

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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FAITH.

"Now the just shall live by faith." Heb. 10: 38.

WHEN the dreary mists of doubt prevail,
And the clouds of unbelief hang dark,
And the winds of trouble press the sail
As we guide our lonely pilgrim barque;
While tossed on the swell of a restless sea
Whose waves are crested with angry foam,
I ask the Saviour to pilot me
And guide to my home, my heavenly home.

When the waves of sin and temptation come,
And our vessel frail is beset with fears,
I look away to my home, sweet home,
And the glory and bliss of endless years,
Where storms ne'er shadow the crystal sea,
And the woes of earth can never come,
And I ask the Saviour to pilot me
And guide to my home, my heavenly home.

O land of life, O endless years,
How oft does the voyager sigh for thee!
How oft, as he toils in pain and tears,
Does he long for the rest so soon to be!
And oft mid the roar of life's troubled sea
Have I prayed for my absent Lord to come:
I have asked the Saviour to pilot me
And guide to my home, my heavenly home.
L. D. SANTEE.

General Articles.

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

THE PEACE-MAKERS.

"BLESSED are the peace-makers; for they shall be called the children of God." Peace is a daughter of heaven; discord a child of hell. Peace is from above; angry contention, from beneath. Peace is harmony with God, the reflection of heaven; a quarrelsome spirit is alienation from God, a vapour from the pit of death. Peace is purity; for the order laid down in the Scripture is, "First pure, then peaceable;" wars and fightings are the blight of sin; for the Scripture further says, "Where envying and strife is, there is confusion and every evil work." James 3: 16. There never can be peace in this universe so long as sin exists as an active principle in any part of it. This is a disturbing element which God cannot

tolerate for ever, and His hand will be against the evil till it is blotted out of all His realm, and peace shall reign not in this world only, but in all worlds, from sea to sea, and from the river unto the ends of the earth. Peace is something so precious in God's sight that He styles Himself "the God of peace," even as He represents himself as the God of love. No wonder that those who seek to maintain this heavenly principle and enlarge its dominion, should be called "the children of God."

A man who is prepared to be a peace-maker, is blessed in that he is himself at peace with all his surroundings; for no one is in a condition to labour to bring others to peace, who is himself at war either with his own conscience, his fellow-men, or his God. This peace is one of the special blessings which Christ bestowed upon His disciples when he left the world. Thus He comforted them; Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. Again, it is called "the peace of God which passeth all understanding" (Phil 4: 7); it is associated with "righteousness . . . and joy in the Holy Ghost" (Rom. 14: 17); and it is one of the fruits of the Spirit. Gal. 5: 22. And when a person comes into the enjoyment of such a blessing as this, he is not only prepared to be a peace-maker with those around him, but he cannot refrain from being such.

But to be a peace-maker does not suppose a shrinking from strife and a shunning of responsibilities when these are necessary to maintain the right. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12: 18. And Christ, the prince of peace-makers, said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12: 51. But this strife of which He speaks is strife against sin, and this division, a division from evil. And this is in the direct line of true peace-making; for sin in its very nature is a strife-producing principle, the source and embodiment of all distraction and confusion; and there can be no true peace till this is first subdued and put away. The real peace-maker is therefore the unflinching

opponent of sin. "First pure, then peaceable." On this point, the following words from Dr. R. W. Dale are too good to pass unquoted. He says: "Peaceableness is not to be confounded with cowardice. Men who always run away when there is danger of a fight, no matter how necessary, are not to mistake their want of courage for the spirit of charity. Nothing would be easier than to lead a quiet life, if we were at liberty to throw off God's uniform, and leave other men to defend the cause of righteousness and truth. To evade all unpleasant duties, to refuse all public offices in which we are likely to be brought into collision with rough and selfish and ignorant men, never to touch politics and religious controversies because we do not like to lose the kindly feelings of our neighbours, is neither a human virtue nor a Christian grace. This sort of spurious peace-making consists simply in 'letting things alone,' 'not meddling,' 'being sure that all will come right,' 'taking things easily,' 'minding one's own business and letting one's neighbours mind theirs.' Now this 'let alone' sort of peace-making makes—if it can be said to *make* anything—a very shabby sort of peace. It leaves vice unchecked, it leaves ungodliness rampant, it leaves ignorance untaught, it leaves secret grudges to fester in people's hearts. I know not whether selfishness or cowardice have the greater part in it; for selfishness and cowardice are both very largely present in it, and selfishness and cowardice are the very opposites of Christian peace-making. And such miserable peace is no peace at all; for though it may be quiet for a time, yet there is no security whatever that it may not blaze out at any moment into the wildest excesses of strife or evil."

The principle of peace-making involves the very foundation of God's government, and covers all time from the beginning of the creation. The peace of the universe was first broken when Satan fell from his high estate in heaven, and the awful birth of sin brought confusion into the angelic world. The evil spread to our world when Adam yielded to the temptation of the arch-deceiver. Then man became at enmity with God. And what brought Christ down from the realms of glory to humiliation and reproach and the fatal cross in this world?

—Ah! it was His grand mission as a peace-maker, that He might bring man back to be again at peace with God. And here, if we apprehend it aright, is the principal field for the operation of this grace. While we are, of course, to act in the line of making peace as far as possible within the sphere of men's relations to each other, it is when we act in the sphere of men's relation to God, and seek to bring men to be reconciled to their maker, that we may be especially designated as peace-makers. The alienation of man from Heaven is the darkest and saddest of all alienations. To heal this is the first work to be done. This lies at the foundation of all other peace. To this end will a heart impelled by the love of Christ especially labour. Peace-makers will therefore reach out on every hand for the spiritual good of their fellow-men. They will be missionaries. They will take an active interest and an active part in all branches of the work of the Lord in the earth. Knowing how blessed it is to have the peace of God rule in their hearts (Col. 3:15), they desire to bring as many as possible to share in the heavenly gift by being at peace with God.

The promise is that they shall be called the children of God. This is the highest blessing. Of some it is said that "theirs is the kingdom of heaven," but this is more. This is not only to be a citizen of the kingdom, and to have a title to the inheritance, but to be a member of the family. Blessed privilege! Around this all blessings cluster, all glories revolve. To be out of harmony with God is to be death-doomed; but to be at peace with Him, is to be the certain and happy recipient of everlasting life.

U. S.

JOHN WESLEY ON SANCTIFICATION.

THE following characteristic letter from Mr. Wesley to Mr. Maxfield is found in Moore's "Life of Wesley":—

"Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit, or outward behaviour.

"1. I like your doctrine of perfection or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now, at this instant. But I dislike your saying a man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it.

"I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he cannot please God, or cannot grow in grace.

"I dislike your saying that one saved from sin needs nothing more than look-

ing to Jesus, needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he cannot be taught by any person who is not in the same state.

"I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account.

"2. As to your spirit, I like your confidence in God and your zeal for the salvation of souls.

"I dislike something which has the appearance of pride, of overvaluing yourselves and undervaluing others, particularly the preachers, thinking that not only are they blind, and that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one way, you another; that they have no life in them; your speaking of yourselves as though you were the only men who knew and taught the Gospel; and as if not only all clergy, but all the Methodists besides, were in utter darkness.

"I dislike something that has the appearance of enthusiasm; overvaluing feeling and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general.

"I dislike something that has the appearance of Antinomianism; not magnifying the law and making it honourable; not enough valuing tenderness of conscience and exact watchfulness in order thereto; using faith rather as contradistinguished from holiness than as productive of it.

"But what I most of all dislike is your littleness of love to your brethren; your want of meekness, gentleness, long-suffering; your impatience of contradiction; counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness of spirit, loving, in a manner, only those that love you; your censoriousness, proneness to think hardly of all who do not earnestly agree with you; in one word, your divisive spirit. Indeed, I do not believe that any of you either design or desire a separation. But you do not enough fear, abhor, and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it.

"3. As to your outward behaviour, I like the general tenor of your life, devoted to God and spent in doing good.

"I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band.

"I dislike your spending so much time in several meetings, as many that attend can ill spare from the other duties of their calling, unless they omit either the preaching or their class or band. This

naturally tends to dissolve our society by cutting the sinews of it.

"As to your more public meetings, I like the praying fervently and largely for all the blessings of God. I know much good has been done thereby, and I hope much more will be done. But I dislike several things therein: The using improper expressions in prayer, sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling Him what you are, not what you want. Your affirming people will be justified or sanctified just now. Your affirming they are when they are not. The bidding them say, 'I believe.' The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified.

"Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then be more than ever united to your affectionate brother,

J. WESLEY.

"*Canterbury, November 2, 1762.*"

THE MARKS OF OUR LORD JESUS.

"FROM henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." Thus wrote Paul in the next to the last verse of his letter to the Galatians.

The present writer was, not long since, waiting in a shoemaker's shop, and noticed a deep scar on the side of leather which the proprietor was using, and on inquiry was informed that it was the mark made when the animal was branded with a hot iron while yet living. The subsequent growth of the creature and the process of tanning the leather had failed to remove the mark from the hide. This mark was made in order that the owner might be able to distinguish his beast from those of other men.

In ancient time God had instructed Abraham that he and all of his male descendants should be circumcised. This was a sign made in the flesh, and a token of the covenant which God had made with Abraham, and marked the person receiving it as one belonging to the Hebrew race. Gen. 17:10, 11. But after that Christ came, circumcision was of no account. 1 Cor. 7:18, 19. The Galatians had begun to live a life of faith in Christ, and some who were very zealous for the law were trying to turn them back to the forms of Judaism, and to have them circumcised. Gal. 1:7; 5:1-6; 6:12. Thus they were causing trouble to the Galatians and anxiety to Paul, who had been the instrument to raise up the church.

When Paul first preached to them they seem to have received him with open hearts, for he writes: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." Gal. 4:14. Evidently there was some-

thing about His person which might have been a temptation to them to despise and reject him, as some who are referred to in 2 Cor. 10:10 seem to have done. "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." What this trouble with his flesh was we are not directly told, but some considerations indicate that it was connected with his eyes. In the account of his conversion, in Acts 9:1-9, it is shown that the bright glory on that occasion had the effect to make him blind. Verses 17, 18 show that his sight was at least partially recovered. Another passage in Gal. 6:11 seems to indicate a difficulty in seeing. The apostle says: "Ye see how large a letter I have written unto you with mine own hand." As if he had written in a very coarse hand.

Now a difficulty with the eyes usually not only affects the vision, but detracts much from the beauty of the person's face. In 2 Cor. 12:7, 8, he writes of having a thorn in the flesh, about which he besought the Lord thrice that it might be removed, but the answer came, "My grace is sufficient for you." This thorn, like the brand on the beast and the sign of circumcision, could not be removed, save by the power of God. In the light of the foregoing points, perhaps we can see more force in Gal. 4:14, 15: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is, then, the blessedness ye spake of? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me;" and also see the meaning of our text Gal. 6:17, as given in Rotherham's translation of the Greek. "For the rest, *annoyances to me*, let no one be offering; for I the brandmarks of Jesus, in my body am bearing." As if he said, "Let no one in the future trouble me about circumcision, for I have the evidence indelibly stamped on my very body that I belong to Christ Jesus." How many of us have the marks of Jesus so printed on our lives and characters that they cannot be erased?

G. W. BAILEY.

A BOY'S RELIGION.

If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to eschew tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful, and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. He ought to show his colours.

He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

"A CUP OF COLD WATER."

Matthew 10:42.

THE Lord of the harvest walked forth one day
Where the fields were white with the ripening
wheat,

Where those He had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name:
"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labour, and it shall be
Kept in remembrance as done for Me."

'T was a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so
dear;
And many a weary soul looked up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in Thy work I had no part,
And mourned that my life was lived in vain;
But now Thou hast opened my eyes to see
That Thou hast some little work for me.

If only this labour of love be mine—
To gladden the heart of some toiling saint,
To whisper some words that shall cheer the weak,
Do something to comfort the worn and faint—
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the labourers home from the field shall call,
He will not look for my gathered sheaves,
But His loving words on my ear will fall:
"Thou gavest a cup of cold water to Me,
A heavenly home thy reward shall be."

THE DEFINITE SEVENTH DAY VS. ONE DAY IN SEVEN.

THOSE who believe that the fourth commandment requires us simply to keep one day in seven, no matter which, sometimes make a great ado over the fact that a person travelling westward around the earth will lose a day, while those travelling in the opposite direction will gain a day. To Seventh-day Adventists this is no perplexity, as they know that the Sabbath never has commenced and never can commence at the same time all over the earth as long as the sun is the ruler of the day. They believe it to be their duty to keep that which is the seventh day to the part of the earth on which they live or travel, and thus when crossing the day line they drop or add a day, as circumstances may require.

But how will this work for the one

day in seven theory? Let us see: A, B, and C believe in keeping one day in seven. They all keep Sunday. A and B start on a journey around the earth. A goes eastward and B westward. Both are strict Sunday-keepers, and travel only six days and rest the seventh. After having circumnavigated the earth, they both meet at Mr. C's, who has remained at home. When arriving there they find that he is keeping Sunday one day earlier than Mr. A, and one day later than Mr. B. Thus these three persons are keeping three different days, although they were all keeping the same day when they separated, and they have all been careful to keep one day in seven. Here they are in a perplexity. How are they to get out of it? Shall they continue to keep different days, and thus have three Sabbaths every week in one family? You say A and B must change and keep the day C keeps. But how can they do this and still keep one day in seven? If B must go over to C's Sunday, he must either keep two days in succession or else work seven days and rest the eighth. If A must change, he will have to work only five days and rest the sixth. But this will not be keeping one day in seven. Every one can see that the seventh part of time theory is an absurdity.

B. M. SHULL.

EBAL AND GERIZIM.

A WRITER in the *Sunday at Home* tells how a party visiting these two mountains, tested one of Bishop Colenso's "criticisms" of the Old Testament:—

In about half-an-hour we reached the top, and inspected a most extensive ruin of an immense temple, and on one side of the ruin a roughly built altar, which is still used once a year. In looking down to the deep valley, and to the top of Ebal opposite, and chatting together, one of the party remembered a remark of Bishop Colenso, that it would be impossible for the people down in the valley to hear the law read on the top of the mountains. As we were about twenty in the party, and had an excellent opportunity, we made up our minds there and then to prove the thing for ourselves.

We soon made our arrangement. The two Welshmen in the party were favoured to stand on Gerizim, and two Scotchmen to go to the top of Ebal, and the rest of the party to stand down in the valley between us. In a short time we were all ready. The curses were read slowly, one by one, by the Scotch minister, in a strong, clear voice, but without shouting; and after each curse, the party below added their "Amen" (see Deut. 27, 28), which was heard plainly by the readers above. The blessings were read (by the writer of these lines) from Gerizim, in the same manner, and the party below still finished every blessing with a loud "Amen." We were standing, not on the very top of the mountains, but on what appeared to be a natural projection, or

platform, a little below the top (and there is a corresponding projection in both hills). We thought there must have been half a mile at least between the two readers on the two hills. But for all that, we on Gerizim heard every word read by our friend on Ebal, and they heard on Ebal what was read on Gerizim. In fact, we held some conversation; asking and answering questions, from mountain to mountain. I cannot explain why we could hear from such a distance. I only give the simple fact; a portion of the law was read from Ebal and Gerizim; each reader heard the other; and the party below heard every word, and responded to every sentence; and so the words of the Old Book recorded in Joshua 8:30, etc., were proved to our perfect satisfaction.

"STOP THAT SINGING."

If the Lord abhors the sacrifice "where the heart is not found," how must He view "the sacrifice of praise" when there is no praise in the soul, or the "service of song" offered by those who have had no new song put in their mouths, but are still down in the horrible pit, and deep in the miry clay? Is it not too often the case that persons sing who do not have either the spirit or the understanding,—and sometimes in strains which do not minister either grace or reverence to the hearers?

It is sometimes well to call a halt in such proceedings, and putting away trash and froth get down to solid bottom. Many persons are singing jubilant jigs at the top of their voices, who if they could see themselves as God sees them would be in the dust before God, weeping on account of their sins, their backslidings and their unfaithfulness, or would be thinking solemnly of an eternal judgment that approaches, and which they are unprepared to meet. Such people should hear the call to repent; and instead of singing jigs and waltzes, should be mourning for their sins, and seeking for mercy while mercy may be found.

It is related that about the time Mr. Jones started in his evangelistic work, he went to a small town, and was told that he would have a hard time in the church, as there were numerous feuds existing between the members, and two brothers who both belonged to the church, never spoke to each other, nor did their families.

The night for opening the meeting arrived, and Mr. Jones entered the church while the choir and congregation were singing:—

"Oh, come, angel band
Come and around me stand;
Oh, bear me away on your snowy wings
To my immortal home."

When the centre of the church was reached, Mr. Jones stopped in the aisle, waved his hat at the choir and shouted out:—

"Stop! Stop that singing!"

The music stopped at once, and Mr. Jones continued:—

"That is not a fit song to be singing in this church. I am told that there are brothers and cousins here who don't speak to each other. Now, do you think there is any danger of hearing the rustling of angel's wings beneath the roof with such a state of affairs? You won't hear any kind of wings rustling about here as long as that sort of thing continues, unless it is a buzzard's wing."

They did not sing much more about "angel bands" at that stage of the meeting. They had better business in hand, and the two brothers made friends before the meeting was brought to a close.

A little wholesome plain talk of that kind might interfere with many a "praise service," but if it led men to pray and seek the Lord it would lay a foundation for holier praise and sweeter song than ever arises from undevout hearts and worldly and profane lips.—*Common People.*

THE PARENT MUST KNOW THE WAY.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." The question has been asked, When should this training begin? and some one has very truly said, Twenty years before the child is born. Yes, that is the way to give a child a good start; but many will exclaim, Alas! then it is too late for me and mine. No; it may be late, but not too late, if there is a real desire in your heart to train your child in the way he should go. The very desire to do so must be your encouragement to go on. God has put that good desire in your heart. But you must begin now just where you would twenty years before your child was born,—with your own heart. All that is rough, hard, and evil must be put away—in fact, a changed heart must be sought, then a reformed life will naturally follow; because every moment you realize that God your creator by His love claims your obedience, and that Jesus your Saviour died that you might hold communion with God, and enjoy eternal life. And as you wait on the Lord and renew your strength, seeking wisdom and guidance from His Holy Word, an unconscious influence will be felt by your children, and all with whom you come in contact; and it will soon be known that you have been with Jesus and learned of Him. No father or mother who does not know the way can train the child in the way he should go. Many try to do this, but it is more or less a failure.—*Bible Echo.*

THE CIRCLE IN THE SAND.

THE Arabs on the east coast of the Red Sea are said to be the most barbarous people in the world. Formerly, when Turks were shipwrecked on their coast, they were instantly massacred; but should Christians navigating the sea be

cast upon that desert shore, they present themselves to the Arabs, crying, "*Fiarduc*," meaning, "We are under immediate protection." The Arabs then ask, "Who is your *gaffeer*?" (A *gaffeer* is some man of note from any tribe among them, who, on a voyage or voyages to Egypt, has been befriended by a Christian, and who, thereby, in turn, is regarded as under obligation to befriend the Christians.) Having named their *gaffeer*, if he chances to be absent, the Arabs assist the Christians to save their stuff from the wreck, when one of them with his lance draws a circle in the sand of sufficient size to contain the Christians, with their baggage, sticks his spear in the sand, and goes to hunt up the *gaffeer* named, who, when found, goes to the aid of his *protegees*, furnishing them with necessary camels, and an escort for conveyance to a place of safety, if desired. Within that circle in the sand a person is said to be as safe on that desert coast as he could be in a citadel. No exception to the rule is known.

This world is a desert coast upon which we have been shipwrecked by sin; the circle in the sand is God's truth, traced by His own almighty hand. Circumscribed by that truth, we are safe, though surrounded by a legion of fallen angels. Christ is our *gaffeer*, who alone can conduct us safely over the leagues of the desert waste of a sin-cursed world, to a place of everlasting rest. ADOLPHUS SMITH.

SALVATION.

"Now is our salvation nearer than when we believed."—Rom. 13:11.

But what "salvation" is this? The question is important because we very commonly speak of "salvation" as that state of grace into which every one that believes in Jesus is introduced when he passes from death unto life, being delivered from the power of darkness, and translated into the kingdom of God's dear Son. . . . But the term "salvation" here, and in some other parts of Scripture, signifies that complete deliverance from sin, that glorious perfection, which will not be attained by us until the day of the appearing of our Lord and Saviour Jesus Christ. Salvation here signifies entire deliverance from indwelling sin, perfect sanctification; and, as I take it, includes the resurrection of the body and the glorification of body and soul with Jesus Christ in the world to come. Salvation here means what many think it always implies, namely eternal glory. At this hour our perfect salvation is nearer than when we believed.—*C. H. Spurgeon.*

WHEN our minds and our lives get tangled, we may take them to One who knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with Him.—*Mrs. E. G. White.*

The Home.

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

THE SONG OF LIFE.

LIFE is a song, tender and low—
Baby on breast—
Prelude of joy, thrilling the heart,
Lullaby, rest.

Life is a song, merry and wild,
Sung in a day;
Chorus of fun, innocent glee,
Laughter and play.

Life is a song, rhythmic and sweet,
Love is its tune;
Treble and bass blended in one,
Perfect as June.

Life is a song, solemn and sad—
Music most slow!
Death plays the harp when it is eve,
Anthem of woe!

Life is a song; sing it with smiles,
Sing it with tears.
Earnestly sing, prayerfully sing,
Months, days, and years.

Sing for the poor, sing for the sick,
Sing for the sad.
Sing till some heart, catching the tune,
Groweth more glad.

What if the song floateth away
Into the air?
What if the earth holds in its arms
All we deem fair?

Lips that are dust once more will sing,
"Praise ye the Lord!"
Jubilee songs once more will ring,
Glory to God!

ELIZA H. MORTON.

ONLY HIS MOTHER.

CHARLIE HOLLAND, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you would like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to post this letter for me? Are you going near the post-office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he receives the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him,

"Charlie, can't you run up-stairs and get that letter on my bureau, and post it for me?" And Charlie, with three wrinkles on his forehead, and a pucker on each side of his mouth, replied, "O mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well, then, he needn't mind, for she didn't want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way, until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Is he an untruthful boy? He does not mean to be. He claims himself to be strictly honest.

But it was growing late, and he felt in a hurry, and he hated to go up-stairs. Of course, it would not do to refuse Mrs. Hampstead, and by making an extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Doesn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:—

"I think I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am simply introducing him; you are to study for yourselves. Do you know any boy like him?—*Sel.*

LIGHT-HOUSES OF THE WORLD.

LIGHT-HOUSES are of ancient origin; it is claimed by some that the Colossus of Rhodes held a signal lamp in its up-lifted hands; this was erected about 300 years B.C. The famous Pharos of Alexandria, built by Ptolemy Philadelphus about 285 B.C., is the first light of undoubted record. Other ancient lights shown from towers are mentioned by Pliny, Suetonius, and Byzantinus, at Ostia, Ravenna, and Apamea. The light-house of Corunna, Spain is believed to be the oldest existing light-tower. This was built during the reign of Trajan, and rebuilt in 1634. The finest light-house in the world is the Cordouan tower, at the mouth of the river Gironde in the Bay of Biscay. It was built by Louis de Foix in 1611, having been twenty-six years in course of erection. It is 197 feet high and is rich in architectural ornamentation. A circular building 134 feet in diameter surrounds the base, in which are the keeper's apartments, and which also serves as a defence to break the force of the waves against the main building. The tower itself contains a chapel and numerous apartments. It has been adapted to the modern system of lighting, and after a lapse of more than two hundred and fifty years it is still considered the finest light-house in the world. England and France each have towers built by their Roman conquerors,

which were used as light-houses. Examples of modern light-houses which have been erected at great expense, and in spite of natural obstacles, are the Eddystone light-house, celebrated in song and story, and situated off the coast of England near Plymouth; the Bell Rock light-house, also on the English coast; the light-house on the Skerryvore Rock on the coast of Scotland; and the light-house at Wolf Rock off Land's End, Cornwall, Wales. The latter is a comparatively new structure and cost £62,726. The Eddystone light-house was once totally destroyed, and the present structure replaces a former one rendered unsafe by the undermining of the rock on which it stood. In modern stone light-houses, subject to the action of the waves, the courses of stone are dovetailed into each other, both horizontally and vertically, making the stones, when cemented together, almost equal to the solid rock. A peculiar cutting of the outer joints also makes the joints impervious to the action of the waves. The whole number of light-stations in the world is about 6,000, of which some 250 are shown from light ships.—*Wm. Mooney.*

THE MESSAGE OF THE MAHDI.

IN his book on Emin Pacha, Mr. Mounteney-Jephson narrates at length the incident of the arrival at Dufilé of the three dervishes sent by the Lieutenant of the Mahdi with a letter summoning Emin to surrender, and to embrace the true faith. The letter opened with great dignity, and in true Oriental style: "From the servant of God, Omah Saleh, officer of the Mahdi—to whom we give reverential greetings—appointed for conducting affairs in the Province of Hatalastiva.—To the Honoured Mehmed Emin, Mudir of Hatalistiva.—May God lead you in the path of His gifts. Amen.—After greeting you, I would remind you that the world is a house of change and decay, and everything in it must one day perish. Nothing in it is of value to a true servant of God except that which is for his good in the future life."

"The three dervishes," said the author, "were fine-looking fellows of the Arab type, with finely-cut features, and with an exceedingly dignified bearing. Slung across their backs were thongs of leather, to which were attached numerous little round, oblong, and triangular leather cases, containing different verses from the Koran. For arms, each carried a large, straight, double-edged sword with a silver hilt, in a leather sheath ornamented with pieces of iguana skin, and three immense spears. They were almost literally armed with the 'Bible and the sword.' They walked into the station without showing any fear whatever, and on being asked what they came for, they replied 'We have come to conduct you by the true path to heaven, and to teach you to pray as we, the true believers, the Mussulmen, pray.'" They carried their

lives in their hands, as the event proved. The cowardly Egyptians who held Emin captive seized them, envoys though they were, threw them into prison, inflicted horrible tortures on them, which they bore without a murmur, and finally beat them to death with clubs, and tossed them into the river.—*Daily News.*

QUEEN VICTORIA'S TRAIN.

THIS Royal train would be the finest train in the world if it would only go a little faster. But while ordinary people are in these days carried to the North at a speed of fifty miles and more an hour, the Queen is content to jog along at an old-fashioned thirty-six. Were it not for the "stringing" the interruption to traffic caused by this leisurely progress would be serious. A pilot engine runs a quarter of an hour in front of the train to make sure of a clear line. For half an hour before the train passes a signal-box no engine or vehicle is allowed on the section of the line under the signalman's control. For half an hour no train can cross that section of line, nor can any shunting take place on the lines adjoining it. And after the train is passed nothing is allowed to follow for a quarter of an hour. Further, on the lines alongside, no engines or trains except passenger trains are allowed to travel between any two signal-boxes from the time the pilot is due until the train has passed. Every station and crossing is guarded to keep trespassers off the line. All the facing points are bolted, so that the train cannot run on the wrong line; all level-crossing gates, when there are no gatekeepers, are locked an hour before the train is due; all along the line platelayers are on the watch to keep the road clear, and on the train itself there are fitters, lampmen, and greasers, alert for any eventuality.—*W. J. Gordon, in the "Leisure Hour."*

PRESENCE OF MIND.

SOME persons imagine that presence of mind is an instinctive quality that is never to be acquired; but that is an erroneous view. Familiarity with danger is greatly conducive to it. Soldiers and sailors, as well as medical men, acquire it by experience. This is not available to all, but a contemplation of the possibility of danger, and of the means which should be taken to avoid it, will greatly conduce to the possession of this faculty. If every woman would think as to the best method of procedure if her bedroom were on fire, she would be more likely to act rationally, if the accident did occur, than one who had never contemplated the possibility of such an occurrence; and a girl who is convinced of the danger of rushing into the open air on her dress catching a light is more likely to throw herself on the floor and roll over and over than one who has never thought at all on the subject.

CHINESE ROGUES' GALLERY.

In China, a traveller wishing for a passport is compelled to have the palm of his hand brushed over with fine oil paint; he then presses his hand on thin, damp paper, which retains an impression of the lines. This is used to prevent transference of the passport, as the lines of no two hands are alike. The cunning Chinese have also discovered that the impressions of no two persons' thumbs are alike; and also that the impressions of no one person's two thumbs are alike. The European police keep books of photographs to identify criminals; the Chinese police keep merely impressions of each criminal's two thumbs, carefully labelled and numbered. He may shave, he may wear a wig, he may paint himself dark or fair; he may appear young and lithe, or old and crippled, but he cannot alter the impressions of his thumbs, which can at any time be traced on paper, and compared with the impressions always kept in safe custody by the Celestial detective force.

COMPANIONSHIP.

ANTISTHENES used to wonder at those who were curious, in buying but an earthen dish, to see that it had no cracks nor inconveniences, and yet would be careless in the choice of friends—to take them with the flaws of vice. Surely a man's companion is a second genius to sway him to the right or bad.—*Owen Feltham.*

Health and Temperance.

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

THE ROOT OF THE TEMPERANCE QUESTION.

IN a lecture on the right and wrong training of the senses, the Principal of a Kindergarten Training-school in Chicago quoted Froebel's motto to the mother,—

Ever through the senses Nature woos the child;
Thou canst help him comprehend her lessons mild.

"In other words, that Nature, God's design, is striving to educate your child spiritually, and that you can help do this through his careful, physical training."

By the senses is the inner door unsealed,
Where the spirit glows in light revealed.

Froebel suggests that the mother can playfully lead the child's thoughts to the discrimination of different kinds of food and the value of the same, and dress up the most important things of life in charming play. "That the opinions and consequently the actions of children are easily influenced through play, soon becomes evident," said the lecturer, "to any one who has ever played much with them.

"One morning, while giving a lesson with the building blocks, we made an oblong form, which I asked one of the children to name. 'It is a table—a breakfast table.' 'Let us play they are all breakfast tables,' said I; 'I will come around and visit each one, and see what the little children have to eat. What is on your table, Helen?' 'Oh!' exclaimed she, in eager delight, 'my children have ices and cake, and soda-water, and'—'Oh, dear! oh, dear!' I cried, holding up my hands; 'poor little things, just think of their having such a thoughtless mamma, who didn't know how to give them good, wholesome food for their breakfast! How can they ever grow strong and big on such stuff as that? What is on your table, Frank?' 'My children have bread and butter, oatmeal and cream, and baked potatoes,' said the discreet young father. 'Ah!' said I, in a tone of intense satisfaction, 'now here is a sensible mamma, who knows how to take care of her children!' 'Oh!' broke in little Helen, 'my children's mamma came into the room, and when she saw what they were eating, she jerked the ices off the table.' The significant gesture which accompanied the emphatic tone, told of the sudden revolution which had taken place in the child's mind as to the right kinds of food for carefully reared children.

"In a thousand such ways can children be influenced in play to form judgments concerning lines of conduct which will help them to decide aright when the real deed is to be enacted. I know of the kindergarten-trained five-year-old son of a millionaire, who refused spiced pickles when they were passed to him at the table. 'Why, my son,' said his father, 'do you not want some pickle? It is very nice.' 'No,' replied the boy, 'I don't see any use in eating spiced pickle. It doesn't help to make me stronger; my teacher says it doesn't.' If this kind of training can be carried out, such a boy will grow into the young man, who, when tempted, can easily say, 'No. I see no use in that. It will not help to make me a stronger nor a better man.'"

AN OLD ENEMY.

WHAT an ancient troubler of the nation is drink! In 1495 2 Henry VII., C. 2, it was enacted: "Forasmuch as the Kyng's grace most entierly desyreth among al erthly thynges the prosperitey and restfulness of this his land and his subjects of the same to live quietly and suerly to the pleasure of God and according to his lawes. Yt be lawful to any of the justices of the peace within theyre authority to reiect and put away comon ale sellying in townes, and places where they shall thynk convenient, and to take surety of the keepers of ale houses, of theyre good behaving by the discrecion of the sayd justices, and in the same to be advised and agreed at any time of theyre sessions."

CHILDREN AND ALCOHOL.

PROFESSOR DEMME of Berne, at the recent international Alcohol Congress at Christiania, presented an interesting report of an investigation which he had made as to the influence of alcohol upon children. Having unusual opportunities for this study from his position as superintendent of a hospital for children, he selected two groups of ten families each, under similar environment. One group of fifty-seven was manifestly affected more or less by alcohol; the other of sixty-one was unaffected, or at least very little affected. Of the fifty-seven who exhibited the effects of alcoholism, twenty had inebriate fathers, the mothers and grandparents being moderate drinkers. Only 45 per cent. of these (nine) had healthy constitutions; thirty-one had inebriate fathers and grandfathers, but temperate mothers and grandmothers. Only two of these, or a little over 6 per cent., were healthy. Six children had parents and grandparents intemperate; one of these survives, a sufferer from epileptic seizures. In remarkable contrast is the state of the sixty-one children belonging to temperate families, 82 per cent. of whom enjoy good health, three have died, and eight are in bad health. Professor Demme also reported the results of an experiment on several children, from whom all intoxicants were kept during eight months, and to whom the usual allowance of wine and water was given during the remaining four months of the year. These children were reported to have slept more soundly and longer, and to have appeared in better spirits and more active, during the non-alcoholic eight months than during the alcoholic four months.—*The Baptist*.

A HEALTHFUL BEVERAGE.

ACCORDING to a New York paper, two of the mistresses of the White House, Washington, the President's residence, recommended a beverage that is healthful and nutritious: "Mrs. Hayes always declared that a perfectly adequate substitute for liquor, when needed as a stimulant, could be found in hot milk, and after any cold or wetting she gave this in place of wine or whisky, which others would have considered necessary. This is, by the way, a custom of Mrs. Cleveland's also, who discovered after the fatigues and many long and wearisome receptions which she was obliged to pass through, standing for hours on her feet and shaking hands with hundreds of people, that nothing would restore her so quickly as a cup full of boiling milk brought to her by her maid, and which she drank in little sips as hot as it could be taken. The Washington girls caught the idea from her, and finding how quickly it helped them after a hard day of calls and social duties, they began to substitute it for the various malt preparations which they had been in the habit of taking, or the hot wine-and-water which

their maids usually administered when they came in too tired-out to dress for the next engagement."

HOW WOMEN ARE TEMPTED TO DRINK.

THE following is copied from an illuminated placard and handbill, which may be seen in a public-house window at the corner of a street in Scotland-road, Liverpool:—

WANTED AT ONCE.

One hundred women to join ——— Spirit Club; 6d., 4d., and 2d. per week for twelve weeks. Each member will be entitled for—

SIXPENCE PER WEEK.

One pint of rum,
One pint of Irish whisky,
One pint of gin or wine.

FOURPENCE PER WEEK.

Half-pint of rum,
Half-pint of whisky,
Half-pint of gin and wine,
Half-gallon of bitter beer.

TWO PENCE PER WEEK.

Half-pint of rum,
Half-pint of whisky.

RULES IN THE WILLARD HOUSEHOLD.

IN her recent autobiography, Miss Frances Willard, President of the American Women's Christian Temperance Union, gives the following list of the "Golden Rules of Health," according to which the Willard children were reared in their Western home:—

Simple food, mostly of vegetables, fish and fowls.

Plenty of sleep, with very early hours for retiring.

Flannel clothing next the skin all the year round; feet kept warm, head cool, and nothing worn tight.

Just as much exercise as possible, only let fresh air and sunshine go together.

No tea or coffee for the children; no alcoholic drink or tobacco for anybody.

Tell the truth and mind your parents.

THE science of hygiene among the Bakonge tribe of Africans—about whom Mr. Herbert Ward has been telling us—is simplicity itself. Persons suspected of contagious disease are beaten to death and hung on a pole, to keep their neighbours out of harm's way.

THERE was a considerable increase in the drink bill of 1889 as compared with the drink bills of the immediately preceding years. It amounted to £132,213,276, or £3 9s. 11d. per head, or £17 9s. 7d. per family, of the population of the United Kingdom.

COUNT MOLTKE has never been seriously ill. This is owing, first, to his having an iron constitution; and second, to his being such a strict disciplinarian that he can put his own body under martial law without the slightest compunction.

WHY USE IT?

THE use of tobacco shortens life. Its direct tendency is to defile, emaciate, enfeeble, and undermine the whole man. Dr. Shaw specifies over eighty diseases which may be traced to this as a cause. German physicians also state that of the deaths in Germany of young men from the age of eighteen to twenty-five, more than half are from tobacco. Tobacco is a deceiver. "I did not realize its power," said a doctor of divinity, "till I gave it up;" and thousands thus emancipated have confessed its subtle influence.—*Sel.*

DR. NANSEN, the Greenland explorer, is a teetotaller. Never in his direst straits did he cheer himself, he tells in his newly-published book, with anything in the shape of alcoholic liquor. "The only use I ever made of brandy during my tour through Greenland was," he says, "to melt the snow when we wanted water. It does that admirably."

KEEP the beds pure and wholesome. Open the beds the first thing in the morning, and do not be afraid of giving things a good airing each day. There is far more sickness caused by not properly renovating and airing the bedroom and bedding than there is by overdoing the thing.

UNDER British rule in Lucknow there are (according to the *Bombay Guardian*) 102 liquor shops where none existed under Mohammedan government. The question has been asked, How much better off India is with liquor-selling Christianity than with anti-liquor-selling heathenism.

FOR an ingrowing nail, raise its edge and tuck under, by means of small pinchers or penknife, two or three thicknesses of tin foil. Change it after a few days; a few applications will effect a cure.

A GENTLEMAN remarked that he had eight arguments in favour of the prohibition of the liquor traffic, and when asked what they were, replied, "my eight children."

OUR tobacco bill for last year represents a consumption of nearly a pound and a half for every man, woman, and child in Great Britain and Ireland.

AN excellent remedy for a cold is one or two glasses of hot water and lemon juice drunk just before going to bed at night.

MR. ARNOLD WHITE calculates that a sober working man spends five shillings a week in drink and tobacco.

DOSE FOR NURSES.—Common sense, 1 oz.; cheerfulness, 2 oz.; patience, 1 lb.; always keep on hand.

THE PRESENT TRUTH.

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

LONDON, NOVEMBER 20, 1890.

SOUND DOCTRINE VS. TRADITION.

IN the last paper we were considering the unscriptural view held by some, that the ten commandments were binding till the death of Christ, when they were abolished. We showed that the claim was mere assumption, because, 1. The Gospel of Christ reached back to man's fall, and was just as necessary for man in the former dispensation as it is in the present; 2. Because the law of God, the ten commandments, which defines sin, existed before man fell; and 3. Because the office of that law is to determine character. God's character is unchangeable. All His attributes are infinite in their perfection, and His law, which is declared to be perfect, holy, just, good, and spiritual (Psa. 19:7; Rom. 7:12, 14), and which is but a transcript of Himself, must also be unchangeable.

The law of God determines what is right and what is wrong.—It always has been, is now, and ever shall be, wrong to worship any other than the one true and living God, and His Son Jesus Christ, and so has it ever been, and will continue to be, sin to change "the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;" and hence it has always been, and always will be, wrong for man to violate the first and second commandments of the decalogue. To use the Creator's name with becoming reverence, and to keep in memory Him who wrought in the work of creation, and then gave to man a memorial of Himself in that Divine Edenic institution, the Sabbath, whereby man could keep Him in mind, will always continue to be man's duty; hence the third and fourth commandments will always claim man's obedience.

If we look at the second table of the law, consisting of the last six commandments, we see defined man's duty to his fellow-man, and we see nothing there but that which is right. We are not to suppose that the ten commandments are simply negative in their character; for while they prohibit vice, they demand in man the opposite virtue; while they condemn sin, they require righteousness. It has always been right for man to refrain from having other gods beside the Lord, making graven images as objects of worship, taking God's name in vain, profaning the Sabbath, dishonouring the parent, and to hold in high regard his neighbour's life, chastity, property, reputation, and to refrain from any unlawful desire. The ten commandments, therefore, cover all

sin, thus evincing the truth of St. Paul's statement, that "by the law is the knowledge of sin" (Rom. 3:20). To break those commandments is a crime in the eyes of Him who gave that law, but to keep them "is the whole duty of man" (Eccl. 12:13).

The moral law is immutable and eternal.
—This is self-evident from the nature of the case. Since the ten commandments define sin, demonstrate what is right and what is wrong, point out to man his duty to his God and to his fellow-creature—since the law has always done this (Rom. 3:20) and does it now (Rom. 7:7), where is the reason, logical or theological, for supposing that the law will ever relax its claims upon mankind? To suppose this is to suppose that the Divine standard of right is to be changed, and a different standard adopted in its stead.

Turning to the testimony of men who spake as they were moved by the Holy Ghost, we learn the thought of God concerning His own law. Reverently let us listen to His words: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I have commanded you." Deut. 4:2. Here is suggested the unchangeable nature of the Divine law; to say the least it is a prohibition against any attempt of man to effect a change. Of its stability and continuity the following words testify: "Be ye mindful always of His covenant; the word which He commanded to a thousand generations." And the psalmist David emphasizes the same truth in his declaration that "The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psa. 111:7, 8. Again, he declares that all God's "commandments are truth" (Psa. 119:151), and that they "are righteousness." Verse 172. He says they are more to be desired "than gold; yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward." Psa. 19:10, 11. The testimony of the prophet Isaiah is in perfect harmony with the foregoing; for he declares that God's "righteousness shall not be abolished" (Isa. 51:6), and His righteousness, we have already seen, consists of His commandments. Antinomianism is compelled to ignore these positive statements of God's Word in order to sustain that lawless theory.

The New Testament is no less explicit in affirming the perpetuity of the moral law than is the Old. Our Saviour, in that wonderful sermon on the Mount, left on record a testimony concerning the moral law which all the sophistry and ingenious efforts of which man is capable cannot

overthrow. "Think not," said He, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Few passages of Scripture have been more distorted and perverted than have these statements of our Lord. A recent writer commenting on these passages says: "Not one jot or tittle was to pass from the law till all was fulfilled; evidently, then, when the whole had been once fulfilled the whole must pass away. If, then, the law has not passed away that must be because Christ failed to fulfil it." Was ever perversion more complete? The Saviour is here accused of doing the very thing which He declares He came not to do. This writer insists that when Christ fulfilled the moral law "the whole must pass away." Now that He did fulfil it no one will question, for He says He came to do so, but did His fulfilling it destroy it or cause it to "pass away"? Most certainly not. He declares that He came not "to destroy the law." And then, as if to put the question beyond all dispute, He adds, "Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law till all things be accomplished." Revised Version. A prophecy is fulfilled when the event predicted comes to pass, but the moral law is fulfilled only by obedience to its Divine requirements. The Son of God obeyed that law perfectly, "for sin is the transgression of the law," but in Him was no sin, and He Himself declares, "I have kept My Father's commandments." Paul affirms that "love is the fulfilling of the law." Now if the reasoning of no-law advocates, that "to fulfil" means to abolish or cause to pass away be correct, then we have the apostle teaching the strange doctrine that love, by fulfilling the law, causes it to pass away. Does true love to God thus operate? No, indeed; for "this is the love of God, that we keep His commandments." 1 John 5:3.

The view that the moral law, contained in the ten commandments, was abolished at the death of Jesus Christ is unscriptural and immoral in its tendency. The Saviour of the world died on Calvary's cross because the law had been transgressed and demanded the sinner's life. He died, not to cause the law to pass away, but to vindicate its just claims. God sent His own Son into this world, not that He might release man from obedience to His Divine law, but rather "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

"By sin we are exposed to wrath;
He died for us, that He might draw
Our wandering feet to virtue's path,
Where we may keep God's holy law."

Thus connected with Jesus Christ we

can say with the apostle, "Wherefore the law is holy, and the commandment holy, and just, and good." And also that we "delight in the law of God after the inward man." Rom. 7:12, 22. Our faith takes hold upon Him as the great sacrifice for sin, and true availing faith works by love (Gal. 5:6), and love manifests itself in cheerful obedience to the commandments of God.

D. A. R.

THE DIVINITY OF CHRIST. NO. 1.

THE first text that we quote on this subject is that one so familiar to every one who knows anything of the Bible, John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In Him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of any one who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ; for the word "divinity" means "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:—

"For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." Isa. 9:6.

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:—

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

This text shows the closeness of the relationship between Christ and the Father. He is "the only begotten Son," and He is "in the bosom of the Father." No matter where Christ may be in person, He is "in the bosom of the Father;" that is a statement that is universally true, showing the unity of the Father and the Son. "He hath declared Him." That is, no man has seen God, but they know His character and attributes, because they have seen Him set forth in Christ. This truth is well indicated by the words of Christ to Philip:—

"Philip saith unto Him, Lord, show us

the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ Himself; therefore those who refuse to accept Him as Divine, do so simply because they cannot believe His Word. Those who do not believe that Christ, as He was here on earth, was Divine, do not give Him credit for being even an honest man. The very name that was given to Jesus—Emmanuel—signifies, "God with us." See Matt. 1:23.

The writer to the Hebrews, speaking of Christ's superiority to the angels, says that it is because "He hath by inheritance obtained a more excellent name than they." Heb. 1:4. What name is it He has by inheritance? It is "the mighty God." As the *only begotten Son* of God, He has that name by right. It is most natural that the Son should inherit the name of the Father. That He has this name, is shown still further by the words of the Father Himself, who addresses the Son by it. Speaking of God the Father, the apostle says: "But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Heb. 1:8.

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matt. 19:17; for it is Christ's own claim that He was God. It is even more emphatic than John 14:9. A young man, a ruler, came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied, "Why callest thou Me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

What did Christ mean by His counter question?

Did He mean to reprove the young man for calling Him good? Did He mean to disclaim that epithet? Not by any means, for He was absolutely good; He was goodness personified. Paul states that He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. There can be no question but that He was good.

He meant to impress upon the young man's mind the fact that the One whom he was addressing as Master was not a mere man, as one of the rabbis, but that He was God. He claimed for Himself absolute goodness, and since there is none good but God, He thereby identified Himself with God. And with this we may

connect the statement of the apostle Paul, that "in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

The following passages undoubtedly refer to Christ, and give to Him all the power and glory of the Godhead:—

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself." Psa. 50:1-6.

This text describes the second coming of Christ. Another somewhat similar is Hab. 3:3-6: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams coming out of His side [margin]; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting."

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, "He had bright beams coming out of His side; and there was the hiding of His power." It was from the side of Christ that the mingled blood and water flowed, which showed that His heart had been broken for sinners. The wounds of Jesus are the pledge of His love for sinners. From His side flowed the blood which "cleanseth us from all sin. But if that blood is despised, these wounds become as powerful for wrath as for salvation. By His great sacrifice He showed His infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:—

"In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And

one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:1-5.

We should not know to whom this refers, if our Saviour Himself had not, in John 12:40, 41, quoted Isaiah's words in the tenth verse of this chapter, and applied them to Himself. From these texts we have proof not only that the inspired writers call Jesus the Divine Son of God, but that Jesus Himself claimed to be God.

E. J. W.

A NEW SUNDAY ARGUMENT.

It would seem that the different weapons of Sunday warfare would sometime be exhausted, but there seems to be an endless number forged in the furnace of error, and new designs and patterns are for ever forthcoming. No sooner is one broken or bent on the armour of truth than another is sent forth to share the same fate.

The friends of the Sabbath of the Lord have pursued the same course, presented the same arguments, fortified by the same clear, strong evidences from the Bible, ever since the apostate church sought to bring in for Christian observance the day of Baal-worship, "the wild solar holiday of all pagan times." They have the origin of the Sabbath plainly recorded, founded on facts, universal and of eternal application. Gen. 2:1-3. They have the fourth commandment of the decalogue, impreguably guarded and bastioned by nine other moral precepts, three before and six behind. Ex. 20:1-17. They have the words of our Lord Jesus Christ, that He came not to destroy the law, but to establish it. Matt. 5:17-20. And many lines of argument confirm the plain, positive statements of Scripture, which might be multiplied by the score.

We have before us as we write a little book picked up in a London shop, entitled, "The Ancient and Honourable Way and Truth of God's Sacred Rest of the Seventh-Day Sabbath; Plainly discovered to be the one and only Weekly-Day, by Divine Appointment, for the Worship of God; binding all Men, in all Ages, from the Beginning to the End of Time, to its strict and intire observation." It has the following imprint: "London: Printed for the Author; and Sold by R. FORD, at the *Angel in the Poultry*; and A. WARD, at the *King's Arms in Little-Britain*. M.DCC.XXIV. [1724.]"

The author has not given his name, but he has given the truth in all his main arguments, the same truth which has been

taught by the Word ever since it has been written. It has been developed by later writers; new light has been thrown upon different scriptures, but all the pillars still hold, and the later arguments for the seventh-day Sabbath only confirm the main arguments in the little book before us, printed one hundred and sixty-six years ago.

But Sunday has used every dress, every form by which she may be made to appear like truth. All these we need not enumerate. In nearly all cases each is fatal to all the rest. Rev. Prebendary Eyton, of the English Church, presents another theory. He says:—

"The Christian Sunday, then, is not a continuation of the Jewish Sabbath; it rests upon no Divine commandment. God gave His people laws in the olden time that they might be trained to give laws to themselves. He gave commandments which imposed prohibitions that His people might learn to restrain themselves. He claimed a portion of their time. He said, 'that portion must be wholly Mine; it must be observed in a special fashion,' such as was laid down. This was a necessary step in the training of mankind. One can easily see how without it a commercial nation like the Jews would have sunk into a state of money-making godlessness. They were pulled up sharply by finding every seventh day fenced round with observances which were meant to remind them of their relationship to God. But the spiritual reality which underlay this observance of the Sabbath is the sanctification of the whole life by the consecration of stated portions of it to the direct worship of God. The Christian church seized hold of this underlying reality from the first and connected it with that resurrection-day, which was to be a new spiritual departure for mankind. But she never dreamt of transferring to this the old rules and prohibitions which had served their time and done their work. That the first day of the week was a day on which the early Christians met for worship is abundantly clear from the Acts of the Apostles; but there is no hint there of any other kind of observance, nor was any such possible. The shops did their business, and the law courts were open on the first day as well as on any other day, and it was not till the time of Constantine that the religious forces were able to gain Sunday from the exigencies of worldly business. Even then there is no trace anywhere of any attempt to demand for Sunday observance the sanction of the fourth commandment."

It would have been better if Mr. Eyton had given some of the abundant proof that the apostles or apostolic church observed the first day. The facts are that there is no such evidence; the evidence is *against* any such observance. But the strange argument is that "God gave His people laws in the olden time that they might be trained to give laws to themselves"! If this be true, as the Prebendary asserts, (1) Why do we find such specific laws concerning so many

things either emphasized or laid down in the New Testament? (2) Why did not God say that this was His purpose? He does declare the object for which He has given man His truth, and for which He has put forth such evidences of His love; but never once does He say that it was that man might be a law unto himself. On the contrary, the Lord severely denounces those who walk after the imaginations of their own heart, and do not obey His law. See Jer. 6:16-19; 9:12-14; 23:11-32, and many others. (3) And it also seems from Mr. Eyton that the church in its best days did not get any idea of the religious observance of the day "till the time of Constantine." Why was this? Did it need the apostasy and the influx of paganism to give the church the spiritual discernment necessary to comprehend what Mr. Eyton so positively states was God's plan?

We might say much more. But no lover of God's Word, no believer in its paramount authority, will be swayed by such arguments as the above, put forth with such assurance by the learned Prebendary. They are good enough as opinions; they are void of the truth of Scripture. But when Mr. Eyton comes to church history, in which he is evidently better versed, he states truly that Sunday was an ordinary business day till Constantine. The first law was by a pagan emperor. "What is the chaff to the wheat?"

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.

THE CHURCH AND THE WORLD.

THE terrible evils of the gambling spirit of the age are such as to appal even men of the world. The protest from the churches ought to be clear and direct, and emphasized by example. How is it? In many quarters this is so, but in a far greater degree than would be thought possible by many of us, were the evidence not beyond question, the hands of those who should be working against the evil are tied by a participation—to a greater or less extent, it is true—in it. The extent does not matter so much, as those who do not resolutely set their faces against a corruption, avoiding even the appearance of evil, are powerless to effectually protest. A sadly significant controversy has been aroused by the discussion on gambling at the Manchester Diocesan Conference. Not only did card-playing find its clerical defenders, but it was argued that playing for moderate stakes was allowable. Canon Heywood maintained that clerical whist players did not

care for the money, though a trifling stake gave a zest to the game. One correspondent, in the discussion which has followed, says he has a friend who has "lost a lot of money in playing cards at a whist club, the members of which are chiefly clergymen." Another correspondent, according to the *Daily News*, thinks the root of the evil is to be found in church lotteries. Not a year, he says, passes without his receiving a packet of tickets for an annual lottery from one section of the Church.

Almost every week, he continues, we see advertisements of bazaars got up by this or that church or chapel, and of course under the direct sanction of the clergy of the place, in which it is perfectly well known that the offering of prizes to induce people to stake their money against one another, in the hope on the part of each one of getting more than his money's worth at the expense of his fellows, is employed to get off the goods and to get in the cash.

It is the duty of every Christian to refuse to be in any way identified with such disgraceful proceedings. These methods of money-getting are simply products of the gambling spirit of the age, and there can be no shadow of doubt that wherever they are employed in the professed church of Christ, they are stimulating that spirit, and contributing to the evil which has borne the terrible fruits of dissipation, robbery, and suicide.

W. A. S.

"AN AGE OF DISCONTENT."

THIS is the kind of an age, according to the Scriptures, that is to immediately precede the coming of Christ with power and glory. Have we reached a time when the uncertainty, perplexity, and unrest among peoples in their social and political relations, appear in so marked a degree as to constitute a fulfilment of the many prophetic scriptures predicting these latter-day signs of the end? Undoubtedly we have. A lecturer on social or political science who to-day essays to point out the significance of present events and tendencies, might not inappropriately take one of the prophetic scriptures as a text, so like a running commentary on the prophecies does his lecture read.

The cable brings a report of a lecture delivered by Prof. James Bryce, M.P., in New York, his only lecture delivered during his American visit. He began by saying that the present was an age of discontent. The feeling existed that things were not what they ought to be, and an uncertainty as to how they should be made better. Thirty or forty years ago the world was seeking liberty, nationality, the freedom of the Press, of speech and of worship, and peace. To a very large extent these had been attained, but they did not seem to have borne fruit as was expected. The Republic had been established in France, liberty had made progress in Germany and Italy, and elsewhere, and in England more scope had

been given to the power of the masses. Freedom of worship had been secured nearly everywhere, and, except in Russia, the freedom of the Press and of speech was practically established. There had been great progress in nationality. Germany had been united into a great Empire. Italy had been brought under one government, and Roumania and Servia had been set free.

Still, these things had not produced the results anticipated. In France the Government could not be said to be very secure when an adventurer could very nearly upset it. Its literature, also, had not the brilliancy nor the moral elevation of the past. In Germany there was more pride in the army and in the extent of the material resources of the country, and less pride than formerly in learning and philosophy. In Italy it was the complaint that the great men who gave her unity had had no successors, and the same condition of destitution among the masses existed as before. In England the same discontent was felt, and the feeling existed that Parliamentary procedure was not doing what was expected of it. The peace sought between 1840 and 1850 had been attained only at a price which was almost as burdensome as war. Even the rapid progress of science and the many discoveries and inventions, and the very rapidity of communication between country and country, and the circulation of newspapers, had produced causes of discontent in Europe. The newspapers had served to intensify race prejudice, and it was a great pity that, instead of being angels of peace, they had been messengers of hatred.

America was proverbially sanguine, but he did not think popular feeling there was as sanguine now as it was thirty years ago. He first visited America in 1871, next in 1881, and for the third time in 1890. He thought he could perceive a steady diminution in the sanguine feeling that naturally formed a marked characteristic of a young country. He thought the people of the States were beginning to feel that depression and discontent which existed in the countries of Europe. He thought he could perceive a more sober human tinge in American communities.

THE JAFFA-JERUSALEM RAILWAY.

THROUGH a misapplication of prophetic scriptures, we believe, and a failure to understand the New Testament teaching (and the Old Testament teaching as well) regarding the term Israel, many have come to believe in a gathering together of Israel after the flesh before the coming of Christ, rather than in the gathering of the true Israel of God, the children of Abraham through faith—for all who are Christ's are Abraham's seed, and heirs of the promises to him—in the resurrection

and translation, at the coming of the Lord. Taking this view, that there is a difference in this dispensation between the promises to Jew and Gentile—notwithstanding the declaration that there is no difference—every indication of activity in Palestine, in these days of commercial activity and world-wide development, is construed as pointing to the fulfilment of the predictions which many have made. Thus it has been with the Jaffa-Jerusalem railway. A correspondent of the *Jewish Chronicle*, however, tells some facts respecting this enterprise which endorse the suggestion conveyed in an article which we printed in our last issue, that it would not do to expect much of a railway as an evangelizing agency. He says:—

The work of the railroad between Jaffa and Jerusalem is being actively pushed on, and must be completed in the spring of 1892. The road from Jaffa to Ramleh (about 12 English miles) would have been ready for use next spring but for the high-handed proceedings of the French Company. These propagators of civilization have quite an original way of acquiring property they want for their road. After having come to a secret understanding with local authorities, and having offered a ridiculously low price to the possessors of the soil, which of course was rejected, they quietly take possession of the land they want, leaving the proprietors at liberty to take costly proceedings at law against the company. As this course with most of these poor folks is out of the question, they are forced to bow to the conditions.

But when the crafty Frenchmen tried to play the same trick with a number of orange gardens through which the rail is to pass, the sturdy gardeners showed themselves totally unable to comprehend the benefit of high-flowing phrases coupled with the meanest practices. They simply took to their guns, threatening to shoot down the first person who dared to set foot on their property. Thus by the greediness of these savages who did not understand the necessity of giving up, without due compensation, the gardens which they had cultured by the sweat of their brow, and which bring them a fair income, the noble cause of civilization has come to a stop at Jaffa. The company, not choosing to go to extremities, were forced to appeal to Constantinople, whence orders have come that, till the arrival of an Imperial Commissioner, the *status quo* is to be maintained. From this sample you may easily infer in what high esteem our French benefactors are held in this country. I hear from reliable authority that their work throughout is marked by, to say the least, the utmost parsimony, even so far as to endanger the security of the road.

Even when it is completed, I think the traveller, careful of his limbs and desirous of seeing the country, will prefer the slow coach with its fatigues to the prospect of being hurled into an abyss by an erratic locomotive. It is true that the former has also its drawbacks. Thus a week ago a carriage with a number of Jewish patients for the Jerusalem hospitals, while on the way from the Jewish colony of Petakh Tikvah to Ramleh, was surrounded and plundered by a number of Bedaweens. One of the passengers, who was not quick enough in separating himself from his new overcoat, received an ugly wound in the arm from the long lance of one of the noble sons of the desert. This daring act of robbery was accomplished in open daylight, the fellaheen who worked at the roadside quietly looking on. One day last week another carriage was even stopped and plundered on the high road between Jaffa and Jerusalem, which for many years has been considered perfectly safe. But so long as the Government, with its tender care for the romantic side of life, is suffering these armed banditti to roam through the country, the traveller will always have the chance of meeting with some adventure which, at the cost of some coin and clothes, will furnish him with an ample stock of chat at his fireside at home.

STARTLING WORDS.

THE "Wars of the Future; Coming Struggles in Europe," constituted the subject of the opening lecture of Lieut. Totten, at the Military Department of Yale University (Connecticut), Sept. 30, 1890, a synopsis of which was published in the *New Haven Register*, of Oct. 5. It is a graphic review of the present political and psychical condition of the world, and the sure results which must follow if the movements of nations continue in their present direction. It is as good a commentary on the signs of the times as could be given by the most diligent student of prophecy. We have space to quote only a few of his more important declarations. Addressing the class, he said:—

"If you have kept moderately posted upon the pulsations of society during the past year, you cannot have failed to notice the strange unrest which is growing rather than diminishing all over the earth.

"There seems to be an epidemic of deep excitement, and it is of the ill-defined religious order—so much the more ominous."

Of the situation in Europe, he said:—

"The situation in Europe has become more critical monthly—since we first surmised it last year.

"The longer the present strained situation continues in Europe, the more sudden and cataclysmical will be its eventual outcome, and the more certainly can we count upon its reactionary bearing

upon American institutions—our merchant marine, our commerce, perhaps our very ports.

"Hardly a week has transpired in which new and unlooked-for conditions have not entered the problem of maintaining the peace of the continent.

"The whole matter is best summed up by referring to the almost constant travels of Kaiser William during the past nine months. He has been upon a continual round of official visits from one European capital to another, and it is universally admitted that these visits have been solely with a view to maintaining, at all hazards, the league of self-protection known as the Triple Alliance.

"This compact, between Germany, Austria, and Italy, expires in January, 1892, and it will require the most strenuous sacrifices on the part of the contracting powers to realize its renewal."

Then turning his attention to Russia, he gave the following summary of the Eastern Question:—

"The unbroken history of Russia is aggressive. She is, and always has been, a standing menace to the peace of Europe. A dozen years ago she defeated Turkey, and signed the treaty of peace upon the basis of a heavy war indemnity. That indemnity has not only been unpaid, but is many years overdue. Russia has now finally demanded it, and with threats that if not forthcoming, she will take measures to secure it. In the meantime Turkey is hopelessly bankrupt. She cannot pay, and is fanatically governed by Moslems who are driving her on to inevitable ruin. Hitherto England has supported her—commercially with money and morally with diplomacy. But at present there is a strong anti-current against continuing this support.

"Now Turkey is the military object point of Europe. It is a dried-up land; her population is as thoroughly desiccated as her finance, and the power that succeeds her will eventually dominate the continent.

"This was plain to Napoleon 100 years ago, and it is the plainest military diplomatic fact upon the political tablets of European statesmen. Russia has never lost sight of this fact, and it is the key to her unbroken policy.

"She means to secure Palestine and that gate of gates, Constantinople.

"There is but one solution to this problem—war, and such a war as the world has never seen; a war that cannot fail to influence the commerce and finance of the whole globe.

"Each year this conflict has been more imminent, and the strain is now almost at the limit of endurance. The public press of the entire world recognizes it in its editorials, and at the same time with fatuitous carelessness cries "Peace," between the blood-red lines which stare all nations in the face.

"Nevertheless, the nations are all alarmed, and are arming with all their might, and no one can tell what accident may be the occasion of the conflict."

What a comment is this upon the words of Paul in 1 Thess. 5: 1-3! "When they shall say, Peace and safety; then sudden

destruction cometh upon them." That destruction is impending. It is so plain that men cannot shut their eyes to it; and so we have the fulfilment of the prophecy, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26), and yet, says Lieut. Totten, "with fatuitous carelessness" they raise the cry of "'Peace,' between the blood-red lines which stare all nations in the face."

To the revolutions of the past year on the Western Hemisphere, he alludes as follows:—

"Since the department began its work at Yale, even our own continent has been the scene of three important crises. First, Brazil changed in a day from a monarchy to a republic,—an unheard-of thing, and yet merely a passing wonder to the modern age,—Venezuela and San Salvador went into sudden and separated conflicts at a moment's notice, and are but just resettled into doubtful quiet."

Again turning to Europe, he says:—

"Switzerland is even now in the throes of excitement,—indeed, rebellion,—and Portugal in such a doubtful state that any day may tell us that the crisis has arrived. Bulgaria is about to declare her independence, and if she does, we may count upon a general war, for Russia will not tolerate this state between her lines and those of Austria and Constantinople.

"Again, a year ago we had occasion to pass judgment in this course of lectures upon the relations of Russia and France. There was then absolutely no surface indications of a fact which we announced as certain—the alliance of France and Russia against all Europe. To-day the existence of such a compact is universally avowed, and in public banquets toasts have lately been drunk between French and Russian soldiers to their 'sister armies'!"

At the time of Christ's first advent, there was a general expectation among mankind of some impending event which would be a turning-point in the history of the world. Of the similar expectation now existing, Prof. T. says:—

"We are hearing strange reports from almost every army post upon the western frontier relative to the anticipations of the Indians, and their preparations to welcome a great medicine man. Reports just at hand from Fort Sill, in Indian Territory, state that the greatest Indian uprising of recent times is threatened, and it is urged that all the United States garrisons be doubled in strength.

"Similar reports come from Wyoming and Minnesota, where the red men are in a positive frenzy because of the appearance among them of a prophet, who announces that he has come to lead his people on to a new era of peace, and to sweep away the white man.

"Far in the South the descendants of the Aztecs watch for the return of the Montezumas and Quetzalcoatl at every sunset, and while the Mahdi of Central Africa is quietly pressing down upon upper Egypt, the Turks and Jews of Central

Asia are impressed with the same species of unrest.

"But do not think this is confined to mere barbaric peoples alone.

"In Brooklyn, N. Y., the largest convention of prophetic students ever held is preparing to meet in the coming November, and at the same time in London a similar convention is to hold its sessions. It may safely be said that not since the times of the apostles has humanity been so universally excited over similar possibilities, and that before this decade passes we shall witness developments beside which the Millerism of 1836-44 will probably fall into insignificance."

With one more quotation, in which he gives his reason for dwelling upon these themes, we close these remarkable extracts:—

"It has, no doubt, struck many of you, as well as far more of our elders, why such a topic as this is 'lugged' into a course of military lectures. *It is done because it belongs there.* No wars are so disastrous, so relentless, nor are any fought out *al' outrance* with such wide resulting consequences as those that originate in just that spirit which pervades the atmosphere to-day."

In view of such statements as these, we surely have reason to feel that so far as the signs of the times are concerned, there is everything to strengthen our faith in the soon coming of the Saviour.

U. S.

Progress of the Cause.

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

CENTRAL EUROPE.

SINCE our camp-meeting, held Aug. 19-26, work in the field has begun briskly. This meeting was a great encouragement to many. The way seemed hedged up to our securing a place to hold the meeting, and some of our people were in doubt of the advisability of holding such gatherings at all in this country. A point had been reached where we had little to encourage us in the matter. Just here the Lord opened the way, and His blessing was visible all through the meeting. Some that came not expecting any special help, received a remarkable blessing. The Lord gave His servants more than usual freedom in preaching.

Since the meeting, we have heard nothing but good reports from the Roman Catholic community where it was held. Care was taken not to present points especially offensive and damaging to Catholics. Discourses presenting good, practical religion, together with the Sabbath question and the second advent, were listened to with deep interest and approval by them, while our own people seemed to derive more benefit than where so much time is devoted to doctrine for the special benefit of outsiders. This experience has taught a good lesson on how to labour for Roman Catholics.

Just at the edge of the village stands a crucifix, which we pass on the road from Basel to the camp. It consists of a plain white cross, with an image of Christ about half life size. Below, printed in plain German, are the following words: "Whoever prays before this cross five Ave Marias and Paternosters, will be granted forty days' indulgence." At first, we questioned the advisability of holding a Seventh-day Adventist camp-meeting in such

a place. If one's religious duties for forty days could be disposed of in ten minutes, could we hope that the trying truths of our message would receive a welcome? Now we can testify that we never had a more orderly meeting, or hearers that appreciated the services more. Not a single watchman was required, and a number gave us money to help defray expenses.

The beautiful valley in which the camp was located is very fertile, and contains many villages. The railway swung in a curve about one half way round the encampment, thus giving passing trains a full view of the canvas village; generally the platforms were crowded, and the carriage windows on the camp side were filled with faces. Thus the news of the meeting was spread through the villages all along the line. Many eyes were upon this gathering, and as it resulted so favourably, we are sure that it had a wide-spread influence for good in behalf of the truth.

Bro. Gomis, the pioneer of our work in Algeria, was present, and remains for a time in Switzerland, to become better acquainted with our people and work. Being a Spaniard, he has an ardent desire to preach the truth in his native land. Some Spanish publications are now in preparation. Since the camp-meeting, our workers have been active among the churches in Switzerland, at Geneva, Frankfurt, Barmen, Bremen, Hamburg, and Sleswick-Holstein. Our active forces consist of seven ministers, five Bible-workers, and eighteen colporteurs, some of whom do Bible work. Several more are about to join them. We have reason to be encouraged in our work; there is an interest to hear the truth. Our greatest want is more consecrated workers to join the few now in the field.

H. P. HOLSER.

Basel, Switzerland.

NOVA SCOTIA.

KENTVILLE.—This is a town of about 3,000 inhabitants, county seat, situated in a valley that is regarded the garden of the province. The people are of a thrifty, enterprising class. The tent-meetings began July 4, with quite a large attendance of curiosity-seekers, and closed Aug. 31, the evenings becoming too cold for services in a tent. Seventh day Adventists had been scarcely heard of by the people in general throughout this region, but the first-day Adventists are quite numerous, and one division of them have 1890 set as the time for the consummation of all things.

On account of this frequent time-setting for the advent of Christ, there is a very strong prejudice existing against them. We were immediately classed with them, and, as a result, bitter prejudice prevailed against us to begin with. We immediately drew the contrast between them and us, and kept this before the people; but I think I never saw greater prejudice anywhere than existed here for a time. Our congregations were reduced from at least 350 to the small number of six, for several days. This was a dark cloud, but it was upon us, and we longed to exercise faith that would pierce it, and let the light through. We sought the Lord for wisdom, and concluded that if the battle went hard, we should stick the closer to it; and the Lord blessed us in our decision. Our faith grew stronger in God's willingness to help in time of need, and the attendance was increased so that our usual congregation was fair, and the Sunday meetings were larger than at first, continuing thus until the close. Twelve adult persons have signed the covenant, two of whom were ladies from Boston, who were here visiting friends, and have now returned home, we trust to be lights in that city. There are a number of others for whom we have strong hopes. A Sabbath-school was organized, and regular meetings were established. At this writing, public opinion is all in our favour.

Since the close of the tent-meetings, we have been holding services in a school-house

five miles from town, at which place there seems to be a deep and wide-spread interest, people coming a distance of twelve miles. There are many calls for help which we cannot possibly fill. Truly the work is great, and the labourers are few. I trust that the work in this part of the great harvest-field may be done by the Spirit and power of the Lord, that the results may be seen in the kingdom of God.

H. W. COTTRELL.

THE UNITED STATES.

MICHIGAN.—Twenty-two persons signed the covenant after an effort in South Haven, and others are keeping the Sabbath. As there were already other members of our faith in the city, a church was organized, officers were elected and ordained, a hall was secured, and regular Sabbath-school and meetings were appointed.

MINNESOTA.—Three camp-meetings, as these gatherings are called in America, were held this autumn by the Conference in this State. The Lord gave freedom in the presentation of His Word, and all who attended were greatly blessed during the meetings. At the Mankato meeting seven were baptized. The citizens of the town attended the meeting in large numbers, and a good interest was manifested. At Frazee City the attendance was also encouraging. The preaching was mostly practical, and many hearts were moved to a deeper consecration. The same report comes from the other camp-meeting at Sank Centre. Sixteen here followed the Lord in baptism.

IOWA.—As the immediate results of meetings in Farmington, this State, sixteen signed the covenant to keep all the commandments of God and the faith of Jesus. Rev. 14: 12. Bro. A. A. John, who went from England about eighteen months ago to labour in America, is assisting in the work in this State.

LOUISIANA.—One of our ministerial labourers visiting the church at Hope Villa found that they were growing in the love of the truth, notwithstanding considerable opposition, and a profitable season was enjoyed in seeking the Lord. He reports further: "At this place seven were baptized, and ten were added to the church during the meetings. It was precious to witness that in nearly every case man and wife went forward together in this solemn step, fully united in the truth. The truth meets with opposition here as in all other places; but the Lord is working for His people, and to Him be all the praise! Immediate steps are being taken to build a Seventh-day Adventist house of worship at this place, and we hope before the end of the year to see a commodious and pleasant church building ready for use. This company has increased more than threefold since I organized it a little over a year ago. May the Lord still bless and add to their number, such as shall be saved in the blessed kingdom."

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.

MANNER OF OBSERVING THE SABBATH.

1. How are all commanded to keep the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

2. What constitutes a day?

"The evening and the morning were the first day." Gen. 1: 5, 8, 13, etc.

NOTE.—"The day is made by the revolution of the earth on its axis. Each complete revolution makes one day, which for convenience is divided into twenty-four portions called 'hours.' If the sun were to become a body of darkness, the day would still be the same length that it now is.

So there were days before the sun was made to rule the day. The earth began to revolve as soon as it was created, each revolution making one day; and during the fourth revolution the sun was made for a light-bearer. The sun does not make the day; it simply rules it. The Hebrew of Gen. 1:18, literally translated, says that the great lights were set in the firmament 'to rule in the day and in the night.'

"When the earth was created, 'darkness was upon the face of the deep.' The phrase 'in the beginning,' marks the beginning of the first day of time. Consequently the first day of time began in darkness. Before the earth had completed its first revolution, God said, 'Let there be light, and there was light.' God saw that the light was good, and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening [the darkness] and the morning [the light] were the first day.' The first revolution of the earth was completed just at the dividing line between light and darkness; and as the first part of that [the first] day was in the darkness which up to that time had been unbroken, so the second day began with the darkness which had then been set off and placed within bounds. And because time began in darkness, the first portion of every day of time has been darkness. Men may adopt as many standards as they please, but every day of time has begun with evening, and so it will be as long as time lasts."—*Dr. E. J. Waggoner, in International S. S. Lessons.*

3. When does the evening begin?

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun." Deut. 16:6.

4. How does the New Testament state this point?

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32.

5. When did the tenth day of the seventh month begin?

"Also on the tenth day of the seventh month there shall be a day of atonement. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23:27-32.

NOTE.—It is plain that if the tenth day of the seventh month began on the evening of the ninth day, at the going down of the sun, then the seventh day of the week, or the Sabbath, always began on the evening of the sixth day, at the going down of the sun.

6. What kind of labour is permitted through the week?

"Six days shalt thou labour, and do all thy work." Ex. 20:9. That is, whatever secular, yet lawful, work presents itself to be performed, by which one is himself benefited, may be done on any or all of the six working days. Such is called "thy work."

7. Is any kind of labour lawful on the Sabbath?

"Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

8. What example did the Saviour give to show the meaning of His words?

"Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Verse 13. Disinterested works of mercy toward man or beast are always in place, because they are not our work, inasmuch as we are not to be pecuniarily benefited by them. From reading the entire chapter it will be seen that the Saviour also classed the work of the priests in the temple, though very arduous, as necessary, because it was the Lord's work, and was therefore not a violation of the Sabbath law.

9. What is the day before the Sabbath called?

"And that day was the preparation, and the Sabbath drew on." Luke 23:54.

NOTE.—The Jews had two evenings; one commencing about noon and lasting till sunset. In this time all preparation for the Sabbath was attended to. When sunset came, it introduced their second evening. This lasted as long as the twilight. See Dr. Clarke on Ex. 12:6.

10. On which day did the Israelites receive their Sabbath supply of manna?

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man." Ex. 16:22.

11. What instruction did they receive regarding this double supply of food?

"And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe [boil] that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

12. Was there any day in which the manna did not fall?

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26. God's dealing with His people in the wilderness shows that elaborate preparation of food on the Sabbath is a violation of the Sabbath precept.

13. What were God's ancient people to do on the Sabbath?

"Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation." Lev. 23:3. The word convocation means "a calling together," and was applied invariably to meetings of a religious character, in contradistinction to congregation, in which political and legal matters were occasionally settled. See "McClintock and Strong's Cyclopaedia," art. Convocation.

14. What example did the Saviour set in this matter?

"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

15. How sacredly should the Sabbath be observed?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable: and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.—*Bible Readings for the Home Circle.*

Interesting Items.

—Thirty persons were drowned by the capsizing of a ferry boat in Hungary last week.

—The Czar's two sons are to visit India, and return by way of Siberia to St. Petersburg.

—The King of Holland's mind has quite gone, and he cannot even recognize his own wife.

—In consequence of a fire in a Madrid tobacco manufactory, 6,000 persons are thrown out of employment.

—The income from land was one-fourth of the aggregate in 1862; in 1889 it was not much over one-seventh.

—It is announced in Paris that telephonic communication between that city and London will be opened on January 1.

—The historic old cotton mill at Cromford, where Arkwright first set up his cotton spinning machinery, has been destroyed by fire.

—Lord Mayor Savory, who came into office this month, is descended of a noble Huguenot family, and his ancestors fled to England at the revocation of the Edict of Nantes.

—The English courts have decided that Castioni, who is charged with killing Councillor Rossi in the recent Swiss disturbances, cannot be surrendered to Switzerland. The law gives the right of asylum to those who are concerned in political offenses.

—H. M. S. *Serpent* was wrecked last week by running upon a sunken reef off the coast of Spain. The crew numbered 176, of whom but three succeeded in reaching the shore. The disaster has thrown a gloom over the towns of Plymouth, Stonehouse, and Devonport, where the majority of the crew lived.

—A severe hurricane raged round the English coast a fortnight ago, and many coasters were wrecked. Twenty-four boats of the Lifeboat Institution rescued ninety-six persons.

—The same day of the terrible accident at Taunton, last week, a train collided with a goods train in Edinburgh, under similar circumstances. Twelve passengers were injured.

—Close upon the news of the railway collisions at Taunton and Edinburgh, last week, it was announced that another had occurred in a tunnel on a London suburban line. One life was lost and a number of persons injured.

—During the storm last fortnight, the Carnarvonshire mountains were covered deep in snow. Belated travellers suffered from exposure in various places, and considerable damage was done by the high winds in the West of England and Wales.

An extraordinary sensation has been produced in Vienna by the suicide of a schoolboy of good family, who had barely completed his first term at one of the public schools there. The lad left a paper explaining that he had resolved to take his life, as he found the third declension in Latin so difficult.

—The *Moscow Gazette* states that the emigration movement which lately seized upon the Western frontier provinces of Russia is increasing. The number of emigrants is so great that through one town several hundreds are reported to be passing daily, and the frontier police are powerless to stay the larger part of these multitudes.

—Telegrams from New York say that another war is imminent in Central America. A revolution has broken out in Honduras. Tegucigalpa was besieged, and part of the garrison there under Sanchez captured the capital building and the arsenal. The President is said to be surrounded by the hostile troops. Advices from Salvador state that there has been heavy loss during the rising at Tegucigalpa, and President Ezeta will not allow Guatemala to interfere.

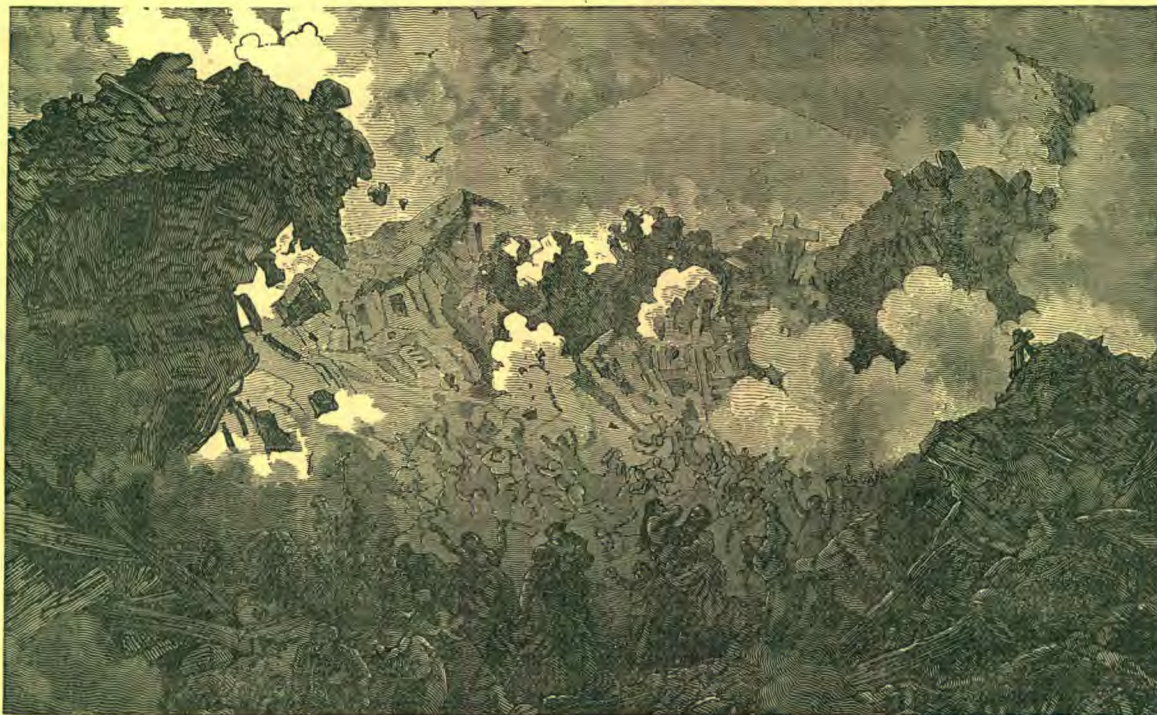
—A Vienna Correspondent telegraphed last week: Yesterday the representatives of the Jewish community in Presburg came to the Imperial Castle here, according to old custom, to deliver the two fat geese which are due to the Emperor for the protection afforded to the Jews. The geese were splendid specimens of their kind, adorned with ribbons in the Hungarian colours, and lying in a basket filled with white flowers. One of them was left at the Burg for the little Princess Elizabeth's St. Martin's dinner, while the other was sent to Budapest to the Emperor's kitchen.

—Dr. Koch, of Berlin, has long been conducting investigations for the purpose of discovering a cure for consumption. The medical world is now occupied with his discoveries, which are claimed to be of great importance. The cases experimented upon with the cure, a lymph with which the patient is inoculated, are progressing favourably. Arrangements have been made for founding a hospital in Berlin for Dr. Koch. It is said that the Emperor has placed two million marks at his disposal, one-half as a personal grant, the other half for a laboratory for the manufacture of the remedy.

—A terrible accident, resulting in the death of ten persons and injury to many more, took place last week on the Great Western Railway, two miles from Taunton. A special train from Plymouth, carrying passengers who had arrived on the previous evening from the Cape of Good Hope by the steamer *Norham Castle*, ran into a goods train, in consequence of the signals having indicated to the driver of the passenger train that the line was clear. The two engines, carriages, and several of the goods waggons were completely smashed and piled on the top of each other. Some time elapsed before the dead and injured could be extricated, and the scenes which the rescuers met with, and the sufferings of the injured were heartrending. Several of the passengers were burnt to death before they could be removed.

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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, NOVEMBER 20, 1890.

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"THEY helped every one his neighbour; and every one said to his brother, Be of good courage." Isa. 41:6.

THE contributions of our Sabbath-schools during the latter half of 1890, are going to the advancement of the cause in South America.

WE are glad to know that steps are being taken to prepare some of our publications in the Spanish language. The church which was organized in Algeria last year is largely composed of Spanish-speaking brethren, and they call earnestly for help to carry the Gospel of the Kingdom into Spain also.

THE Melbourne *Bible Echo*, just received, says that, although the maritime strike had hindered some from coming at the opening of the Biblical Institute there, sixty-five names were enrolled on the third day of the meeting, and the work of lecturing and studying was fairly begun. Devotional meetings were held every morning.

THE excellent series of articles which has been running for some time on our first page will conclude in our next, with a consideration of the eighth and last beatitude pronounced by the Saviour, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." These articles, we know, have been very helpful to many of our readers. They will bear re-reading.

ONE of the absurd uses to which an absurd law may be put was illustrated in the Westminster County Court last week. A dentist

sought to recover fees for professional work, which, it transpired, was largely done on Sundays. The defendant contended that this brought the dentist within the Sunday Observance Act. The judge said the defence was a shabby one, and laid down that a dentist did not come within the Act. The man who has the highest regard for the Sunday should be the first to protest against a law making such contentions possible. Would any believer in the Lord's Supper desire to see that ordinance bandied about the courts again as it was in the olden time? The loudest protest would come from those who truly regarded Christ's last institution as sacred.

IN one moment of thoughtlessness, persons who delight in practical jokes and surprises, may work mischief which they will bitterly repent of through a lifetime. A Vienna specialist, in a lecture the other day, told of the case of a child of six, brought to him for treatment. The child was sleeping, and an uncle thought it would be fun to wake her up by pouring a little water on her face and hands. The sudden fright caused a nervous complaint, and the little girl has lost all power over the muscles of the face and hands. How many injuries arising from thoughtless practical joking of this kind are never traced to their true cause, no one knows, but those that are thus traceable are sufficiently numerous to restrain all but the hopelessly unthoughtful.

THE revelations which have come out as a sequel to the story of the expedition through Darkest Africa will cause Christians to shudder at the thought of the sample of our civilization which has been shown to the natives along the line of march. The old Spanish freebooters planted the cross-emblazoned banner and the crucifix on the shores of the Americas, and then proceeded to cruel deeds which led gentle races to resist to the death. The circumstances are different now, though it is to be feared that the African savage will associate the missionary's Bible and faith with the white man's rifle and barbarous "discipline." These bands of armed adventurers, and this armed occupation of African territory are not preparing the field for the Gospel.

TWO Roman Catholic priests near Warsaw have been exiled to Siberia for the crime of "Catholic propaganda." The Russian authorities have also forbidden the erection of new Roman Catholic churches, or the repairing of old ones. Our Roman Catholic contemporaries very properly denounce this as religious persecution. What would they have to say, however, about Protestant propaganda in Spain or Mexico, which has been attended with similarly anti-Christian intolerance on the part of Romanists? After all the rule of Rome is that every one should tolerate her, and that she should tolerate no one. Only when she is herself persecuted does she feel the iniquity of this policy. So, too, many who call themselves Protestants exhibit the spirit of rendering to Romanists and others what they have themselves received at the hands of Rome in the past. The Golden Rule, and not the Roman rule, is the Christian's line of action.

"THE keeping of the Sabbath," says a valued religious journal, "is a duty belonging to God. With that duty man has no right to interfere. If men desire, they may worship now, if they

do no injury to their neighbours' life, chastity, property, or reputation, and the law protects them in that worship. A Sabbath law could do no more in that direction. It cannot compel worship; worship is a matter of the heart as well as of form. Law could compel form, but form compelled without the motive, is but a sham. Many would favour such a law in order to curry favour with those who demanded the law, and thus hypocrisy would be encouraged. The more conscientious who oppose such a law would be the ones who would suffer most, while the most time-serving and hypocritical would be loaded with favour. These are only a fragment of the evils which such a law would develop. Christ's kingdom is not of this world; its principles are not to be propagated with carnal weapons; and when an institution which claims to be Christian is pushed forward by civil law, it loses its divine and sacred character, and is no longer an institution of Christianity, but of evil and evil only."

IT seems very probable that the public will give General Booth, of the Salvation Army, a chance to make a trial of his scheme for draining off the slum population of our large cities and towns into factories, farm colonies, and over-sea colonies. The plan seems to be a combination, under one organization, of the many lines of work which have for years been carried out by various societies and workers among the very poor. It would be disaster, however, if the wide advertising which Mr. Booth's proposals have received should so divert interests into one channel as to paralyse these other agencies which have done quiet and valiant service. No one but a dreamer would suppose that the Army could contribute more than the smallest fractional part toward relieving poverty and misery. The scheme is essentially one for students of the poverty problem in our large towns to pass judgment upon, and they seem to favour a trial, though it is pointed out that there is danger of encouraging shiftlessness and making matters worse in the end by wholesale and loudly advertised plans of relief. Much good work has been done on these lines in the past, and every friend of the "submerged tenth" of our population will hope to see that work extended by the attention which is now being called to it.

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