slumbering with carnal security in the

arms of popular favour. The church and the world at peace, while infernal agencies are busily binding men and women for destruction. Such a spectacle the religious world presents at the present time.

We know that many will indignantly deny that such is the case, and will point with pride to the power and influence of the church, to the missionary operations, and to many evidences of material and intellectual advancement. But the power of the church is in many instances not the power of godliness, but that of worldly influence and wealth. It is true that we are living in a time when knowledge increases with wonderful rapidity, and wealth is multiplying. But if the knowledge of beneficent truths only was being cultivated, we might well be thankful. On the contrary, where one man is studying God's Word ten are devising schemes of wickedness and oppression. Satan stands at hand to occupy every avenue opened up in heathen lands. The Gospel no sooner opens the doors than the emissaries of the devil crowd in with every degrading form of vice. Mr. Henry Varley, in a pointed letter on the moral state of our times, says: "Without fear of contradiction, I affirm that for every South African benefited by English civilization or Christian influence, a hundred have been blasted, ruined, and damned for time and eternity." Whether this very strong language be justifiable as compared with the facts or not, all will say there is too much ground for such an assertion. The Gospel may reach her thousands of heathens; but ruin and licentiousness sweep off their tens of thousands.

In so-called Christian lands, Satan works with an overwhelming power. In our own fair country, Victoria, vice is nourished in its most hideous forms. In another place we allude to the appalling figures of our drink bill. The money worse than squandered is in reality only one of the mildest features of the dreadful evils entailed by this traffic. But our churches are not awake to these things; almost nothing is being done to check the evil which swells in volume each year. In fact, the church is often in league with the liquor traffic. Church-members own public houses and breweries. And it is a notorious fact full of burning shame, that the most extensive brewery in the city of Melbourne is the property of a church which bears the Christian name, the rentals of which go to support the cause. Hoardings about some of our sacred edifices are covered with laudations of whisky and tobacco. Dignitaries of the church tarry at the wine, and drunkenness is not an offense to many of our religious congregations.

What, then, can we expect?—Only that which we witness—a continual sinking,

the constant encroachment of gambling, dissoluteness, and disrespect for sacred things, tending towards the triumph of those sentiments which trample down the good, and exult in confusion and every evil work.

Those who love God and humanity have a great work to do. It is no time for idle dreaming. We believe that as a generation we are fast ripening for the day of God; the night is far spent, the day is at hand. But there is earnest work to be done. May God arouse His people to a sense of their duties and work.

Melbourne, Australia. G. C. T.

ZEALOUS FOR THE LAW.

THE case of Bro. R. M. King—prosecuted under the Sunday law in Tennessee—which was appealed to the higher courts by the National Religious Liberty Association to test the constitutionality of the law, comes on for trial this month. The following note which we take from the Religious Liberty department of the *Home Missionary* gives us the latest news from Tennessee:—

In nearly if not all the cases where Seventh-day Adventists have been arrested for working on Sunday, it has been the result of petty spite or religious prejudice. In no case have we reason to believe that the motive prompting the prosecution has been one of unselfish love for God and the Gospel of His dear Son. Indeed, we know that they cannot be actuated by the spirit of the Master, for He rebuked every manifestation of persecution seen in His disciples.

We have reason, therefore, to doubt the sincerity of the person who claims to be actuated by a true love for the cause of Christ and a desire to maintain the dignity of law, when he persists in persecuting his inoffensive neighbour for quietly going about his usual avocation on Sunday. Recent developments in Tennessee furnish new proof of this position.

One of the most prominent persons connected with the arrest and prosecution of R. M. King and others in Dyer county, Tennessee, was the superintendent and teacher of the Bible class in the Union Sunday-school. He it was who rode round to the farther side of Mr. King's corn-field, and on his emerging from the tall corn at the end of the rows, told him he would have to have him arrested, and asked him if he did not think it was wrong to break the law of his country. The man who thus posed as religious instructor and guardian of the law, has recently been arrested for selling whiskey at a public gathering, contrary to the laws of the State, the results of which was a hand-to-hand fight participated in by thirty intoxicated men, one of whom is probably fatally wounded. On pretext of desiring to speak a few moments with his sick wife, he was allowed to enter her room, from which he jumped through the window, and escaped. Although at last accounts he had not been recaptured, by his conduct he stands self-convicted of the crime.

We do not speak of this with a spirit of exultation, but as an illustration of the hypocrisy which associates itself with this assumed solicitude for the maintenance of Christianity and law.

TRAINING FOR WAR.

SPEAKING of the autumn military manoeuvres, which have made the whole of Northern Europe to ring with the sounds of mimic war, the *Times* says that, "whereas in former times there were intervals of comparative peace and inactivity in the midst of prolonged wars, in these days peace itself is made to resound every autumn with all the pomp, and much of the circumstance of actual war." "To the eye of reflection the whole spectacle is eminently suggestive of the irony of human circumstance and the contradictions of social evolution. We live in an age which is commonly represented as pre-eminently democratic, industrial, scientific, and therefore, as some optimistic enthusiasts would fain persuade themselves, necessarily moving in the direction of peace and international good will. To all outward appearance, however, we are moving in precisely the opposite direction. Never was Europe so full of armed men as it is at the present moment. Never before were the interest taken in military subjects and the attention devoted to military problems more general and more sustained."

PARABLE VS. FACT.

A FOOLISH little fly was once delighted with the courtesy and affability shown him by a crafty old spider, at an interview to which the spider had invited him in his cosy and comfortable parlours. The spider in his exuberance of friendship broke through all the etiquette of such occasions; and the fly thought such action a great honour to him, and an augury of much good. The story without the parable is found in the following paragraph from the *Liverpool Evening News*, of Aug. 22, 1890:—

"I hear that Sir Lintorn Simmons was delighted at the courtesy and affability shown him by the Pope during his mission to Rome. Pope Leo, who was extremely pleased at receiving a formally accredited envoy from the Queen, stepped forward of his own accord and shook hands heartily with him, thus breaking through the usual etiquette. The Pope then dismissed his suite, and shook hands with Lady and Miss Simmons in private in the same manner. To those who know the extreme formality of the Vatican, such matters will not seem unimportant."—*Review and Herald*.

A BELGIAN shipping paper states that a steamer bound for the West Coast of Africa had on board fourteen missionaries, 460 tons of gunpowder, eleven cases of gin, and 10,000 casks of rum.

Progress of the Cause.

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

CANADA.

PROVINCE OF QUEBEC.—After our camp-meeting, we made arrangements to visit Angers, which is nearly 200 miles from our home. We had learned that a few persons were keeping the Sabbath there. Our journey to this place, which we made with team, was largely through country peopled by the French, who are enshrouded by the darkness of Catholicism. They are taxed by law to support a religion which binds them down in ignorance, superstition, and poverty. The small log dwellings of the common people, and the barns thatched with straw, were in striking contrast with the elegant residences of the priests, the magnificent churches, and the costly convents.

On our way, we called on several priests to interview them in regard to their attitude toward Sunday legislation in the Dominion Parliament. There seems to be a general feeling of hostility among them toward the Sunday bill introduced in the last session of Parliament. They are not opposed from the principle of Religious Liberty, but because it is too strict, and would prohibit games and amusements, as well as work, on Sunday. "A little hunting, a little fishing and playing cards, is not wrong," say they, "after the devotional exercises of the Sunday are over." But the ordinary work, the "grand hunting and grand fishing," they would have prohibited. We inquired: "Do you regard Sunday as standing on the same basis as other holy days of the church?"—"Yes," was the reply, "they are all alike." "Then would you have the observance of all those days enforced by law?"—"Yes," said the priest, "that is just what we want."

They want the Government to interfere with religious matters only when requested to do so by the Catholic Church. "When the church requests the aid of the Government, then it should stand ready to come to its assistance." It is evident that when Rome gets the civil powers to do her bidding, she will not stop with Sunday laws. When Protestants succeed in securing religious legislation they will have opened a door for Catholics to enter, which they may find to their sorrow, will be hard to close up again.

At Montreal we visited two leading Jewish rabbis. They will take a deep interest in the work in behalf of Religious Liberty in Canada. We arrived at Angers, July 25, and found here three families of Sabbath-keepers. They are French people, the most of whom embraced the truth by reading our publications. We enjoyed some interesting meetings with them. Though we had to speak by an interpreter, the truth seemed to be greatly appreciated, and the Lord drew near by His Spirit to cheer the hearts of these dear souls. We organized a Sabbath-school of fifteen members. Several desire baptism. This ordinance will be celebrated soon, and a church, doubtless, will be organized here before we leave.

We began meetings in Buckingham, Aug. 3, and have now given twenty-three discourses here. The interest is quite good, though the audience is not large. A few good souls are deciding to keep the Sabbath. The deep interest which our French brethren at Angers have taken in these meetings, is very encouraging. They have administered to our wants, and come, night after night, seven miles to the meetings, though some of them could understand but very few words that were spoken. We seldom see a deeper love manifested for the cause of God. One man who, with his wife, is taking a deep interest in our meetings, was formerly a priest in the Catholic Church. The corruption of the

Papacy led him to sever his connection with Romanism, and he has since been unsettled as to his religious position. He had devoted much time to reading our publications before we came here. We hope he may yet take a decided stand for the truth. At our tent, last Sabbath, he spoke for the first time in his life in a Protestant meeting. We desire the prayers of God's people in behalf of the work here.

R. S. OWEN.
H. E. RICKARD.

THE UNITED STATES.

MICHIGAN.—Three brethren who have been holding a series of tent-meetings in the town of South Haven report as follows: The tent has been here about six weeks. Before we came, there were a few scattered brethren here and in the vicinity. There are now twenty-two adults who have signed the covenant, thirteen of whom are new ones, who have just begun the observance of all God's commandments. Some have given evidence of real heart work in conversion. One brother, whose wife has kept the Sabbath over twenty-five years, gave his heart to God, and with tears and a humble confession resolved that he would keep the Sabbath with his wife, and go with her to the kingdom of heaven. Other families have been united upon present truth as the result of our meetings. Husbands, wives, if your companions are not with you or oppose you, don't give up the struggle; earnest prayer and faithful living will win, though years may roll by before your desires are granted. He is faithful who has promised.

The ministers in the place, becoming alarmed for the safety of their flocks, sent for a minister to come and "expose Adventism." He came and gave three discourses. We replied to him in the tent. The result is that not one that was interested has been affected, but some have taken their stand with us, thus demonstrating the fact that man can do nothing against the truth but for it, when God's children trust in him for help. This minister called at the tent, and in conversation stated that the only position that could be taken against the Sabbath was to abolish the ten commandments. Said he, "If I believed the ten commandments were binding, I would keep the seventh day." When asked if the Baptist ministers generally were taking that position, he replied yes, not only the Baptist, but the Methodist and other ministers.

O shade of Roger Williams and John Wesley, where are the churches drifting? Will not the abolition of the moral law soon ripen the world for the sword of justice? Where are the reapers to gather out the wheat before that awful day shall come? God save the honest ones! We expect to remain here a week or ten days longer, to bind off the work. Some desire baptism before we leave.

WASHINGTON.—A series of meetings has been in progress for some time in this city. During the summer months many of the citizens are out of the city and few religious services are held, and the Congressmen and Government employes, business men, and poor people, who cannot get away are expected to do very well without paying much attention to religion; so it was an experiment to attempt a series of tent meetings in the interests of Bible study in the city. The experiment has proved to be in a large measure successful. There are now twenty-three names on the covenant, and many more are keeping the Sabbath; several are almost persuaded, while others are just becoming interested. The meetings have been favourably noticed in the papers.

TEXAS.—Over six hundred brethren were in attendance at the annual meeting in the Texas Conference, held in Dallas. The cause is prospering in this State. The number of believers has more than doubled during the past five years. It was the universal expression that this was the best annual meeting that had been held in the Conference. The preach-

ing was mainly practical, and during the meeting thirty-one persons were baptized.

PENNSYLVANIA.—After meetings in South Oil City, a church of nineteen was organized. Thirteen candidates went forward in baptism. Others have accepted the truth, and are expected to join in a few weeks.

ARKANSAS.—The annual meeting of the brethren in this State was a season of encouragement. The Lord greatly blessed in the preaching of the Word, and the counselling regarding plans of work for the year. Twelve souls were baptized during the meeting.

BRITISH COLUMBIA.

A COURSE of lectures has been held in Vancouver, with very good interest and attendance. The testing truths were being presented at the time of reporting, and some good people are taking their stand. Eight were keeping the Sabbath, and there is every prospect that a goodly company will be established in the faith.

THE ONE POWER.

THERE are people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. But how are men to be civilized, educated, and enlightened without the Word of God? Infidelity never has done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries, and idolatries; and in modern times, though savages have been civilized and peoples have been regenerated, it never has been done by infidel theorists and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only.

James Chalmers, a veteran missionary, said in an address delivered before the London Missionary Society: "I have had twenty-one years' experience among natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the Gospel is preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross."

The Gospel, and the Gospel alone, is the power of God unto salvation, and nothing else can lift up men out of the darkness of a lost race into the light and joy of peaceful civilization and temporal prosperity, in this world; and nothing else can give them hope of endless life and glory in the world to come.—*Word and Work.*

THE persecution of the Jews in Russia is raging with what the *Telegraph* Correspondent at St. Petersburg describes as "the same fierceness and absolute disregard of the elementary principle of common humanity as if the proscribed people were dangerous criminals and the authorities wild savages."

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.

THE THIEF ON THE CROSS.

1. In answering the thief's petition on the cross, what promise did the Saviour make him?

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise." Luke 23: 43.

2. What noted tree is in Paradise?

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2: 7.

3. By what river is the tree of life?

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life." Rev. 22: 1, 2.

NOTE.—It will be seen that the tree of life is not only in Paradise, but is on either side of the river which proceeds out from the throne of God. This shows that the tree of life and the throne of God are both in the same place, and that Paradise is therefore the dwelling-place of God.

4. How long after Christ's crucifixion, did His resurrection take place?

"Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day." 1 Cor. 15: 3, 4.

5. What did He say to Mary on the day of His resurrection?

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father." John 20: 17.

NOTE.—This was the third day after the promise to the thief, and yet Christ could say He had not been to Paradise since His crucifixion. As no one can for a moment question the truthfulness of the Saviour on either of these occasions, we must look for harmony between His statements, though it may be at the sacrifice of previously cherished opinions.

6. What was really the thief's request?

"And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom." Luke 23: 42.

7. When had Christ said that He would take His followers to Himself?

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.

8. When and how will all the righteous, both living and dead, be with Christ?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

NOTE.—It is manifest from these scriptures that the time for taking the righteous to dwell with Christ is at His second coming, and not before. Then the penitent thief, doubtless, will be remembered by the Lord, and given a place in His kingdom. The question may then be raised,—

9. Why did Christ use the word to-day in His answer to the thief?

Simply to give emphasis to His promise, as that was the usual way of doing so. See Zech. 9: 12. Christ had been proclaiming that He would have a kingdom (Luke 19: 12-15), and when He was taken by the Jews to be crucified, and was actually in the throes of death, His claim was ridiculed (Matt. 27: 29, 42), and even his disciples forsook him. The thief notwithstanding all this, believed the Saviour's words, and made his dying request to be admitted into that kingdom when it should come. To make his promise emphatic, the Saviour said: "Verily I say unto thee to-day,"—even though my surroundings are ap-

parently giving the lie to my pretensions,—"I say unto the to-day, Thou shalt be with me in Paradise." A simple change of the comma from before "to-day," placing it immediately after the word, solves the whole difficulty that may exist in any candid mind, and harmonizes all the Scriptures on this point; and this is allowable, since Inspiration has nothing to do with the punctuation of the Scriptures. That is of human origin and modern invention, and should never establish the meaning of any scripture contrary to its harmony with other passages.—*Bible Readings for the Home Circle.*

Interesting Items.

—On an average 1,000 pigs are consumed in London daily.

—The farms receiving the sewage of Berlin are 19,000 acres in extent.

—Our parcels post had to deliver 43,000,000 parcels during the year now past.

—The coal brought to London by rail and canal in 1889 was nearly 8,000,000 tons.

—Our railway capital has increased during the last ten years by no less than £160,000,000.

—Madame Patti is about to visit Russia, and will receive 12,000 guineas for twelve appearances.

—A paraffin oil lamp, when the flame is not turned full on, is said to offer the most perfect combustion possible.

—The reports of a movement of Russian armaments towards the Armenian frontier is seriously alarming the Turks.

—There are, all told, about 41,000 newspapers now published, 24,000 appearing in Europe and 12,500 in the United States.

—Sister Rose Gertrude, the young lady who went out from this country to nurse the lepers at Molokai, has resigned because her complaints against some officials were ignored.

—During last year 1,972 persons were killed in the Madras Presidency by wild beasts and snakes, which also destroyed 12,555 cattle.

—The crime that comes before the Scotch police-courts would seem to be on the increase. The total was 142,145 in 1889, as compared with 125,124 in 1885.

—Whereas in the half-year ended 31st of March, 1878, the prison population reached a total of 20,833, the number had decreased to 13,877 in the year now closed.

—A firm in Australia have completed arrangements whereby parcels of one, two, three, or more frozen sheep and lambs can be delivered at any address in the United Kingdom.

—The penny-in-the-slot machine is not a modern invention. In the old Egyptian temples devices of the kind were employed for automatically dispensing purifying water.

—Influenza has reappeared in Ireland, and a number of persons have been down with it in Belfast. London doctors have some cases on hand. The epidemic has again appeared in Berlin.

—It is a significant fact that though £40,000 is expended each year in the payment of visitors, whose duty it is to look after London absentee scholars, the truants each day number no less than 150,000.

—The capital of the British railway companies is one of the biggest things in the world. The only thing that compares with it is the British National Debt. The railway capital amounts to the sum of £876,595,000.

—As far as can be gathered, about fifty people lost their lives in the recent floods in the South of France. The number of head of cattle destroyed is incalculable, while the damage to property exceeds 8,000,000 francs.

—According to a telegram from Yokohama, the number of lives lost by the foundering of the Turkish man-of-war *Ertogrul* was 587. The saved numbered sixty-six. The Sultan has forbidden the Turkish papers to mention the disaster.

—During the past year 29,000 letters have been posted without any addresses, and of these 1,945 have contained money or cheques of the value of over £6,000.

—There were 2,511,253,000 letters, cards, book-parcels, papers, and parcels "handled" by the Post Office Department in the United Kingdom during the past year.

—By the malicious sinking of a barge laden with gas-lime near Broxbourne, the rivers Stort and Lea were poisoned, causing the death of thousands of fish. A mill was completely choked by the massing of large quantities of dead fish, tons of which have been used as manure.

—A St. Petersburg correspondent states that some anxiety is being felt by the Russian Government on account of the rapid colonisation by Chinese and Koreans of Eastern Russian Siberia. Russian colonists, on the other hand, have found colonisation in this territory impossible, and are returning to Europe.

—The results of sanitation are strikingly illustrated in the Army. The ordinary military barracks had not very long ago an indifferent reputation for cleanliness; but in consequence of sanitary improvements, the reduction in the death-rate is equivalent to the saving of the lives of a whole regiment every year.

—The Russian sectaries called Stundists, having petitioned the Government for permission to practice their particular form of religion on the ground of its identity with that of the Evangelical Baptists, who are legally tolerated, the Minister of the Interior denies the similarity between Baptists and Stundists, and refuses to entertain the latter's request.

—The vicinity of Lochaber, Quebec, has for some time past been under a reign of terror, a gang in imitation of the "Whitecaps" plundering and destroying machinery, robbing people on the public highways, marching up and down the church aisles armed with revolvers during Divine service, or firing volleys of stones at the church windows. Among other acts they have completely destroyed the cheese factory there. The members of the gang are known, but the citizens are afraid to prosecute them.

—According to reports which have reached San Francisco, and purporting to come from eye-witnesses, whole islands in the Solomon Group and the New Hebrides are being depopulated by men employed to seize and transport the natives to the plantations of New Caledonia and Fiji. It is alleged that thirty vessels are engaged in the infamous traffic, and that already 10,000 natives have been carried away from their homes into virtual slavery. They are supposed to engage themselves under the Contract Labour Law, passed by the Australian Parliament, but the law is a dead letter.

Obituary.

FRIEND.—Fell asleep in Jesus, at the home of her daughter, Mrs. Phipson, at Freemantle, Southampton, Sept. 19, 1890, in the 75th year of her age, Sarah Friend. The cause of death was cancer. Sister Friend embraced the doctrines of present truth some years ago, under the labours of Bro. J. N. Loughborough, and ever since has been a sincere Christian and lover of the truth. She was an affectionate mother (having been many years a widow), a kind and faithful friend, loved and respected by all who knew her, and although her sufferings have been great and protracted (more than two and one-half years), she has borne it with exemplary patience and submission to her heavenly Father's will.

We lay her away in sorrow, but pray we may have the inconceivable joy of meeting our dear sister again when she shall come forth with the new life of immortality.

G. E. ADAMS.

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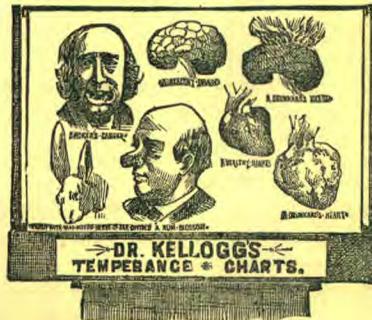
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"And, behold, I come quickly; and My reward is with Me to give every man according as his work shall be."—Rev. 22:12.

LONDON, OCTOBER 9, 1890.

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"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

THE lesson pamphlets containing the lessons on "Old Testament History" for use in the senior classes in our Sabbath-schools during the quarter-year ending Dec. 31, may now be ordered of our publishers. Price, 2½d.

THE regular Sunday evening preaching service which has been discontinued during August and September, will be resumed at the Athenæum, Camden-road, N., on Sunday, Oct. 12, at 7 P.M. There is also the usual service on Saturday morning, at 11 o'clock.

THE plea for Anglican Brotherhoods was renewed by Archdeacon Farrar before the Church Congress. He argues that this is what is needed in order to bring the working people into the Church. A morning paper thinks it a small remedy for a very great disease. "Brotherhoods," it says, "as a cure for popular indifference to religion, are hardly more promising than 'nice little cakes' as a relief from famine."

A FRENCH dignitary of the Roman Church in Canada has asked the Pope to act as arbitrator between Great Britain and France for the settlement of the Newfoundland Fisheries difficulty. The Pope is willing, if formally asked by both parties. This is not a case of parties coming to ask him to act as a "divider" over them, but an invitation on the part of

Rome to be appointed to that office. The Pope covets the position too much to be able to say to the contending parties, "Beware of covetousness."

At the German Catholic Congress in Coblenz, Herr Windthorst, leader of the Catholic party, pleaded passionately for the temporal power of the Pope, and for his recognition as the great arbitrator of the world. "It is of necessity," he said, "that there should be one supreme power in the world, and I maintain that the hand of the Pope alone can assure the peace which is a necessity to us all." Belgium, Spain, and Austria—all Governments under the heel of Clericalism—have very naturally agreed to the programme.

THE Anti-Slavery Congress in Paris adopted a resolution which does not name the Pope, but speaks of him as "the Holy Father." A correspondent of the *English Churchman* points out that the title by which Christ addressed His own Father is thus blasphemously applied to the Pope with the apparent assent of the Protestant delegates present. He asks:—

"If in ancient Rome, before Constantine, a great enterprise of humanity had been undertaken for the slaves of the empire, or other down-trodden sufferers, would the Christians of the empire have assented to a resolution which distinctly acknowledged in its programme, Jupiter, Venus, or Apollo? No; they would have died rather, by thousands or myriads."

THE President of the Congregational Union, Rev. T. Green, M.A., spoke, in the following paragraph from his address, some of the most timely words that have been heard in the meetings of the great religious bodies this year:—

"The undue obtrusion of the secular element threatens to hide Jesus Christ by confounding the Gospel with a comprehensive but material benevolence. We are invited to give effect to the new method in every department of possible activity—in politics, in commerce, in the endless provinces of social life. We are to bombard the Legislature for the enforcement of everything we think right, without stopping to determine whether on the subject in question it is the province of the civil power to interfere at all. It is not impossible that the fatal fashion of looking for everything to the Legislature may introduce us ere long to a very serious conflict. It may be that the democratic principle which seems to be in alliance with Free Church principles will bring back again a State intrusion into religion that the Free Churches have always opposed. There is popular legislation already that trenches on the domain of conscience. We must be careful not to encourage it, or our last stage shall be worse than our first."

THE annual meetings of the religious bodies, Protestant and Roman Catholic, will be remembered as remarkable this year for the attention which has been given to social questions. Those who believe that the message of the Church to the world is to seek first the kingdom of God and His righteousness must have watched the proceedings wonderingly. A special correspondent who has furnished full and sympathetic reports of the Hull Church Congress to a morning paper, says of the last day of the Congress:—

"I fancy many good parsons have gone home to-day to get their Sunday sermons ready, feeling that there has been a good deal more talk about the world than the Church at the Hull

Congress, and that the spiritual life has been overshadowed in the papers and speeches by secular affairs. . . . When one remembered the crowds which yesterday were attracted by party questions, and compared them with the somewhat small audience at the devotional meeting held this morning, one felt that the Congress had run to seed earlier than usual."

At the Hull Church Congress last week, Mrs. Sumner (wife of the Bishop of Guildford) pleaded the cause of the Mothers' Union. Though this is called a Christian country, she said, we are standing face to face with a state of rebellion and disobedience to the Master's commands. Immorality has increased tenfold of late; irreligion is gradually permeating the masses; while the religious observance of Sunday is becoming obliterated, and infidelity goes a step further than of old. "How are these upas trees of evil to be uprooted?" she asks, and replies in a truly Christian spirit, "We answer confidently—in the power of God, through the homes, the parents, and, above all, the mothers." If we were to judge by much that we hear and read nowadays, we should say that many have greater faith in the power of the law courts than the power of God in meeting the irreligion of the day. Certainly it is so in the matter of Sunday observance. True religion is advanced by bringing men within the influence of Christian homes and the Church, not by hailing them before a magistrate.

If we speak frequently of the tendency to look to the State for aid in carrying on religious work, it is because there is no more characteristic sign of our times. It explains in part Paul's prophecy that the religious world in the last days would have the form of religion without the power of Godliness. The Romish ecclesiastic interviewed by two of our brethren in Canada (as stated on page 333 of this paper) said, "When the Church requests the aid of the Government, then it should stand ready to come to its assistance. "This is Romish doctrine, but it is anti-Christian. It is astonishing, however, how many who call themselves Protestants, and profess to follow Christian methods, advocate the same doctrine. This is done hardly less by Nonconformists than Churchmen. The Rev. Professor Adeney of New College, in a paper read before the Congregational Congress at Swansea last week, said truly that "one great danger of our day lay in the growing habit of looking to the State for what the State could not give. What the State could not do by law and police, the Church might attempt by enlightenment and example." He was speaking of social problems; how much greater the danger in matters involving the religious problems. Example and enlightenment are the only methods which a Christian church can employ without denying its Lord. Its weapons are not carnal.

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